

# Concordant Literal New Testament

## ABBREVIATION KEY

<sup>i</sup> Act verb form	<sup>f</sup> from
<sup>-</sup> Fact verb form	<sup>h</sup> human
<sup>o</sup> State verb form	<sup>hv</sup> have
<sup>-o</sup> Fact-State verb form	<sup>i</sup> in
<sup>o</sup> Middle voice form	<sup>id</sup> instead
<sup>=</sup> plural	<sup>io</sup> into
<sup>,</sup> emphatic pronoun	<sup>is</sup> is
<sup>·</sup> the (definite article)	<sup>l</sup> land
<sup>+</sup> and	<sup>m</sup> may
<sup>a</sup> any	<sup>n</sup> no (conditional)
<sup>ab</sup> about	<sup>nt</sup> not (unconditional)
<sup>ac</sup> accord(ing)	<sup>o</sup> out
<sup>ag</sup> against	<sup>on</sup> on
<sup>as</sup> as	<sup>p</sup> perceive
<sup>b</sup> beside	<sup>r</sup> rather
<sup>b</sup> come: become	<sup>s</sup> same
<sup>bc</sup> because	<sup>for<sup>s</sup></sup> for the sake of
<sup>bem</sup> become	<sup>sa</sup> say
<sup>bs</sup> besides	<sup>sf</sup> self
<sup>bt</sup> but	<sup>sh</sup> should
<sup>by</sup> by	<sup>si</sup> sight of
<sup>c</sup> concerning	<sup>t</sup> that
<sup>be<sup>c</sup></sup> become	<sup>no<sup>t</sup></sup> not (uncond'l.)
<sup>been<sup>c</sup></sup> become	<sup>td</sup> toward
<sup>come to be:</sup> become	<sup>tg</sup> together
<sup>d</sup> different	<sup>th</sup> through
<sup>to<sup>d</sup></sup> toward	<sup>no<sup>th</sup>, not<sup>th</sup></sup> nothing
<sup>do</sup> do	<sup>four<sup>th</sup></sup> fourth
<sup>e</sup> every	<sup>ts</sup> thus
<sup>where<sup>e</sup></sup> wherever	<sup>up</sup> up
<sup>en</sup> entire	<sup>w</sup> which
<sup>ev</sup> evangelize	<sup>wi</sup> with
	<sup>y</sup> yet

Superior letters not found in this *Abbreviation Key* are not abbreviations. They supply the omission in full. Examples: *other* means **other**, *first<sup>ly</sup>* means **firstly**, etc.

# Keyword Concordance

## SYMBOLS

- \* List of references incomplete
- Act verb form
- Fact verb form
- \* State verb form
- ° Middle voice form

## MANUSCRIPTS

- A Codex Alexandrinus
- A<sup>1</sup> Uncorrected Codex Alexandrinus
- B Codex Vaticanus
- B<sup>1</sup> Uncorrected Codex Vaticanus
- b Codex Vaticanus 2066 (046), the substitute for <sup>B</sup> in Revelation
- s Codex Sinaiticus
- s<sup>1</sup> Uncorrected Codex Sinaiticus
- s\* Contemporary Corrector of s

*Later Correctors and Editors of s*

s<sup>2</sup> Principal corrector and editor

s<sup>3</sup> s<sup>4</sup> s<sup>5</sup> s<sup>6</sup> other correctors

p Papyri

ABs<sup>1</sup>\* All major readings except s<sup>2</sup>

## FIGURES OF SPEECH

- A Association (Metonymy)
- C Condescension (Anthropopatheia)
- F Figurative (Implication)
- I Impersonation (Personification)
- M Metaphor (this is that)
- N Near Association (Synechdoche)
- P Parable (a likeness in action)
- V Vision (seeing the invisible)

## ABBREVIATIONS

### OLD TESTAMENT

Gn	Genesis
Ex	Exodus
Lv	Leviticus
Nu	Numbers
Dt	Deuteronomy
Js	Joshua
Jd	Judges
Ru	Ruth
1S	1 Samuel
2S	2 Samuel
1K	1 Kings
2K	2 Kings
1Ch	1 Chronicles
2Ch	2 Chronicles
Ezr	Ezra
Ne	Nehemiah
Es	Esther
Jb	Job
Ps	Psalms
Pr	Proverbs
Ec	Ecclesiastes
SS	Song of Songs
Is	Isaiah
Jr	Jeremiah
La	Lamentations
Ez	Ezekiel
Dn	Daniel
Ho	Hosea
Jl	Joel
Am	Amos
Ob	Obadiah
Jo	Jonah
Mi	Micah
Na	Nahum
Hk	Habakkuk
Zph	Zephaniah
Hg	Haggai
Ze	Zechariah
Ma	Malachi

### NEW TESTAMENT

Mt	Matthew
Mk	Mark
Lu	Luke
Jn	John
Ac	Acts
Ro	Romans
1C	1 Corinthians
2C	2 Corinthians
Ga	Galatians
Ep	Ephesians
Ph	Philippians
Co	Colossians
1Th	1 Thessalonians
2Th	2 Thessalonians
1Ti	1 Timothy
2Ti	2 Timothy
Ti	Titus
Phn	Philemon
Hb	Hebrews
Ja	James
1P	1 Peter
2P	2 Peter
1J	1 John
2J	2 John
3J	3 John
Ju	Jude
Rv	Revelation (Unveiling)

*The Sacred Scriptures*

# **Concordant Literal New Testament**

**with the**

## **Keyword Concordance**



**CONCORDANT PUBLISHING CONCERN**

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## INTRODUCTION

GOD'S WORD is mankind's most precious possession. What are all the treasures in the world compared with it? Do they even begin to approach the riches which are brought to us by the knowledge of His mind, the appreciation of His love? Indeed, it is God Himself Who is revealed in the Sacred Scrolls. They alone are the channel of His light, and His life, and His love. Is it not the object of all creation and all revelation to lead us to a knowledge of the Deity? And is it not one of the finest and most fruitful works in the world to bring God's great gift nearer to earth's peoples in its original purity, preciousness, and power, and to seek methods of making their access to this boon as easy and practicable as possible? Every human undertaking, and every translation of the Scriptures, falls short of perfection. Our finite understanding, our faulty opinions as to the meaning of words in the ancient languages of inspiration cannot be fully evaded. To reduce this baneful influence to a minimum should be our earnest endeavor.

No mortal can fully comprehend or even sound the depths of God's marvelous message to mankind. We never reach the point where we cannot find new light and fresh treasures in divine revelation. Since men carry over the truth into another language only so far as they grasp it themselves, no translation can be fully satisfactory. The compiler of the *Concordant Literal New Testament*, the late A. E. Knoch, was painfully aware of his shortcomings in this regard. He therefore sought to emphasize the necessity of shielding himself against his personal views, his inherited tendencies and traditional errors. This led to the development of the concordant method of translation.

*Concordant* means “agreeing, correspondent, harmonious, consonant” (*Webster’s Third International Dictionary*). It was the purpose of the compiler to make a translation that agreed as closely as possible to the original language of the Scriptures, and yet also one that was presented in readable English. The concordant method of translation clearly recognizes the importance of the vocabulary of Scripture keeping distinct the well-chosen words used by God in His revelation of truth. Though absolute consistency cannot be achieved in the making of a readable English translation, the *Concordant Literal New Testament*, by being “harmonious” with the Original, keeps to a minimum the confusion resulting from translating different Greek words with the same English word.

An example of distinguishing scriptural words in translation is the way in which the word *love* has been used in English versions. Often the verb *love* stands for two different Greek verbs, *phileō* and *agapaō*. Concordantly, however, *phileō* is rendered **be fond** (with the idiomatic variants—**kiss** and **friend**), and *agapaō* is rendered **love** (with the alternate—**beloved**).

With the exception of occasional idiomatic usages, in this Version each English word does exclusive duty for a single Greek word. By this means the significance and application of a single word can be determined from the inspired contexts.

This Version is also literal in the sense that it follows the word order and sentence structure of the early Greek manuscripts *more* than do most other translations. And it is also idiomatic in that *when needed* it alters the Greek syntax (sentence structure) in order to achieve acceptable English. For strict literalness and consistency the English sublinear of the *Concordant Greek Text* may be consulted.

## MATTHEW'S ACCOUNT

The scroll of the lineage of Jesus Christ, the Son of David, the Son of Abraham.

- <sup>2</sup> Abraham begets 'Isaac; now Isaac begets 'Jacob; now  
<sup>3</sup> Jacob begets 'Judah and his 'brothers. Now Judah begets  
'Pharez and 'Zarah<sup>o</sup> of 'Thamar. Now Pharez begets  
<sup>4</sup> 'Hesron; now Hesron begets 'Aram; now Aram begets  
'Amminadab; now Amminadab begets 'Nahshon; now  
<sup>5</sup> Nahshon begets 'Salmon; now Salmon begets 'Boaz<sup>o</sup> of  
'Rahab; now Boaz begets 'Obed<sup>o</sup> of 'Ruth; now Obed  
<sup>6</sup> begets 'Jesse; now Jesse begets 'David the king.

- Now David begets 'Solomon<sup>o</sup> of the wife of 'Uriah;  
<sup>7</sup> now Solomon begets 'Rehoboam; now Rehoboam begets  
<sup>8</sup> 'Abiah; now Abiah begets 'Asaph; now Asaph begets  
'Josphat; now Josphat begets 'Jehoram; now Jehoram  
<sup>9</sup> begets 'Uzziah; now Uzziah begets 'Jotham; now Jotham  
<sup>10</sup> begets 'Ahaz; now Ahaz begets 'Hezekiah; now Hezekiah  
begets 'Manasseh; now Manasseh begets 'Amos; now  
<sup>11</sup> Amos begets 'Josiah; now Josiah begets 'Jeconiah and his  
'brothers<sup>on</sup> at the Babylonian exile.

- <sup>12</sup> Now after the Babylonian exile Jeconiah begets 'Shal-  
<sup>13</sup> thiel; now Shalthiel begets 'Zerubbabel; now Zerubbabel  
begets 'Abihud; now Abihud begets 'Eliakim; now  
<sup>14</sup> Eliakim begets 'Azor; now Azor begets 'Zadok; now  
<sup>15</sup> Zadok begets 'Achim; now Achim begets 'Eliud; now  
Eliud begets 'Eleazar; now Eleazar begets 'Matthan; now  
<sup>16</sup> Matthan begets 'Jacob; now Jacob begets 'Joseph, the  
husband of Mary<sup>o</sup> of whom was born Jesus, 'Who is  
'termed<sup>o</sup> "Christ."

<sup>17</sup> Then all the generations from Abraham till David are fourteen generations, and from David till the Babylonian exile are fourteen generations, and from the Babylonian exile till the Christ are fourteen generations.

<sup>18</sup> Now 'Jesus Christ's 'birth was thus: At the 'espousal of His 'mother, Mary, to 'Joseph, ere<sup>or</sup> their coming together, she was found 'pregnant °by holy spirit. Now <sup>19</sup> Joseph, her 'husband, being just and not willing to hold her up to infamy, intended covertly to dismiss her.

<sup>20</sup> Now at his brooding over these things, 'lo°! a messenger of the Lord appeared to him <sup>ac</sup>in a trance, saying, "Joseph, son of David, you may not be 'afraid to 'accept Miriam, your 'wife, for 'that which is being generated in her is ° of <sup>21</sup> holy spirit. Now she shall be bringing° forth a Son, and you shall be calling His 'name Jesus, for He' shall be saving His 'people from their 'sins."

<sup>22</sup> Now the whole of this has occurred that that may be 'fulfilled 'which is 'declared by the Lord through the prophet, saying:

<sup>23</sup> "Lo°! The virgin shall be 'pregnant  
And shall be bringing° forth a Son,  
And they shall be calling His 'name 'Emmanuel,' "

which is, being construed°, "God with us."

<sup>24</sup> Now, being roused from 'sleep, 'Joseph does as the messenger of the Lord bids him. And he accepted <sup>sf</sup>his <sup>25</sup> 'wife, and he knew her not till <sup>w</sup>she brought forth a Son, and he calls His 'name Jesus.

<sup>2</sup> Now, at 'Jesus' being born in Bethlehem of 'Judea in the days of Herod the king, 'lo°! magi from the East came° <sup>2</sup> along into Jerusalem, saying, "Where is He 'Who is 'brought forth King of the Jews? For we perceived His 'star in the East, and we came to worship Him."

<sup>3</sup> Now, 'hearing of it, 'King Herod was disturbed, and

<sup>4</sup> <sup>e</sup>all Jerusalem with him. And, gathering all the chief priests and scribes of the people, he ascertained<sup>o</sup> <sup>b</sup>from <sup>5</sup> them where the Christ is 'born'. Now 'they say to him, "In Bethlehem of 'Judea, for thus it is 'written<sup>o</sup> through the prophet:

<sup>6</sup> 'And you, Bethlehem, land of Judah,  
Are you in any respect least among the 'mentors  
of Judah?

For out of you shall 'come<sup>o</sup> forth the 'Ruler<sup>o</sup>  
Who<sup>a</sup> shall 'shepherd My 'people 'Israel.'"

<sup>7</sup> Then Herod, covertly <sup>c</sup>calling the magi, ascertains  
<sup>8</sup> exactly <sup>b</sup>from them the time of the star's appearing<sup>o</sup>. And,  
<sup>c</sup>sending them into Bethlehem, he said, "Having gone,  
inquire accurately concerning the little Boy. Now if ever  
you may be finding Him, report to me, so that I' also,  
coming, should be worshiping Him."

<sup>9</sup> Now 'those who hear the king went, and 'lo<sup>o</sup>! the star  
which they perceived in the East preceded them till,  
coming, it was standing over where the little Boy was.

<sup>10</sup> Now, perceiving the star, they rejoiced with great joy,  
<sup>11</sup> tremendously. And, coming into the house, they perceived  
the little Boy with Mary, His 'mother, and, falling, they  
worship Him. And <sup>c</sup>opening their 'treasures, they <sup>c</sup>bring  
Him approach presents, gold and frankincense and myrrh.  
<sup>12</sup> And, being apprised <sup>ac</sup>in a trance not to go back to<sup>d</sup> Herod,  
through another way they retire into their 'country.

<sup>13</sup> Now, at their <sup>c</sup>retiring into their 'country, 'lo<sup>o</sup>! a messenger of the Lord is appearing<sup>o</sup> <sup>ac</sup>in a trance to 'Joseph,  
saying, "Being roused, 'take along the little Boy and His  
'mother and 'flee into Egypt, and be there till I should  
'speak to you, for Herod is 'about to be seeking the little  
Boy 'to destroy Him."

<sup>14</sup> Now he, 'being roused, took along the little Boy and

<sup>15</sup> His 'mother by night and retires into Egypt. And He was there till the decease of Herod, that that may be 'fulfilled 'which is 'declared by the Lord through the prophet, saying, "Out of Egypt I call My 'Son."

<sup>16</sup> Then Herod, perceiving that he was scoffed at by the magi, was very furious, and, 'dispatching, he massacred all the boys 'in Bethlehem and in all its 'boundaries, from two years and below, according to the time which he

<sup>17</sup> ascertains exactly <sup>b</sup>from the magi. Then was fulfilled that which is 'declared through Jeremiah the prophet, saying,

<sup>18</sup> A sound in Rama is heard,  
Lamentation, and much anguish;  
Rachel lamenting over her 'children,  
And she would not be consoled, 'for they are not.

<sup>19</sup> Now at the decease of 'Herod, 'lo<sup>o</sup>! a messenger of the  
<sup>20</sup> Lord is appearing<sup>o ac</sup> in a trance to 'Joseph in Egypt, saying, "Being roused, 'take along the little Boy and His 'mother and 'go<sup>o</sup> into the land of Israel, for they are °dead 'who are seeking the soul of the little Boy."

<sup>21</sup> Now he, 'being roused, took along the little Boy and His  
<sup>22</sup> 'mother and entered into the land of Israel. Yet, 'hearing that Archelaus is reigning in 'Judea in the stead of his 'father Herod, he was afraid to 'pass forth there. Now, being apprised <sup>ac</sup>in a trance, he retires into 'parts of 'Gali-  
<sup>23</sup> lee. And coming, he dwells <sup>lo</sup>in a city 'termed<sup>o</sup> Nazareth, so that that may be 'fulfilled 'which is 'declared through the prophets that: A Nazarene shall He be 'called.

**3** Now in those 'days, coming<sup>o</sup> along is John the baptist,  
<sup>2</sup> heralding in the wilderness of 'Judea, saying: "Repent!  
<sup>3</sup> for °near is the kingdom of the heavens!" For this is he of 'whom it is 'declared through Isaiah the prophet, saying,



"The voice of one imploring:  
 'In the wilderness make ready the road of the Lord!  
 Straight... be making the highways'" of Him!

<sup>4</sup> Now he', John, had his 'apparel 'of camel's 'hair and a leather girdle about his 'loins. Now his 'nourishment was locusts and wild honey.

<sup>5</sup> Then went<sup>o</sup> out to<sup>d</sup> him Jerusalem and entire Judea,  
<sup>6</sup> and the entire country about the Jordan, and they were baptized<sup>o</sup> in the Jordan river by him, confessing<sup>o</sup> their 'sins.

<sup>7</sup> Now, perceiving many of the Pharisees and Sadducees coming<sup>o</sup> to his 'baptism, he said to them, "Progeny of vipers! "Who intimates to you to be fleeing from the  
<sup>8</sup> impending indignation? <sup>do</sup>Produce, then, fruit worthy of  
<sup>9</sup> 'repentance. And you should not be presuming to be saying among yourselves, 'For a father we 'have 'Abraham,' for I am saying to you that 'able<sup>o</sup> is 'God, out of these 'stones to rouse children to 'Abraham.

<sup>10</sup> "Yet already the ax is lying<sup>o</sup> <sup>td</sup>at the root of the trees. Every tree, then, which is not <sup>do</sup>producing ideal fruit is  
<sup>11</sup> 'hewn<sup>o</sup> down and 'cast<sup>o</sup> into the fire. For I', indeed, am baptizing you in water <sup>to</sup>for repentance, yet He 'Who is coming<sup>o</sup> after me is stronger than I, Whose 'sandals I am not competent to bear. He' will be baptizing you in holy  
<sup>12</sup> spirit and fire, Whose 'winnowing shovel is in His 'hand, and He will be scouring His 'threshing floor, and will be gathering His 'grain into His 'barn, yet the chaff will He be burning up with unextinguished fire."

<sup>13</sup> Then 'Jesus is coming<sup>o</sup> along from 'Galilee <sup>on</sup>to the  
<sup>14</sup> Jordan to<sup>d</sup> John 'to be baptized by him. Yet 'John prohibited Him, saying, "I' have need to be baptized by Thee,  
<sup>15</sup> and 'Thou' art coming to<sup>d</sup> me!" Yet, answering, 'Jesus said to<sup>d</sup> him, "By your leave, at present, for thus it is

becoming for us to fulfill 'all righteousness." Then he is giving Him leave.

16 Now, being baptized, 'Jesus straightway stepped up from the water, and 'lo! opened up to Him were the heavens, and He perceived the spirit of God descending as if a dove, and coming° on Him. And 'lo! a voice out of the heavens, saying, "This is My 'Son, the Beloved, in Whom I delight."

4 Then 'Jesus was led up into the wilderness by the spirit  
2 to be tried by the Adversary. And, 'fasting forty days and  
3 forty nights, subsequently He hungers. And, approach-  
ing, the 'trier said to Him, "If you are 'God's Son, 'say  
4 that these 'stones may be becoming° cakes of bread." Yet  
'He, answering, said, "It is °written°, 'Not on bread alone  
shall °man be living°, but on every declaration going° out  
through the mouth of God.'"

5 Then the Adversary is taking Him along into the holy  
6 city, and stands Him on the wing of the sanctuary. And  
he is saying to Him, "If you are 'God's Son, 'cast yourself  
down, for it is °written° that

'His 'messengers shall be 'directed° concerning  
Thee'

and

'On their hands shall they be lifting Thee,  
Lest at some time Thou shouldst be dashing Thy  
'foot<sup>td</sup> against a stone.'"

7 'Jesus averred to him, "Again it is °written°, 'You shall  
not be putting on trial the Lord your 'God.'"

8 Again the Adversary 'takes Him along into a very high  
mountain, and is showing Him all the kingdoms of the  
9 world and their 'glory. And he said to Him, "All these  
to you will I be giving, if ever, falling down, you should  
be worshipping me."

<sup>10</sup> Then 'Jesus is saying to him, "Go away, Satan, for it is  
°written°,

The Lord your 'God shall you be worshiping,  
And to Him only shall you be offering divine  
service."

<sup>11</sup> Then the Adversary is leaving Him. And 'lo°! messen-  
gers approached and waited on Him.

<sup>12</sup> Now, 'hearing that John was given up, He retires into  
<sup>13</sup> 'Galilee, and, leaving 'Nazareth, coming, He dwells °in  
Capernaum, 'which is beside the sea in the boundaries of  
<sup>14</sup> Zebulon and Naphtali, that that may be 'fulfilled 'which  
is 'declared through Isaiah the prophet, saying,

<sup>15</sup> The land of Zebulon and the land of Naphtali,  
The sea road the other side of the Jordan,  
Galilee of the nations—

<sup>16</sup> The people 'sitting° in darkness perceived a great  
light,  
And to 'those sitting° in the province and shadow  
of death, light arises for them.

<sup>17</sup> Thenceforth begins° 'Jesus to be heralding and saying,  
"Repent! for °near is the kingdom of the heavens!"

<sup>18</sup> Now, walking beside the sea of 'Galilee, He perceived  
two brothers, Simon, 'termed° Peter, and Andrew, his  
'brother, casting a purse net into the sea, for they were  
<sup>19</sup> fishers. And He is saying to them, "Hither! After Me,  
<sup>20</sup> and I will be making you fishers of °men!" Now, immedi-  
ately leaving the nets, they follow Him.

<sup>21</sup> And, °advancing thence, He perceived two others,  
brothers, James °of 'Zebedee and John, his 'brother, in the  
ship with Zebedee, their 'father, adjusting their 'nets.  
<sup>22</sup> And He calls them. Now, immediately leaving the ship  
and their 'father, they follow Him.

<sup>23</sup> And Jesus led them about in the whole of Galilee, teaching in their 'synagogues and heralding the evangel of the kingdom, and curing every disease and every debility among the people.

<sup>24</sup> And forth came the tidings of Him into the whole of Syria. And they °bring to Him all 'who 'have an illness, those with various diseases and pressing° torments, also 'demoniacs° and 'epileptics° and paralytics, and He cures <sup>25</sup> them. And there follow Him vast throngs from 'Galilee and the Decapolis and Jerusalem and Judea and the other side of the Jordan.

**5** Now, perceiving the throngs, He ascended into the mountain. And, at His °being seated, His 'disciples came to <sup>2</sup> Him. And °opening His 'mouth, He taught them, saying, <sup>3</sup> "Happy, in 'spirit, are the poor, 'for theirs is the kingdom of the heavens.

<sup>4</sup> "Happy are 'those who 'mourn now, 'for they' shall be 'consoled.

<sup>5</sup> "Happy are the meek, 'for they' shall be enjoying the allotment of the land.

<sup>6</sup> "Happy are 'those who are hungry and thirsting for 'righteousness, 'for they' shall be 'satisfied.

<sup>7</sup> "Happy are the merciful, 'for they' shall be shown 'mercy.

<sup>8</sup> "Happy are the clean in 'heart, 'for they' shall 'see° 'God.

<sup>9</sup> "Happy are the peacemakers, 'for they' shall be 'called sons of God.

<sup>10</sup> "Happy are 'those °persecuted° on account of righteousness, 'for theirs is the kingdom of the heavens.

<sup>11</sup> "Happy are you whenever they should be reproaching and persecuting you and, falsifying°, saying every wicked <sup>12</sup> thing against you, on my account. 'Rejoice and 'exult°, 'for your 'wages are vast in the heavens. For thus they persecute the prophets 'before you.

- <sup>13</sup> "You' are the salt of the earth. Now, if the salt should be made 'insipid, 'with <sup>14</sup>what will it be 'salted? <sup>15</sup>For nothing does it still 'avail except to be 'cast outside, to be 'trampled<sup>o</sup> by <sup>16</sup>'men.
- <sup>14</sup> "You' are the light of the world. A city 'located<sup>o</sup> upon a <sup>15</sup>mountain 'can<sup>o</sup> not be hid. Neither are they burning a lamp and placing it under a 'peck measure, but on a 'lamp-stand, and it is shining to all 'those in the house. Thus let <sup>16</sup>shine your 'light in front of <sup>17</sup>'men, so that they may 'perceive your 'ideal acts and should 'glorify your 'Father 'Who is in the heavens.
- <sup>17</sup> "You should not 'infer that I came to demolish the law or the prophets. I came not to demolish, but to fulfill. <sup>18</sup>For verily, I am saying to you, Till 'heaven and 'earth should be passing by, one iota or one serif may by no means be passing by from the law till all should be occurring<sup>o</sup>.
- <sup>19</sup> "Whosoever, then, should be annulling one of the least of these 'precepts, and should be teaching <sup>20</sup>'men thus, the least in the kingdom of the heavens shall he be 'called. Yet whoever should be doing and teaching them, he' shall <sup>21</sup>be 'called great in the kingdom of the heavens. For I am saying to you that, if ever your 'righteousness should not be superabounding more than that of the scribes and Pharisees, by no means may you be entering into the kingdom of the heavens.
- <sup>21</sup> "You hear that it was declared to the ancients, 'You shall not 'murder.' Yet whoever should be murdering shall be <sup>22</sup>liable to the judging. Yet I' am saying to you that every-one 'who is 'angry<sup>o</sup> with his 'brother shall be liable to the judging. Yet whoever may be saying to his 'brother, 'Raka!' shall be liable to the Sanhedrin. Yet whoever may be saying, 'Stupid!' shall be liable <sup>23</sup>to the Gehenna of 'fire.
- <sup>23</sup> "If, then, you should be offering your 'approach present

- on the altar, and there you should be 'reminded that your  
24 'brother 'has anything against you, leave your 'approach  
present there, in front of the altar, and 'go away. First be  
placated toward your 'brother, and then, coming, be  
offering your 'approach present.
- 25 "You be humoring your 'plaintiff quickly while" you are  
with him 'on the way, lest at some time the plaintiff may  
be giving you up to the judge, and the judge to the deputy,  
26 and you should be 'cast into jail. Verily I am saying to  
you, By no means may you be coming out thence till you  
should be paying the last quadrans.
- 27 "You hear that it was declared, 'You shall not be com-  
28 mitting adultery.' Yet I' am saying to you that every  
man 'looking at a woman to<sup>d</sup> 'lust for her already commits  
29 adultery with her in his 'heart. Now, if your 'right 'eye  
is snaring you, 'wrench it out and 'cast it from you, for it  
is 'expedient for you that one of your 'members should  
'perish<sup>e</sup> and not your whole 'body be 'cast into Gehenna.
- 30 And if your 'right hand is snaring you, strike it off and  
'cast it from you, for it is 'expedient for you that one of  
your 'members should 'perish<sup>e</sup> and not your whole 'body  
'pass away into Gehenna.
- 31 "Now it was declared, Whoever should be dismissing  
32 his 'wife, let him be giving her a divorce. Yet I' am saying  
to you that everyone 'dismissing his 'wife (outside of a  
case of prostitution) is making her commit adultery, and  
whosoever should be marrying her who 'has been dis-  
missed<sup>e</sup> is committing adultery<sup>e</sup>.
- 33 "Again, you hear that it was declared to the ancients,  
You shall not be perjuring, yet you shall be paying to the  
34 Lord your 'oaths. Yet I' am saying to you absolutely not  
to swear, neither 'by 'heaven, 'for it is the throne of 'God,  
35 nor 'by the earth, 'for it is a footstool for His 'feet; nor  
36 <sup>to</sup>by Jerusalem, 'for it is the city of the great King; nor 'by

your 'head should you be swearing, 'for you are not 'able°  
 37 to make one hair white or black. Yet let your 'word be  
 'Yes, Yes,' 'No', No'.' Now 'what is in excess of these is  
 ° of the wicked one.

38 "You hear that it was declared, 'An eye <sup>id</sup>for an eye,' and  
 39 'A tooth <sup>idf</sup>for a tooth.' Yet I' am saying to you not to  
 withstand a 'wicked person, but anyone who 'slaps you  
 40 <sup>to</sup>on your 'right cheek, turn to him the other also. And  
 he 'who 'wants to sue you and 'obtain your 'tunic, leave  
 41 him your 'cloak also. And anyone who 'conscripts you  
 42 one mile, 'go with him two. To him 'who 'requests you,  
 'give; and from him 'who 'wants to borrow° from you,  
 you may not 'turn.

43 "You hear that it was declared, 'You shall be loving your  
 44 'associate' and you shall be hating your 'enemy. Yet I' am  
 saying to you, 'Love your 'enemies, and 'pray° for° those  
 45 who are persecuting you, so that you may 'become° sons  
 of your 'Father 'Who is in the heavens, <sup>t</sup>for He causes  
 His 'sun to 'rise on the wicked and the good, and makes  
 46 it 'rain on the just and the unjust. For if ever you should  
 'love those who are loving you, <sup>a</sup>what wages 'have you?  
 47 Are not the tribute collectors also doing the same? And  
 if ever you should 'greet° your 'brothers only, <sup>a</sup>what are  
 you doing that is excessive? Are not those of the nations  
 48 also doing the same? You', then, shall be perfect as your  
 'heavenly 'Father is perfect.

6 "Yet take 'heed not to be doing your 'righteousness in  
 front of <sup>h</sup>men, in order to<sup>d</sup> 'be gazed at by them, other-  
 wise surely you 'have no<sup>t</sup> wages <sup>b</sup>with your 'Father 'Who  
 is in the heavens.

2 "Whenever, then, you may be doing alms, you should  
 not be trumpeting in front of you, even as the hypocrites  
 'do in the synagogues and in the streets, so that they should  
 be 'glorified by <sup>h</sup>men. Verily, I am saying to you, They

<sup>3</sup> are collecting their 'wages! Yet you, doing alms, let not  
<sup>4</sup> your 'left hand 'know <sup>a</sup>what your 'right is doing, so that  
your 'alms may be in 'hiding, and your 'Father, 'Who is  
observing in 'hiding, will be paying you.

<sup>5</sup> "And whenever you may be praying<sup>o</sup>, you shall not be  
as the hypocrites, 'for they are 'fond of 'standing in the  
synagogues and 'at the corners of the squares to be pray-  
ing<sup>o</sup>, so that they may 'appear to <sup>h</sup>men. Verily, I am saying  
to you, They are collecting their 'wages!

<sup>6</sup> "Now you', whenever you may be praying<sup>o</sup>, 'enter into  
your 'storeroom, and, 'locking your 'door, pray<sup>o</sup> to your  
'Father 'Who is in 'hiding, and your 'Father, 'Who is  
<sup>7</sup> observing in 'hiding, will be paying you. Now, in pray-  
ing<sup>o</sup>, you should not 'use useless repetitions even as 'those  
of the nations. For they are supposing that they will be  
<sup>8</sup> 'hearkened to in their 'loquacity. Do not, then, be 'like  
them, for 'aware is 'God, your 'Father, of what you 'have  
need before you 'request Him.

<sup>9</sup> "Thus, then, you' be praying<sup>o</sup>: 'Our Father 'Who art in  
<sup>10</sup> the heavens, 'hallowed be Thy 'name. Thy 'kingdom  
come. Thy 'will 'be<sup>c</sup> done, as in heaven, on earth also.  
<sup>11</sup> Our 'bread, our 'dole, be giving us today. <sup>12</sup>And remit to  
<sup>13</sup> us our 'debts, as we' also <sup>-o</sup>remit those of our 'debtors. And  
mayest Thou not be bringing us <sup>10</sup>into trial, but rescue<sup>o</sup> us  
from the wicked one.'

<sup>14</sup> "For if you should be forgiving <sup>h</sup>men their 'offenses,  
<sup>15</sup> your 'heavenly 'Father also will be forgiving you. Yet  
if you should not be forgiving <sup>h</sup>men their 'offenses,  
neither will your 'Father be forgiving your 'offenses.

<sup>16</sup> "Now whenever you may be fasting, 'become<sup>o</sup> not, as the  
hypocrites, of a sad countenance, for they 'disguise <sup>s</sup>their  
'faces so that they may 'appear to <sup>h</sup>men to be fasting.  
Verily, I am saying to you: They are collecting their  
<sup>17</sup> 'wages. Now you', when fasting, rub<sup>o</sup> your 'head with oil



- <sup>18</sup> and wash<sup>o</sup> your 'face, so that you may not 'appear to  
'<sup>h</sup>men to be fasting, but to your 'Father 'Who is in 'hiding,  
and your 'Father, 'Who is observing in 'hiding, will be  
paying you.
- <sup>19</sup> "Do not 'hoard for yourselves treasures on 'earth, where<sup>e</sup>  
moth and corrosion are causing them to disappear, and  
<sup>20</sup> where<sup>e</sup> thieves are tunneling and stealing. Yet 'hoard for  
yourselves treasures in heaven, where<sup>e</sup> neither moth nor  
corrosion are causing them to disappear, and where<sup>e</sup>  
<sup>21</sup> thieves are not tunneling nor stealing; for wherever your  
'treasure is, there will your 'heart be also.
- <sup>22</sup> "The lamp of the body is your 'eye. If, then, your 'eye  
<sup>23</sup> should be single, your whole 'body will be luminous. Yet  
if your 'eye should be wicked, your whole 'body will be  
dark. If, then, the light 'that is in you is darkness, how  
dense is the darkness!
- <sup>24</sup> "Now no<sup>t</sup> one 'can<sup>o</sup> be slaving for two lords, for either  
he will be hating the one and loving the <sup>a</sup>other, or will be  
upholding<sup>o</sup> one and despising the <sup>a</sup>other. You 'can<sup>o</sup> not  
be slaving for God and mammon.
- <sup>25</sup> "Therefore I am saying to you, Do not 'worry about  
your 'soul, <sup>a</sup>what you may be eating, or <sup>a</sup>what you may be  
drinking, nor yet about your 'body, <sup>a</sup>what you should be  
putting<sup>o</sup> on. Is not the soul more than 'nourishment, and  
the body than 'apparel?
- <sup>26</sup> "Look at <sup>to</sup> the flying creatures of 'heaven, that they are  
not sowing, neither are they reaping, nor are they gather-  
ing into barns, and your 'heavenly 'Father is nourishing  
them. Are not you' of 'more 'consequence than they?
- <sup>27</sup> "Now <sup>a</sup>who<sup>o</sup> of you by worrying is 'able<sup>o</sup> to add on to  
<sup>28</sup> his 'stature one cubit? And <sup>a</sup>why are you worrying <sup>c</sup>about  
apparel? 'Study the anemones of the field, how they are  
growing. Not toiling are they, nor yet are they spinning.
- <sup>29</sup> Yet I am saying to you that not <sup>v</sup>even Solomon in <sup>e</sup>all his

<sup>30</sup> 'glory was clothed<sup>o</sup> as one of these. Now if the grass of the field, which 'is today, and tomorrow is 'cast<sup>o</sup> into the stove, 'God thus is garbing; not much rather you, 'scant of faith?

<sup>31</sup> "You, then, should not be worrying, saying, <sup>a</sup>"What may we be eating?" or <sup>a</sup>"What may we be drinking?" or 'With  
<sup>32</sup> <sup>a</sup>"what may we be 'clothed<sup>o</sup>?" For for all these the nations are seeking. For 'aware is your 'heavenly 'Father that  
<sup>33</sup> you 'need all of these. Yet 'seek first the kingdom and its  
<sup>34</sup> 'righteousness, and these all shall be 'added to you. You should not, then, be worrying <sup>10</sup>about the morrow, for the morrow will be worrying of itself. Sufficient for the day is its own 'evil.

**7** "Do not 'judge, lest you may be 'judged, <sup>2</sup> for 'with what judgment you are judging, shall you be 'judged, and 'with what measure you are measuring, shall it be 'measured to you.

<sup>3</sup> "Now <sup>a</sup>"why are you observing the mote 'that is in your 'brother's 'eye, yet the beam in your 'eye you are not  
<sup>4</sup> considering? Or how will you be declaring to your 'brother, 'Brother, let me 'extract the mote out of your  
<sup>5</sup> 'eye,' and 'lo<sup>o</sup>! the beam is in your 'eye? Hypocrite! 'Extract first the beam out of your 'eye, and then you will be 'keen-sighted to be extracting the mote out of your 'brother's 'eye.

<sup>6</sup> "You may not be giving 'that which is holy to 'curs, nor yet should you be casting your 'pearls in front of 'hogs, lest at some time they shall be trampling them 'with their 'feet and, turning, they should be tearing you.

<sup>7</sup> "Request and it shall be 'given you. 'Seek and you shall  
<sup>8</sup> 'find. 'Knock and it shall be 'opened to you. For everyone 'who is requesting is obtaining, and 'who is seeking is finding, and to him 'who is knocking it shall be 'opened.

<sup>9</sup> "Or <sup>a</sup>"what <sup>h</sup>man is there <sup>o</sup>among you, from whom his

'son will be requesting bread—no stone will he be handing  
 10 him! Or he will be requesting a fish also—no serpent will  
 he be handing him!

11 "If you', then, being wicked, have perceived how to be  
 giving good gifts to your 'children, how much rather shall  
 your 'Father 'Who is in the heavens be giving good things  
 12 to 'those requesting Him? All, then, whatever you should  
 be wanting that 'men should be doing to you, thus you',  
 also, be doing to them, for this is the law and the prophets.

13 "Enter through the cramped gate, 'for broad is the gate  
 and spacious is the way 'which is leading away into  
 'destruction, and many are 'those entering° through it.  
 14 Yet "what a cramped 'gate and 'narrowed° 'way is the  
 one leading away into 'life, and few are 'those who are  
 finding it.

15 "Take 'heed 'of 'those false prophets who<sup>a</sup> are coming°  
 to<sup>d</sup> you in the apparel of sheep, yet inside they are rapacious  
 wolves.

16 "From their 'fruits you shall be recognizing° them. Not<sup>a</sup>  
 from thorns are they culling grapes, nor from star thistles  
 17 figs. Thus every good tree ideal <sup>≡</sup>fruit is <sup>do</sup>producing, yet  
 18 the rotten tree noxious <sup>≡</sup>fruit is <sup>do</sup>producing. A good tree  
 'can° not 'bear noxious <sup>≡</sup>fruit, neither is a rotten tree  
 19 <sup>do</sup>producing ideal <sup>≡</sup>fruit. Every tree not <sup>do</sup>producing ideal  
 20 fruit is 'hewn° down and 'cast° into the fire. Consequently,  
 from their 'fruits you shall surely be recognizing° them.

21 "Not everyone 'saying to Me 'Lord! Lord!' will be enter-  
 ing° into the kingdom of the heavens, but he 'who is doing  
 22 the will of My 'Father 'Who is in the heavens. Many will  
 be declaring to Me in that 'day, 'Lord! Lord! Was it not  
 in Your 'name that we prophesy, and in Your 'name cast  
 out demons, and in Your 'name do many powerful  
 23 deeds?' And then shall I be avowing to them that 'I never  
 knew you! 'Depart from Me, "workers° of 'lawlessness!'

<sup>24</sup> “Everyone, then, who<sup>a</sup> is hearing these ‘sayings of Mine and is doing them shall be ‘likened to a prudent man who<sup>a</sup>  
<sup>25</sup> builds his ‘house on the rock. And the rain descended, and the rivers came, and the winds blow and they lunge at that ‘house, and it does not fall, for it had been founded<sup>o</sup> on the rock.

<sup>26</sup> “And everyone ‘who is hearing these ‘sayings of Mine and not doing them shall be ‘likened to a stupid man who<sup>a</sup>  
<sup>27</sup> builds his ‘house on ‘sand. And the rain descended, and the rivers came, and the winds blow and they dash against that ‘house, and it falls: and the fall of it was great.”

<sup>28</sup> And it ‘came<sup>o</sup>, when ‘Jesus finishes these ‘sayings, that  
<sup>29</sup> the throngs were astonished<sup>o</sup> <sup>on</sup>at His ‘teaching, for He was teaching them as One having authority, and not as their ‘scribes.

**8** Now, at His ‘descending from the mountain, vast  
<sup>2</sup> throngs follow Him. And ‘lo<sup>o</sup>! a leper, coming to Him, worshiped Him, saying, “Lord, if Thou shouldst be willing, Thou ‘canst<sup>o</sup> cleanse me!” And, ‘stretching out His ‘hand, He touches<sup>o</sup> him, saying, “I am willing! Be ‘cleansed!” And immediately, cleansed is his ‘leprosy.  
<sup>4</sup> And ‘Jesus is saying to him, “See that you may ‘tell it to no one, but ‘go away; show yourself to the priest and ‘bring the approach present which Moses bids, <sup>for</sup>for a testimony to them.”

<sup>5</sup> Now at His entering into Capernaum, a centurion came to Him, entreating Him and saying, “Lord, my ‘boy is ‘prostrate<sup>o</sup> in the house, a paralytic, dreadfully ‘tormented<sup>o</sup>.” And He is saying to him, “I, coming, will ‘cure him.”

<sup>8</sup> And answering, the centurion averred, “Lord, I am not competent that Thou mayest ‘enter under my ‘roof, but  
<sup>9</sup> only ‘say the word and my ‘boy will be ‘healed! For I also am a ‘man ‘set<sup>o</sup> under authority, having soldiers

under me<sup>s</sup>, and I am saying to this one, 'Go,' and he is going<sup>o</sup>, and to another, 'Come<sup>o</sup>,' and he is coming<sup>o</sup>, and to my 'slave, 'Do this,' and he is doing it."

<sup>10</sup> Now, 'hearing it, 'Jesus marvels. And He said to 'those following, "Verily, I am saying to you, <sup>b</sup>With no<sup>t</sup> one in  
<sup>11</sup> 'Israel so much faith did I find. Now I am saying to you that many from the east and the west shall be arriving and reclining with Abraham and Isaac and Jacob in the  
<sup>12</sup> kingdom of the heavens, yet the sons of the kingdom shall be 'cast out into 'outer 'darkness. There shall be 'lamentation and 'gnashing of 'teeth."

<sup>13</sup> And 'Jesus said to the centurion, "Go! As you believe let it 'come to be with you!" And healed was the boy in that 'hour. And the centurion, 'returning into his 'house in the same hour, found the boy 'sound.

<sup>14</sup> And 'Jesus, coming into Peter's 'home, perceived his  
<sup>15</sup> 'mother-in-law 'prostrate<sup>o</sup> and with a 'fever. And He touches<sup>o</sup> her 'hand, and the fever 'leaves her. And she was roused and waited on Him.

<sup>16</sup> Now, evening <sup>b</sup>coming<sup>o</sup> on, they 'bring to Him many 'demoniacs<sup>o</sup>, and He cast out the spirits with a word, and  
<sup>17</sup> all 'those who 'have an illness He cures, so that may be 'fulfilled 'which is 'declared through Isaiah the prophet, saying, He 'our 'infirmities got, and the diseases He bears.

<sup>18</sup> Now 'Jesus, perceiving the vast throngs about Him, gives  
<sup>19</sup> an order to 'come away <sup>to</sup>to the other side. And, approaching, one scribe said to Him, "Teacher, I will be following Thee wheresoever Thou mayest 'come away."

<sup>20</sup> And 'Jesus is saying to him, "The jackals 'have burrows, and the flying creatures of 'heaven roosts, yet the Son of 'Mankind 'has no<sup>t</sup> where that He may be reclining His 'head."

<sup>21</sup> Now a different one of the disciples said to Him, "Lord, permit me first to 'come away and entomb my 'father."

<sup>22</sup> Yet 'Jesus is saying to him, "Be following Me, and leave the dead to entomb 'their <sup>s/</sup>own dead."

<sup>23</sup> And as He is 'stepping 'into the ship, His 'disciples

<sup>24</sup> follow Him. And 'lo<sup>o</sup>! a great quaking occurred<sup>o</sup> in the sea, so that the ship was 'covered<sup>o</sup> by the billows. Yet He'

<sup>25</sup> drowsed. And, approaching, they rouse Him, saying,

<sup>26</sup> "Lord! Save us! We are perishing<sup>o</sup>!" And He is saying to them, "Why are you timid, scant of faith?" Then, being

roused, He rebukes the winds and the sea, and there

<sup>27</sup> 'came<sup>o</sup> a great calm. Now the <sup>h</sup>men marvel, saying, "What manner of Man is this, that the winds as well as the sea are obeying Him?"

<sup>28</sup> And at His coming <sup>to</sup> to the other side, <sup>to</sup> to the country of the Gergesenes, two 'demoniacs<sup>o</sup> meet Him, who were coming<sup>o</sup> out<sup>o</sup> of the tombs, very ferocious, so that no <sup>a</sup>one

<sup>29</sup> is 'strong enough to be passing by through that 'road. And 'lo<sup>o</sup>! they cry, saying, "What is it to us and to Thee, Son of 'God! Didst Thou come here to torment us before the season?"

<sup>30</sup> Now there was, far from them, a herd of many hogs, grazing<sup>o</sup>.

<sup>31</sup> Now the demons entreated Him, saying, "If You are

<sup>32</sup> casting us out, dispatch us into the herd of 'hogs." And He said to them, "Go!" Now they, 'coming out, come away into the hogs. And 'lo<sup>o</sup>! the entire herd rushes down the precipice into the sea and died in the waters.

<sup>33</sup> Now the 'graziers fled, and, coming away into the city,

<sup>34</sup> they report all, and the case of the 'demoniacs<sup>o</sup>. And 'lo<sup>o</sup>! the entire city came out <sup>to</sup> to meet with 'Jesus, and, perceiving Him, they entreat<sup>so</sup> that He may be proceeding from their 'boundaries.

**9** And, 'stepping 'into a ship, He ferries over and came into His 'own city.

<sup>2</sup> And 'lo<sup>o</sup>! they brought to Him a paralytic, <sup>o</sup>prostrate<sup>o</sup>

on a couch. And 'Jesus, perceiving their 'faith, said to the paralytic, "Courage, child! 'Pardoned<sup>o</sup> are your 'sins!"

<sup>3</sup> And 'lo<sup>o</sup>! "some of the scribes say among themselves, "This man is blaspheming!"

<sup>4</sup> And 'Jesus, perceiving their 'sentiments, said, <sup>t</sup> "Why are  
<sup>5</sup> you brooding<sup>o</sup> wickedness in your 'hearts? For "what is easier, to be saying, 'Pardoned<sup>o</sup> are your 'sins,' or to be  
<sup>6</sup> saying, "Rouse and 'walk'? Now, that you may be perceiving that the Son of 'Mankind 'has authority on 'earth to pardon sins"—then He is saying to the paralytic, "Being roused, pick up your 'couch and 'go into your 'house."

<sup>7</sup> And, being roused, he came away into his 'house.

<sup>8</sup> Now, on perceiving it, the throngs were afraid, and they glorify 'God, 'Who is giving such authority to <sup>h</sup>men.

<sup>9</sup> And 'Jesus, passing by thence, perceived a <sup>h</sup>man 'termed<sup>o</sup> Matthew sitting<sup>o on</sup> at the tribute office, and He is saying to him, "Follow Me!" And, <sup>r</sup>rising, he follows Him.

<sup>10</sup> And it <sup>b</sup>came<sup>o</sup>, at His lying<sup>o</sup> back at table in the house, and 'lo<sup>o</sup>! many tribute collectors and sinners, coming, lay<sup>o</sup> back at the table together with Jesus and His 'disciples.

<sup>11</sup> And, perceiving it, the Pharisees said to His 'disciples, "Wherefore is your 'teacher eating with 'tribute collectors and sinners?" Now 'hearing, 'He said, "No<sup>t</sup> need 'have the 'strong of a physician, but 'those having an illness.

<sup>12</sup> Now 'go, 'learn "what this is: Mercy am I wanting, and not sacrifice. For I did not come to call the just, but sinners."

<sup>14</sup> Then coming<sup>o</sup> to Him are the disciples of John, saying, "Wherefore are we' and the Pharisees fasting much, yet  
<sup>15</sup> your 'disciples are not fasting?" And 'Jesus said to them, "The sons of the bridal chamber 'can<sup>o</sup> not be mourning,  
<sup>on</sup>in as much as the bridegroom is with them. Yet coming<sup>o</sup> will be the days whenever the bridegroom may be 'taken away from them, and then they will be fasting.

- <sup>16</sup> “Now no<sup>t</sup> one is patching a patch of unshrunk shred on an old cloak, for the patch which fills it up is lifting some from the cloak itself, and the rent is becoming<sup>o</sup> worse.
- <sup>17</sup> Neither are they draining fresh wine into old wine skins; otherwise, surely the wine skins are bursting<sup>o</sup>, and the wine is spilling<sup>o</sup>, and the wine skins ‘perish<sup>o</sup>. But they are draining fresh wine into new wine skins, and both are ‘preserved<sup>o</sup>.”
- <sup>18</sup> As He is speaking of these things to them, ‘lo<sup>o</sup>! one approaching Him, a chief, worshiped Him, saying, <sup>t</sup>“My ‘daughter just now deceases, but ‘come and ‘place Thy
- <sup>19</sup> ‘hand<sup>on</sup> on her, and she shall ‘live<sup>o</sup>.” And, being roused, ‘Jesus and His ‘disciples follow him.
- <sup>20</sup> And ‘lo<sup>o</sup>! a woman with a ‘hemorrhage twelve years, approaching from behind, touches<sup>o</sup> the tassel of His ‘cloak,
- <sup>21</sup> for she said in herself, “If ever I should only be touching<sup>o</sup>
- <sup>22</sup> His ‘cloak, I shall be ‘saved.” Now ‘Jesus, being turned and perceiving her, said, “‘Courage, daughter! Your ‘faith has saved you.” And saved was the woman from that ‘hour.
- <sup>23</sup> And ‘Jesus, coming into the house of the chief, and perceiving the flutists and the throng making a tumult<sup>o</sup>,
- <sup>24</sup> said, “‘Retire, for the maiden did not die, but is drowsing.”
- <sup>25</sup> And they ridiculed Him. Now when the throng was ejected, entering, He holds her ‘hand, and the maiden was
- <sup>26</sup> roused. And the fame of this came out into the whole of that ‘land.
- <sup>27</sup> And as ‘Jesus is passing by thence, two blind men follow Him, clamoring and saying, “Be merciful to us, Son of
- <sup>28</sup> David!” Now on His coming into the house, the blind men come to Him. And ‘Jesus is saying to them, “You are believing that I am ‘able<sup>o</sup> to do this?” They are saying
- <sup>29</sup> to Him, “Yes, Lord.” Then He touches<sup>o</sup> their ‘eyes,
- <sup>30</sup> saying, “According to your ‘faith let it ‘be<sup>o</sup> with you.” And



opened were their 'eyes. And 'Jesus mutters to them,  
 31 saying, "See! Let no one 'know!" Yet they, 'coming out,  
 blaze Him abroad in the whole of that 'land.

32 Now at their coming° out, 'lo°! they °bring to Him  
 33 a mute 'demoniac°. And the demon being cast out,  
 the mute man speaks. And the throngs marvel, saying,  
 34 "Never did it appear thus in 'Israel!" Yet the Pharisees  
 said, "By the chief of the demons is he casting out the  
 demons."

35 And 'Jesus led them about all the cities and the villages,  
 teaching in their 'synagogues and heralding the evangel  
 of the kingdom, and curing every disease and every  
 36 debility. Now, perceiving the throngs, He has compassion  
 °on them, 'for they were °bothered° and °tossed° as if  
 37 sheep having no shepherd. Then He is saying to His  
 'disciples, "The harvest, indeed, is vast, yet the workers  
 38 are few. 'Beseech, then, the Lord of the harvest, so that  
 He should be ejecting workers into His 'harvest."

**10** And, °calling° His 'twelve disciples to Him, He °gives  
 them authority over unclean spirits, so as to be casting  
 them out, and to be curing every disease and every debility.

2 Now the names of the twelve apostles are these: First,  
 Simon, °termed° Peter, and Andrew, his 'brother, and  
 3 James °of 'Zebedee, and John, his 'brother; Philip and  
 Bartholomew, Thomas and Matthew, the tribute collector,  
 4 James °of 'Alpheus and Thaddeus, Simon the Cananite,  
 and Judas 'Iscariot, °who also 'gives Him up.

5 These 'twelve 'Jesus commissions, °charging them, say-  
 ing, "Into a road of the nations you may not 'pass forth,  
 and into a city of the Samaritans you may not be entering.  
 6 Yet be going rather to<sup>d</sup> the °lost 'sheep of the house of  
 7 Israel. Now going°, 'herald, saying that °Near is the  
 8 kingdom of the heavens!' The 'infirm be curing, the dead  
 be rousing, lepers be cleansing, demons be casting out.

- <sup>9</sup> Gratuitously you got; gratuitously be giving. You should not be acquiring<sup>o</sup> gold, nor yet silver, nor yet copper <sup>to</sup>in  
<sup>10</sup> your 'girdles, no beggar's bag <sup>to</sup>for the road, nor yet two tunics, nor yet sandals, nor yet a club; for worthy is the worker of his 'nourishment.
- <sup>11</sup> "Now, into whichever city or village you may be entering, inquire "who in it is worthy, and there remain till you  
<sup>12</sup> should be coming out. Now, on entering<sup>o</sup> into a 'house,  
<sup>13</sup> salute<sup>o</sup> it, and if, indeed, the house should be worthy, let your 'peace 'come on it. Yet if it should not be worthy,  
<sup>14</sup> let your 'peace be 'turned back on you. And whosoever should not be receiving<sup>o</sup> you, nor yet be hearing your 'words, coming<sup>o</sup> outside of that 'house or 'city or village,  
<sup>15</sup> shake off the dust <sup>o</sup>from your 'feet. Verily, I am saying to you, More tolerable will it be for the land of Sodom and the land of Gomorrah in the day of judging than for that 'city.
- <sup>16</sup> "Lo<sup>o</sup>! I' am dispatching you as sheep in the midst of wolves. 'Become<sup>o</sup>, then, prudent as 'serpents and artless as  
<sup>17</sup> 'doves. Now take 'heed <sup>o</sup>of <sup>h</sup>men, for they will be giving you up <sup>to</sup>to Sanhedrins, and in their 'synagogues will they  
<sup>18</sup> be scourging you. Now <sup>on</sup>before governors and kings also shall you be 'led on My account, <sup>to</sup>for a testimony to them and to the nations.
- <sup>19</sup> "Now, whenever they may be giving you up, you should not be worrying about how or "what you should be speaking, for it shall be given you in that 'hour "what you  
<sup>20</sup> should be speaking, for not you' are 'speaking, but the spirit of your 'Father is 'speaking in you.
- <sup>21</sup> "Now brother shall be giving up brother <sup>to</sup>to death, and father, child, and children shall be rising<sup>o</sup> up <sup>on</sup>against  
<sup>22</sup> parents, and shall be putting them to death. And you shall be 'hated<sup>o</sup> by all because of My 'name. Yet he 'who  
<sup>23</sup> endures <sup>to</sup>to the consummation, he' shall be 'saved. Now,

whenever they may be persecuting you in this 'city, 'flee into a 'different one, for, verily, I am saying to you, Under no circumstances should you be finishing the cities of 'Israel till <sup>w</sup> the Son of 'Mankind may be coming.

24 "A disciple is not above his 'teacher, neither a slave above  
25 his 'lord. Sufficent is it for the disciple that he may be becoming<sup>o</sup> as his 'teacher, and the slave as his 'lord. If they surname the householder Beezeboul, how much rather  
26 'those of his household. Do not, then, be 'afraid of them, for nothing is 'covered<sup>o</sup>, which shall not be 'revealed, and  
27 hidden, which shall not be 'known. What I am saying to you in the darkness, say in the light. And what you are hearing <sup>io</sup>in the ear, herald on the housetops.

28 "And do not 'fear <sup>i</sup> those who are killing the body, yet are not 'able<sup>o</sup> to kill the soul. Yet be fearing<sup>o</sup> Him, rather, 'Who is 'able<sup>o</sup> to destroy the soul as well as the body in  
29 Gehenna. Are not two sparrows selling<sup>o</sup> for a penny? And not one <sup>o</sup> of them will be falling<sup>o</sup> on the earth without  
30 your 'Father. Now of your 'head <sup>+</sup>even the hairs are all  
31 'numbered<sup>o</sup>. Then do not 'fear<sup>o</sup>! Of more 'consequence than many sparrows are you.'

32 "Everyone, then, who<sup>a</sup> shall be avowing <sup>i</sup> Me in front of <sup>h</sup>men, <sup>i</sup> him will I' also be avowing in front of My 'Father  
33 'Who is in the heavens. Yet, who<sup>a</sup> should ever be disowning<sup>o</sup> Me in front of <sup>h</sup>men, I' also will be disowning<sup>o</sup> him in front of My 'Father 'Who is in the heavens.

34 "You should not be inferring that I came to be casting peace on the earth. I did not come to be casting peace, but  
35 a sword. For I came to pit a <sup>h</sup>man against his 'father, and a daughter against her 'mother, and a daughter-in-law  
36 against her 'mother-in-law. And the enemies of a <sup>h</sup>man are 'those of his household.

37 "He 'who is 'fond of father or mother above Me is not worthy of Me. And he 'who is 'fond of son or daughter

<sup>38</sup> above Me is not worthy of Me. And he who is not taking  
<sup>39</sup> his 'cross and following after Me is not worthy of Me. He  
 'who is finding his 'soul will be destroying it, and he 'who  
 destroys his 'soul on My account will be finding it.

<sup>40</sup> "He 'who is receiving° you is receiving° Me, and he 'who  
 is receiving° Me is receiving° Him 'Who commissions Me.

<sup>41</sup> He 'who is receiving° a prophet <sup>40</sup>in the name of a prophet  
 shall be obtaining° a prophet's wages. And he 'who is  
 receiving° a just man <sup>40</sup>in the name of a just man shall be

<sup>42</sup> obtaining° a just man's wages. And whoever should be  
 giving one of these 'little ones only a cool cup to drink,  
<sup>40</sup>in the name of a disciple, verily, I am saying to you, by  
 no means should he be losing his 'wages."

**11** And it <sup>b</sup>came°, when 'Jesus finishes prescribing to His  
 'twelve disciples, that He proceeded thence 'to be teaching  
 and heralding in their 'cities.

<sup>2</sup> Now 'John, 'hearing in the prison of the works of  
<sup>3</sup> 'Christ, 'sending through his 'disciples, said to Him, "Art  
 Thou' the coming° One, or may we be hoping for a  
 different One?"

<sup>4</sup> And answering, 'Jesus said to them, "Go, report to John  
<sup>5</sup> what you are hearing and observing: The blind are re-  
 ceiving sight, and the lame are walking; lepers are being  
 cleansed°, and the deaf are hearing, and the dead are  
 being roused°, and to the poor the evangel° is being  
<sup>6</sup> brought. And happy is he who should not be 'snared in  
 Me."

<sup>7</sup> Now, at their going°, 'Jesus begins° to be saying to the  
 throngs concerning John, "<sup>a</sup>What do you come out into  
 the wilderness to gaze° at? A reed being shaken° by the  
<sup>8</sup> wind? But <sup>a</sup>what do you come out to 'perceive? A <sup>b</sup>man  
 'garbed° in soft garments? 'Lo°! 'those wearing 'soft gar-  
<sup>9</sup> ments are in the houses of 'kings. But for <sup>a</sup>what do you  
 come out? A prophet to 'perceive? Yes, I am saying to

<sup>10</sup> you, and exceedingly more than a prophet. This is he concerning whom it is 'written°, "Lo°! I' am dispatching My 'messenger before Thy face, who shall be constructing Thy 'road in front of Thee.'

<sup>11</sup> "Verily, I am saying to you, Not among those born of women has there been roused° a greater than John the baptist. Yet he 'who is smaller, in the kingdom of the  
<sup>12</sup> heavens is greater than he. Now, from the days of John the baptist hitherto, the kingdom of the heavens is being  
<sup>13</sup> violently° forced and the violent are snatching it. For  
<sup>14</sup> all the prophets and the law prophesy till John. And, if you are willing to receive° him, he' is Elijah 'who is 'about  
<sup>15</sup> to be coming°. 'Who 'has ears to 'hear, let him 'hear!

<sup>16</sup> "Now to 'what shall I be likening this 'generation? Like is it to little boys and girls sitting° in the markets, who,  
<sup>17</sup> shouting to the 'others, are saying, 'We flute to you and  
<sup>18</sup> you do not dance! We wail and you do not grieve°!' For John came neither eating nor drinking, and they are say-  
<sup>19</sup> ing, 'A demon 'has he!' The Son of 'Mankind came eating and drinking, and they are saying, 'Lo°! a 'man gluttonous and a tippler, a tribute collectors' and sinners' friend!' And justified was 'Wisdom 'by her 'acts."

<sup>20</sup> Then He begins° to 'reproach the cities in which 'most of His powerful deeds occurred°, 'for they do not repent.

<sup>21</sup> "Woe to you, Chorazin! Woe to you, Bethsaida! 'For if the powerful deeds 'which are occurring° in you occurred° in Tyre and Sidon, long ago they would repent, sitting°  
<sup>22</sup> in sackcloth and ashes. Moreover, I am saying to you, For Tyre and Sidon shall it be more tolerable in the day of judging than for you.

<sup>23</sup> "And you, Capernaum! Not to heaven shall you be 'exalted! To the unseen shall you 'subside, 'for, if the powerful deeds 'which are occurring° in you had occurred  
<sup>24</sup> in Sodom, it might remain unto 'today. Moreover, I am

saying to you that for the land of Sodom shall it be more tolerable in the day of judging than for you."

25 'At that 'season, answering, Jesus said, "I am acclaim-  
ing° Thee, Father, Lord of 'heaven and 'earth, 'for Thou  
hidest these things from the wise and intelligent and Thou  
26 dost reveal them to minors. Yea, 'Father, seeing that thus  
it became° a delight in front of Thee.

27 "All was given up to Me by My 'Father. And no<sup>t</sup> one is  
recognizing the Son except the Father; neither is anyone  
recognizing the Father except the Son and he to whom<sup>st</sup>  
28 the Son should be intending° to unveil Him. Hither to<sup>d</sup>  
Me, all 'who are toiling and °laden°, and I' will be giving  
29 you rest. Lift My 'yoke upon you and be learning from  
Me, 'for meek am I and humble in 'heart, and you shall be  
30 finding rest in your 'souls, for My 'yoke is kindly and My  
'load is light."

12 'At that 'season Jesus went through the sowings on the  
sabbaths. Now His 'disciples hunger, and they begin° to  
2 be plucking the ears and to be eating. Now the Pharisees,  
perceiving it, say to Him, "'Lo°! your 'disciples are doing  
what is not allowed to be 'done 'on a sabbath."

3 Yet 'He said to them, "Did you not read °what David  
4 does when he hungers, and 'those with him: how he  
entered into the house of 'God and they ate the show  
°bread, which he was not 'allowed to 'eat, neither 'those  
with him, except the priests only?

5 "Or did you not read in the law that on the sabbaths the  
priests in the sanctuary are profaning the sabbath and are  
6 faultless? Now I am saying to you that a Greater than  
7 the sanctuary is here. Now if you had known °what this  
is: Mercy am I wanting, and not sacrifice—you would not  
8 convict the faultless, for the Son of 'Mankind is Lord of  
the sabbath."

9 And, °proceeding thence, He came into their 'synagogue.

- <sup>10</sup> And 'lo<sup>o</sup>! a <sup>h</sup>man having a withered hand. And they inquire of Him, saying, "<sup>if</sup> Is it allowed on the sabbaths to  
<sup>11</sup> 'cure?" that they should be accusing Him. Now 'He said to them, "What <sup>h</sup>man<sup>o</sup> of you will there be, who will 'have one sheep, and if ever this should be falling<sup>i</sup> into a pit on the sabbaths, will not take 'hold of it and 'raise it?  
<sup>12</sup> Of how much more 'consequence, then, is a <sup>h</sup>man than a sheep! So that it is allowed to be doing ideally on the  
<sup>13</sup> sabbaths." Then He is saying to the <sup>h</sup>man, "Stretch out your 'hand." And he stretches it out and it was restored, sound as the other.
- <sup>14</sup> Now, coming out, the Pharisees held a consultation against Him, so that they should be destroying Him.  
<sup>15</sup> Now 'Jesus, knowing it, retires thence. And many follow  
<sup>16</sup> Him, and He cures them all. And He warns them that  
<sup>17</sup> they should not be making Him manifest, that 'fulfilled may be 'that which is 'declared through Isaiah the prophet, saying,
- <sup>18</sup> 'Lo<sup>o</sup>, My 'Boy Whom I prefer!  
 My 'Beloved, in Whom My 'soul delights!  
 I shall be placing My 'spirit on Him,  
 And He shall be reporting judging to the nations.
- <sup>19</sup> He will not be brawling, nor clamoring,  
 Nor will anyone be hearing His 'voice in the squares.
- <sup>20</sup> A reed that is <sup>o</sup>bruised<sup>o</sup> He will not be fracturing.  
 And flax that is smouldering<sup>o</sup> He will not be extinguishing...  
 Till He should ever be casting out 'judging <sup>to</sup>for victory.
- <sup>21</sup> And on His 'name the nations will be relying.
- <sup>22</sup> Then was brought to Him a 'demoniac<sup>o</sup>, blind and mute, and He cures him, so that the mute man is speak-

- 23 ing and observing. And amazed<sup>o</sup> are all the throngs, and they said, "Is not<sup>a</sup> this the Son of David?"
- 24 Now the Pharisees, hearing it, said, "This man is not casting out the demons except 'by 'Beezeboul, the chief of the demons."
- 25 Now, having perceived their 'sentiments, He said to them, "Every kingdom 'parted against itself is being desolated<sup>o</sup>, and every city or house 'parted against itself
- 26 shall not 'stand. And if the Satan is casting out the Satan, he is parted <sup>on</sup>against himself. How, then, shall his 'kingdom 'stand?
- 27 "And if I, 'by Beezeboul, am casting out 'demons, 'by <sup>a</sup>whom are your 'sons casting them out? Therefore they' shall be your judges.
- 28 "Now if, 'by the spirit of God, I' am casting out 'demons, consequently the kingdom of 'God outstrips in time
- 29 <sup>on</sup>to you. Or how 'can<sup>o</sup> anyone be entering into the house of the strong one, and plunder his 'gear, if ever he should not first be binding the strong one? And then he will be
- 30 plundering his 'house. He 'who 'is not with Me is against Me, and he 'who is not gathering with Me is scattering.
- 31 "Therefore I am saying to you, Every sin and blasphemy shall be 'pardoned <sup>h</sup>men, yet the blasphemy of the spirit
- 32 shall not be 'pardoned. And whosoever may be saying a word against the Son of 'Mankind, it will be 'pardoned him, yet whoever may be saying aught against the holy 'spirit, it shall not be 'pardoned him, neither in this 'eon nor in 'that which is impending.
- 33 "Either make the tree ideal and its 'fruit ideal, or make the tree rotten and its 'fruit rotten, for <sup>o</sup>by its 'fruit the tree is 'known<sup>o</sup>.
- 34 "Progeny of vipers! How 'can<sup>o</sup> you be speaking what is <sup>=</sup>good, being wicked? For out of the superabundance of
- 35 the heart the mouth is speaking. The good <sup>h</sup>man out



- of his 'good treasure is extracting good things; and the wicked <sup>h</sup>man out of his 'wicked treasure is extracting
- 36 wicked things. Now I am saying to you that, for every idle declaration which <sup>h</sup>men shall be speaking, they shall be rendering an account concerning it in the day of judging. For <sup>o</sup>by your 'words shall you be 'justified, and <sup>o</sup>by your 'words shall you be 'convicted."
- 38 Then <sup>a</sup>some of the scribes and Pharisees answered Him saying, "Teacher, we 'want to '<sup>p</sup>see a sign from you."
- 39 Yet He, 'answering, said to them, "A generation, wicked and an adulteress, for a sign is seeking, and a sign will not be 'given to it except the sign of Jonah the prophet.
- 40 For even as Jonah was in the bowel of the sea monster three days and three nights, thus will the Son of 'Mankind be in the heart of the earth three days and three nights.
- 41 "Men, Ninevites, will be rising<sup>o</sup> in the judging with this 'generation and will be condemning it, '<sup>t</sup>for they repent <sup>o</sup>at the heralding of Jonah, and 'lo<sup>o</sup>! more than Jonah is here!
- 42 "The queen of the south will be 'roused in the judging with this 'generation and will be condemning it, '<sup>t</sup>for she came <sup>o</sup>from the ends of the earth to hear the wisdom of Solomon, and 'lo<sup>o</sup>! more than Solomon is here!
- 43 "Now, whenever the unclean spirit may be coming out from a <sup>h</sup>man, it is passing<sup>o</sup> through waterless places
- 44 seeking rest, and is not finding it. Then it is saying, 'Into my 'home will I be turning back, whence I came out.' And coming, it is finding it 'unoccupied, and <sup>o</sup>swept<sup>o</sup>
- 45 and <sup>o</sup>decorated<sup>o</sup>. Then it is going<sup>o</sup> and taking along with itself seven <sup>d</sup>other spirits, more wicked than itself, and entering, it is dwelling there. And the last state of that <sup>h</sup>man is becoming<sup>o</sup> worse than the first. Thus will it be to this 'wicked 'generation also."
- 46 At His still speaking to the throngs, 'lo<sup>o</sup>! His 'mother

<sup>47</sup> and 'brothers °stood outside seeking to speak to Him. Now °someone of His 'disciples said, "°Lo! Thy 'mother and Thy 'brothers °stand outside. They are seeking to  
<sup>48</sup> speak to Thee." Yet He, 'answering, said to the one saying it to Him, "°Who is My 'mother, and °who are My 'broth-  
<sup>49</sup> ers?" And °stretching out His 'hand °<sup>on</sup> over His 'disciples,  
<sup>50</sup> He said, "°Lo! My 'mother and My 'brothers! For anyone whoever should be doing the will of My 'Father °Who is in the heavens, he' is My brother and sister and mother!"

**13** In that °day °Jesus, coming out ° of the house, sat ° beside  
<sup>2</sup> the sea. And gathered to ° Him were vast throngs, so that He steps ' into a ship to be sitting °, and the entire throng ° stood on the beach.

<sup>3</sup> And He speaks many things to them in parables, saying,  
<sup>4</sup> "°Lo! out came the 'sower ° to be sowing. And, in his 'sowing, °some, indeed, falls beside the road, and the  
<sup>5</sup> flying creatures came and devoured ° it. Yet °other falls on 'rocky places, where ° it had not much earth, and imme-  
<sup>6</sup> diately it shoots up, because it °has no depth of °earth. Yet at the °rising of the sun, it is scorched, and, because it °has  
<sup>7</sup> no root, it is withered. Yet °other falls on 'thorns, and the  
<sup>8</sup> thorns come up and smother ° it. Yet °other falls on °ideal °earth and gave fruit, °some, indeed, a hundred, yet °some  
<sup>9</sup> sixty, yet °some thirtyfold. °Who °has ears to °hear, let him °hear!"

<sup>10</sup> And, approaching, the disciples say to Him, "Where-  
<sup>11</sup> fore art Thou speaking in parables to them?" Now, 'answering, He said to them that "To you has it been given ° to know the secrets of the kingdom of the heavens,  
<sup>12</sup> yet to those it has not been given °. For anyone who °has, to him shall be °given, and he shall have a °superfluity. Yet anyone who °has not, that also which he °has shall be  
<sup>13</sup> °taken away from him. Therefore in parables am I speak- ing to them, seeing that, observing, they are not observing,

and hearing, they are not hearing, neither are they understanding. And 'filled° up in them is the prophecy of Isaiah, 'that is saying,

“In hearing, you will be hearing, and may by no means be understanding,  
And observing, you will be observing, and may by no means be perceiving.”

For stoutened is the heart of this 'people,  
And with their 'ears heavily they hear,  
And with their 'eyes they squint,  
Lest at some time they may be perceiving with 'their eyes,  
And with 'their ears should be hearing,  
And with 'their heart may be understanding,  
And should be turning about,  
And I shall be healing° them.’

“Yet happy are your 'eyes, 'for they are observing, and your 'ears, 'for they are hearing. For verily I am saying to you that many prophets and just men yearn to 'perceive what you are observing, and perceive not, and to hear what you are hearing, and hear not.

“You', then, hear the parable of the sowing. <sup>19</sup> At everyone hearing the word of the kingdom and not understanding, coming° is the wicked one and snatching 'what 'has been sown° in his 'heart. This is he 'who is being sown beside the road. Yet he 'who is being sown on the rocky places, this is he 'who is hearing the word and straightway with joy is getting it, yet 'has no' root in himself, but is temporary. Now at the 'coming° of affliction or persecution because of the word, straightway he is 'snared°. Now he 'who is being sown <sup>20</sup> in the thorns, this is he 'who is hearing the word, and the worry of this 'eon and the seduction of 'riches are stifling the word, and

<sup>23</sup> it is becoming<sup>o</sup> unfruitful. Now he 'who is being sown on the ideal earth, this is he 'who is hearing the word and understanding, who by all means is bearing fruit, and is <sup>do</sup>producing; 'these indeed, a hundred, yet 'these sixty, yet 'these thirtyfold."

<sup>24</sup> Another parable He <sup>-o</sup>places before them, saying, "Likened was the kingdom of the heavens to a <sup>h</sup>man <sup>25</sup> <sup>-</sup>sowing ideal seed in his <sup>sf</sup>own 'field. Yet, 'while the <sup>h</sup>men are 'drowsing, his 'enemy came and sows <sup>=</sup>darnel over <sup>26</sup> amidst the grain, and came away. Now, when the blade germinates and <sup>do</sup>produces fruit, then appeared also the <sup>=</sup>darnel.

<sup>27</sup> "Now, approaching, the slaves of the householder said to him, 'Lord, do you not sow ideal seed in your 'field?

<sup>28</sup> Whence, then, 'has it <sup>=</sup>darnel?' Now 'he averred to them, 'A <sup>h</sup>man, an enemy, does this.' Now the slaves are saying to him, 'Do you, then, 'want us to 'come away that we

<sup>29</sup> should be culling them?' Yet 'he is averring, 'By no means, lest at some time, while culling the <sup>=</sup>darnel, you should be rooting up the grain at the same time with it.

<sup>30</sup> Leave both to 'grow<sup>o</sup> up together until the harvest, and in the season of the harvest I shall be declaring to the reapers, 'Cull first the <sup>=</sup>darnel and bind them into bundles to<sup>d</sup> 'burn them up. Yet the grain 'gather into my 'barn.'"

<sup>31</sup> Another parable He <sup>-o</sup>places before them, saying, "Like is the kingdom of the heavens to a kernel of mustard <sup>32</sup> which a <sup>h</sup>man, getting, sows in his 'field; which, indeed, is smaller than all the seeds, yet, whenever it may be 'grown, is greater than the greens, and is becoming<sup>o</sup> a tree, so that the flying creatures of 'heaven are coming and roosting among its 'boughs."

<sup>33</sup> Another parable He speaks to them, saying, "Like is the kingdom of the heavens to leaven which a woman,

getting, hides in <sup>10</sup> three seahs of meal, till <sup>w</sup> the whole was leavened."

- <sup>34</sup> All these things Jesus speaks in parables to the throngs,  
<sup>35</sup> and apart from a parable He spoke nothing to them, so that 'fulfilled may be 'that which is 'declared through the prophet, saying,

I shall be opening My 'mouth in parables,  
 I shall be emitting<sup>o</sup> what is <sup>o</sup>hid<sup>o</sup> from the disruption.

- <sup>36</sup> Then, leaving the throngs, He entered into the house.  
 And His 'disciples come to Him, saying, "Elucidate to us  
<sup>37</sup> the parable of the <sup>=</sup>darnel of the field." Now He, 'answering, said, "He 'Who is sowing the ideal seed is the  
<sup>38</sup> Son of 'Mankind. Now the field is the world. Now the ideal seed, these are the sons of the kingdom. Now the  
<sup>39</sup> <sup>=</sup>darnel are the sons of the wicked one. Now the enemy 'who sows them is the Adversary. Now the harvest is the conclusion of the eon. Now the reapers are messengers.  
<sup>40</sup> Even as the <sup>=</sup>darnel, then, are being culled<sup>o</sup> and 'burned<sup>o</sup> up with fire, thus shall it be in the conclusion of the eon.  
<sup>41</sup> The Son of 'Mankind shall be dispatching His 'messengers, and they shall be culling out of His 'kingdom all the  
<sup>42</sup> snares and 'those doing 'lawlessness, and they shall be casting them into a 'furnace of 'fire. There shall be 'lamentation and 'gnashing of 'teeth. Then shall the just be shining out as the sun in the kingdom of their 'Father.  
<sup>43</sup> 'Who 'has ears to 'hear, let him 'hear!  
<sup>44</sup> "Like is the kingdom of the heavens to a treasure <sup>o</sup>hidden<sup>o</sup> in the field, finding which, a <sup>h</sup>man hides it, and, 'in his joy, is going away, and is selling all, whatever he 'has, and is buying that 'field.  
<sup>45</sup> "Again, like is the kingdom of the heavens to a <sup>h</sup>man, a  
<sup>46</sup> merchant, seeking ideal pearls. Now, finding one very

precious pearl, he 'comes away, having °disposed of all, whatever he had, and buys it.

47 "Again, like is the kingdom of the heavens to a dragnet  
'cast into the sea, which 'gathers ° of every species, and,  
48 when it was filled full, 'hauling it up on the beach and  
'being seated, they cull the ideal into crocks, yet the  
49 rotten they cast out. Thus shall it be in the conclusion of  
the eon. The messengers will be coming ° out and they will  
50 be severing the wicked ° from the midst of the just. And  
they shall be casting them into a 'furnace of 'fire. There  
51 shall be 'lamentation and 'gnashing of 'teeth. Do you  
-° understand all these things?"

52 They are saying to Him, "Yes." Now 'He said to them,  
"Therefore every scribe made a 'disciple in the kingdom  
of the heavens is like a <sup>h</sup>man, a householder, who<sup>a</sup> is  
extracting out of his 'treasure things new and old."

53 And it occurred °, when 'Jesus finishes these 'parables,  
54 that He withdraws thence. And coming into His own  
'country, He taught them in their 'synagogue, so that they  
are 'astonished °, and are saying, "Whence has this one  
55 this 'wisdom and 'powerful deeds? Is not this the son of  
the artisan? Is not his 'mother 'said ° to be Miriam, and  
his 'brothers James and Joseph and Simon and Judas?  
56 And his 'sisters, are they not all <sup>td</sup>with us? Whence, then,  
57 has this one all these?" And they were snared ° in Him.

Yet 'Jesus said to them, "A prophet is not dishonored  
58 except in <sup>own</sup>his own 'country and in his 'home." And He  
does not many powerful deeds there because of their  
'unbelief.

14 'At that 'season Herod the tetrarch hears 'tidings of  
2 Jesus, and said to his 'pages, "This is John the baptist. He'  
was roused from the dead and therefore 'powerful deeds  
3 are operating in him." For 'Herod then, 'holding 'John,  
binds and puts ° him away in 'jail also, because of Herodias,

<sup>4</sup> the wife of Philip, his 'brother, for 'John said to him, "It  
<sup>5</sup> is not allowed you to 'have her." And, wanting to kill him, he was afraid of the throng, 'for they had him as a prophet.

<sup>6</sup> Now at the <sup>b</sup>coming° of 'Herod's birthday celebrations, the daughter of 'Herodias dances in the midst and pleases  
<sup>7</sup> 'Herod. Whence, with an oath, he avows to give her  
<sup>8</sup> whatsoever she should be requesting°. Now she, 'being egged on by her 'mother, is averring, "Give me here, on a platter, the head of John the baptist."

<sup>9</sup> And the king, being sorry, yet because of the oaths and 'those lying° back at table with him, orders it to be given.

<sup>10</sup> And ¯sending, he beheads 'John in the jail.

<sup>11</sup> And his 'head was brought on a platter and given to the  
<sup>12</sup> maiden, and she °carries it to her 'mother. And, approaching, his 'disciples take away his 'corpse and entomb it. And, coming, they report to 'Jesus.

<sup>13</sup> Now, hearing it, 'Jesus retires thence in a ship into a wilderness place privately. And, hearing of it, the throngs  
<sup>14</sup> follow Him afoot from the cities. And, coming out, He perceived a vast throng, and He has compassion on them and cures 'those of them who are ailing.

<sup>15</sup> Now, evening <sup>b</sup>coming° on, the disciples come to Him, saying, "This place is a wilderness, and the hour already passed by. Dismiss, then, the throngs that, coming away into the villages, they should be buying themselves °food."

<sup>16</sup> Yet 'Jesus said to them, "They 'have no<sup>t</sup> need to be  
<sup>17</sup> coming away. You' 'give them something to 'eat." Yet 'they are saying to Him, "Nothing 'have we here except  
<sup>18</sup> five cakes of bread and two fishes." Now 'He said, "Bring  
<sup>19</sup> them here to Me." And, ¯ordering the throngs to recline on the grass, taking the five cakes of bread and the two fishes, looking up into 'heaven, He blesses them, and, ¯breaking them, He °gives the cakes of bread to the

- <sup>20</sup> disciples, yet the disciples to the throngs. And they all ate and are satisfied. And they pick up of the 'superfluous
- <sup>21</sup> 'fragments twelve panniers full. Now 'those eating were about five thousand men, apart from women and little children.
- <sup>22</sup> And immediately He compels His 'disciples to step <sup>i</sup> into the ship and to be preceding Him <sup>io</sup> to the other side, till <sup>w</sup>
- <sup>23</sup> He should be dismissing the throngs. And, 'dismissing the throngs, He ascended into the mountain privately to pray°. Now, evening <sup>b</sup>coming° on, He was there alone.
- <sup>24</sup> Now the ship was already many stadia away from the land, in the midst of the sea, being tormented° by the
- <sup>25</sup> billows, for the wind was contrary. Now in the fourth watch of the night He came to <sup>d</sup> them, walking on the sea.
- <sup>26</sup> Now the disciples, perceiving Him walking on the sea, were disturbed, saying that "It is a phantom!" And from
- <sup>27</sup> 'fear they cry out. Now straightway 'Jesus speaks to them, saying, "'Courage! It is I. 'Fear not!"
- <sup>28</sup> Yet, answering Him, 'Peter said, "Lord, if it is Thou',
- <sup>29</sup> order me to 'come to <sup>d</sup> Thee on the waters." Now 'He said, "Come!" And, 'descending from the ship, Peter walks on the waters, to 'come to <sup>d</sup> 'Jesus.
- <sup>30</sup> Yet, observing the strong wind, he was afraid. And, 'beginning° to 'sink°, he cries, saying, "Lord, save me!"
- <sup>31</sup> Now immediately 'Jesus, 'stretching out His 'hand, got hold° of him and is saying to him, "Scant of faith, <sup>io</sup> <sup>a</sup>why
- <sup>32</sup> do you hesitate?" And at their 'going up into the ship,
- <sup>33</sup> the wind flags. Now 'those in the ship worship Him, saying, "Truly, God's Son art Thou!"
- <sup>34</sup> And, 'ferrying, they came <sup>on</sup> to 'land, <sup>io</sup> to Gennesaret.
- <sup>35</sup> And, recognizing Him, the men of that 'place dispatch into that whole 'country about, and they 'bring to Him
- <sup>36</sup> all 'those who 'have an illness. And they entreated Him that they should only be touching° the tassel of His 'cloak.



And whoever touch<sup>o</sup> it were brought safely through.

**15** Then, coming<sup>o</sup> to 'Jesus from Jerusalem are Pharisees  
 2 and scribes, saying, "Wherefore are your 'disciples trans-  
 gressing the tradition of the elders? For they are not  
 washing<sup>o</sup> their hands whenever they may be eating bread."

3 Now He, 'answering, said to them, "Wherefore are you'  
 also transgressing the precept of 'God because of your  
 4 'tradition? For 'God said, 'Honor 'father and 'mother,'  
 and, 'He 'who is saying aught that is evil of father or  
 5 mother, let him 'decease in death.' Yet you' are saying that  
 'Whoever may be saying to 'father or 'mother, "An ap-  
 proach present is whatsoever you may be 'benefited 'by  
 6 me," by no means shall he be honoring his 'father.' And  
 you invalidate the word of 'God because of your 'tradition.  
 7 Hypocrites! Ideally Isaiah prophesies concerning you,  
 saying,

8 This 'people with 'their lips is honoring Me,  
 Yet their 'heart is 'away at a distance from Me.  
 9 Yet in vain are they revering<sup>o</sup> Me,  
 Teaching for teachings the directions of 'men."

10 And, 'calling<sup>o</sup> the throng to Him, He said to them,  
 11 "Hear and 'understand! Not 'that which is entering<sup>o</sup>  
 into the mouth is contaminating a 'man, but 'that which  
 is going<sup>o</sup> out<sup>o</sup> of the mouth, this is contaminating a 'man."

12 Then, approaching, the disciples said to Him, "Are  
 you 'aware that the Pharisees, at 'hearing the word, are  
 13 snared?" Now He, 'answering, said, "Every plant which  
 is not planted by My 'heavenly 'Father shall be 'uprooted.

14 Leave them! Blind guides are they of the blind! Now if  
 the blind should be guiding the blind, both shall be fall-  
 ing<sup>o</sup> into a pit."

15 Now, answering, Peter said to Him, "Decipher for us  
 16 the parable." Yet He said, "Are you' also unintelligent

- <sup>17</sup> at this point? Not as yet are you apprehending that everything 'that is going<sup>o</sup> into<sup>io</sup> the mouth is becoming the contents of<sup>io</sup> the bowels, and is being evacuated<sup>o</sup> into  
<sup>18</sup> the latrine? Now, 'those things going<sup>o</sup> out<sup>o</sup> of the mouth, out<sup>o</sup> of the heart are coming<sup>o</sup>, and those things are con-  
<sup>19</sup> taminating a 'hman. For out<sup>o</sup> of the heart are coming<sup>o</sup> wicked reasonings, murders, adulteries, prostitutions,  
<sup>20</sup> thefts, false testimonies, calumnies. These are 'those which are contaminating a 'hman. Now 'to be eating with unwashed hands is not contaminating a 'hman."  
<sup>21</sup> And, coming out thence, 'Jesus retires into 'parts of  
<sup>22</sup> Tyre and Sidon. And 'lo<sup>o</sup>! a Canaanitish woman, coming out from those 'boundaries, cried, saying, "Be merciful to me, Lord, Son of David! My 'daughter is evilly 'demon-  
<sup>23</sup> ized<sup>o</sup>." Yet 'He answered her not a word. And, approach- ing, His 'disciples asked Him, saying, "Dismiss her, 'for she is crying behind us."  
<sup>24</sup> Now He, 'answering, said, "I was not commissioned  
<sup>25</sup> except<sup>io</sup> for the 'lost 'sheep of the house of Israel." Yet she,  
<sup>26</sup> 'coming, worships Him, saying, "Lord, 'help me!" Yet He, 'answering, said, "It is not ideal to be taking the  
<sup>27</sup> children's 'bread and to be casting it to the puppies." Yet 'she said, "Yes, Lord! For the puppies also are eating 'of the scraps 'that are falling from their 'masters' 'table."  
<sup>28</sup> Then, answering, 'Jesus said to her, "O woman, great is your 'faith! Let it come to 'be with you as you are wanting." And healed was her 'daughter from that 'hour.  
<sup>29</sup> And, 'proceeding thence, 'Jesus came beside the sea of 'Galilee. And, 'ascending into the mountain, He sat<sup>o</sup> there.  
<sup>30</sup> And there came to Him vast throngs, having with them<sup>st</sup> the lame, the blind, the mute, the maimed, and many<sup>a</sup> others. And they toss them<sup>b</sup> at His 'feet, and He cures  
<sup>31</sup> them, so that the throng marvels, observing the mute speaking, the maimed sound, + the lame walking and the

blind observing. And they glorify the God of Israel.

<sup>32</sup> Now 'Jesus, 'calling<sup>o</sup> His 'disciples to Him, said, "I have 'compassion<sup>o</sup> on the throng, 'for already three days they are remaining with Me, and they 'have nothing "that they may be eating, and I am not willing to dismiss them fasting, lest at some time they may be fainting 'on the <sup>33</sup>road." And the disciples are saying to Him, "From whence, in a wilderness, is so <sup>34</sup>much <sup>3</sup>bread for us, so as to satisfy so much of a throng?" And 'Jesus is saying to them, "How many cakes of bread 'have you?" Now 'they said, "Seven, and a few small fishes."

<sup>35</sup> And, 'charging the throng to 'lean back on the earth, <sup>36</sup>He took the seven cakes of bread and the fishes, and, 'giving thanks, He breaks them and gave them to the <sup>37</sup>disciples, yet the disciples to the throngs. And they all ate and are satisfied. And of the 'superfluous 'fragments they <sup>38</sup>pick up seven hampers full. Now 'those eating were about four thousand men, apart from women and little children. <sup>39</sup>And, 'dismissing the throngs, He stepped 'into the ship and came into the boundaries of Magadan.

**16** And, approaching, the Pharisees and the Sadducees, trying Him, inquire to have Him exhibit a sign out of 'heaven to them.

<sup>2</sup> Now He, 'answering, said to them, <sup>(no 3)</sup> <sup>4</sup> "A generation, wicked and an adulteress, for a sign is seeking, and a sign will not be 'given to it except the sign of Jonah." And leaving them, He came away.

<sup>5</sup> And the disciples, coming <sup>10</sup>to the other side, forgot<sup>o</sup> to <sup>6</sup>'get <sup>3</sup>bread. Now 'Jesus said to them, "See and take 'heed 'of the leaven of the Pharisees and Sadducees!"

<sup>7</sup> Now 'they reasoned<sup>o</sup> among themselves, saying that <sup>8</sup>"We got no <sup>t</sup><sup>3</sup>bread." Now, knowing it, 'Jesus said, "<sup>a</sup>Why are you reasoning<sup>o</sup> among yourselves, scant of faith, that <sup>9</sup>you 'have no <sup>t</sup><sup>3</sup>bread? Not as yet are you apprehending,

neither remembering the five cakes of bread of the five  
<sup>10</sup> thousand and how many panniers you got? Neither the  
seven cakes of bread of the four thousand and how many  
<sup>11</sup> hampers you got? How is it you are not apprehending  
that I spoke not to you concerning <sup>3</sup>bread? Now take  
<sup>12</sup> <sup>1</sup>'heed <sup>1</sup>'of the leaven of the Pharisees and Sadducees." Then  
they <sup>2</sup>understand that He did not say to take <sup>1</sup>'heed <sup>1</sup>'of the  
leaven of <sup>3</sup>bread, but <sup>1</sup>'of the teaching of the Pharisees and  
Sadducees.

<sup>13</sup> Now Jesus, coming into <sup>1</sup>'parts of Caesarea <sup>1</sup>'Philippi,  
asked His <sup>1</sup>'disciples, saying, "<sup>a</sup>Who are <sup>1</sup>'men saying the  
<sup>14</sup> Son of <sup>1</sup>'Mankind is?" Now <sup>1</sup>'they say, "These, indeed,  
John the baptist; yet others Elijah; yet <sup>4</sup>'others Jeremiah or  
one of the prophets."

<sup>15</sup> He is saying to them, "Now you, <sup>a</sup>who are you saying  
<sup>16</sup> that I am?" Now, answering, Simon Peter said, "Thou'  
art the Christ, the Son of the living <sup>1</sup>'God."

<sup>17</sup> Now, answering, Jesus said to him, "Happy are you,  
Simon Bar-Jonah, <sup>1</sup>'for flesh and blood does not reveal it  
<sup>18</sup> to you, but My <sup>1</sup>'Father <sup>1</sup>'Who is in the heavens. Now I,  
also, am saying to you that you' are Peter, and on this  
<sup>19</sup> rock will I be building My <sup>1</sup>'ecclesia, and the gates of the  
unseen shall not be prevailing against it. I will be giving  
you the keys of the kingdom of the heavens, and whatso-  
ever you should be binding on the earth shall be those  
things having been bound<sup>o</sup> in the heavens, and whatsoever  
<sup>20</sup> you should be loosing on the earth shall be those having  
been loosed<sup>o</sup> in the heavens." Then He cautions<sup>o</sup> the disci-  
ples that they may be saying to no one that He' is the Christ.  
<sup>21</sup> Thenceforth begins<sup>o</sup> Jesus to <sup>1</sup>'show His <sup>1</sup>'disciples that  
He <sup>1</sup>'must be coming away into Jerusalem and to be  
suffering much from the elders and chief priests and  
scribes, and to be killed, and the third day to be roused.  
<sup>22</sup> And, taking<sup>o</sup> Him to him, <sup>1</sup>'Peter begins<sup>o</sup> to <sup>1</sup>'rebuke Him,

saying, "Propitious be it to Thee, Lord! By no means shall this be for Thee!"

23 Now, 'being turned, He said to 'Peter, "'Go away behind Me, satan! A snare are you to Me, 'for you are not 'disposed to 'that which is of 'God, but 'that which is of 'men."

24 Then 'Jesus said to His 'disciples: "If anyone is wanting to 'come after Me, let him renounce<sup>o</sup> himself and pick up  
25 his 'cross and 'follow Me. For whosoever may be wanting to save his 'soul shall be destroying it. Yet whoever should be destroying his 'soul on My account shall be finding it.  
26 For "what will a 'man be 'benefited, if he should ever be gaining the whole world, yet be forfeiting his 'soul? Or "what will a 'man be giving in exchange for his 'soul?  
27 For the Son of 'Mankind is 'about to be coming<sup>o</sup> in the glory of His 'Father, with His 'messengers, and then He  
28 will be paying each in accord with his 'practice. Verily I am saying to you that there are "some of 'those 'standing here who" under no circumstances should be tasting<sup>o</sup> death till they should be perceiving the Son of 'Mankind coming<sup>o</sup> in His 'kingdom."

17 And after six days 'Jesus is taking aside 'Peter and 'James and John, his 'brother, and is bringing them up into a high  
2 mountain, privately, and was transformed in front of them. And His 'face shines as the sun, yet His 'garments became<sup>o</sup> white as the light.

3 And 'lo<sup>o</sup>! Moses and Elijah were seen by them, conferring with Him. Now, answering, 'Peter said to 'Jesus,  
4 "Lord, it is ideal for us to be here! If Thou art willing, I shall be making three tabernacles here, for 'Thee one, and  
5 for Moses one, and for Elijah one." While he is still speaking, 'lo<sup>o</sup>! a luminous cloud overshadows them, and 'lo<sup>o</sup>! a voice out of the cloud, saying, "This is My 'Son, the Beloved, in Whom I delight. 'Hear Him!"

<sup>6</sup> And, <sup>h</sup>earing it, the disciples fall on their faces and  
<sup>7</sup> were tremendously afraid. And <sup>J</sup>esus approached and,  
<sup>8</sup> <sup>t</sup>ouching<sup>o</sup> them, said, “Be <sup>r</sup>oused, and <sup>f</sup>ear<sup>o</sup> not!” Now,  
<sup>t</sup>lifting up their <sup>e</sup>yes, they perceived no<sup>t</sup> one except <sup>J</sup>esus  
<sup>H</sup>imself only.

<sup>9</sup> And, at their descending out of the mountain, <sup>J</sup>esus  
<sup>d</sup>irects<sup>o</sup> them, saying, “Now you may <sup>t</sup>ell no one of the  
vision till <sup>w</sup> the Son of <sup>M</sup>ankind may be <sup>r</sup>oused <sup>o</sup>from  
among the dead.”

<sup>10</sup> And His <sup>d</sup>isciples inquire of Him, saying, ““Why,  
then, are the scribes saying that Elijah <sup>m</sup>ust be coming  
<sup>11</sup> first?” Now He, <sup>a</sup>nswering, said to them that “Elijah is  
<sup>12</sup> indeed coming<sup>o</sup>, and will be restoring all. Yet I am  
saying to you that Elijah came already, and they did not  
recognize him, but they do <sup>t</sup>o him whatever they will.  
Thus the Son of <sup>M</sup>ankind also is <sup>a</sup>bout to be suffering  
<sup>13</sup> by them.” Then the disciples <sup>u</sup>nderstand that He spoke  
to them concerning John the baptist.

<sup>14</sup> And, at their coming <sup>td</sup> to<sup>d</sup> the throng, a <sup>h</sup>man came to  
<sup>15</sup> Him, falling on his knees before Him and saying, “Lord,  
be merciful to my <sup>s</sup>on, <sup>f</sup>or he is <sup>e</sup>pileptic<sup>o</sup>, and is having  
an evil<sup>ly</sup> time! For often he is falling into the fire and  
<sup>16</sup> often into the water. And I <sup>b</sup>ring him to Thy <sup>d</sup>isciples,  
and they could not cure him.”

<sup>17</sup> Now then answering, <sup>J</sup>esus said to them, “O generation  
unbelieving and <sup>p</sup>erverse<sup>o</sup>! Till when shall I be with you?  
Till when shall I <sup>b</sup>ear<sup>o</sup> with you? <sup>B</sup>ring him here to Me.”

<sup>18</sup> And <sup>J</sup>esus rebukes it, and the demon came out from him,  
and the boy was cured from that <sup>h</sup>our.

<sup>19</sup> Then the disciples, coming to <sup>J</sup>esus privately, said,

<sup>20</sup> “Wherefore could we<sup>t</sup> not <sup>c</sup>ast it out?” Now <sup>H</sup>e is  
saying to them, “Because of your <sup>s</sup>cant faith. For verily I  
am saying to you, If you should <sup>h</sup>ave faith as a kernel of  
mustard, you shall be declaring to this <sup>m</sup>ountain, ‘Pro-

ceed hence—there!’ and it will be proceeding°. And nothing will be ‘impossible for you.” (no 21.)

22 Now at their conspiring° in ‘Galilee, ‘Jesus said to them, “The Son of ‘Mankind is ‘about to be ‘given° up into the  
23 hands of ‘men, and they will be killing Him, and the third day He will be ‘roused.” And they were tremendously sorry.

24 Now at their coming into Capernaum, ‘those getting the double drachma came to ‘Peter and say, “Is not your ‘teacher settling the double drachma tribute?”

25 He is saying, “Yes.” And, coming into the house, ‘Jesus forestalls him, saying, “‘What are you supposing, Simon? The kings of the earth, from ‘whom are they getting tribute or poll tax? From their ‘sons, or from the aliens?”

26 Now ‘he averred, “From the aliens.” Now at his saying “From the aliens,” ‘Jesus averred to him, “Consequently  
27 the sons, surely, are free. Yet, lest we should be snaring them, ‘go, ‘cast a fish hook into the sea, and pick up the first fish ‘coming up, and ‘opening its ‘mouth, you will be finding a stater. Getting that, ‘give it to them ‘<sup>id</sup>for Me and you.”

18 Now in that ‘hour the disciples came to ‘Jesus, saying, “‘Who, consequently, is greatest in the kingdom of the  
2 heavens?” And, ‘calling° a little child to Him, He stands  
3 it in their midst, and said, “Verily, I am saying to you, If you should not be turning and becoming° as ‘little children, you may by no means be entering into the kingdom of  
4 the heavens. Who<sup>a</sup>, then, will be humbling himself as this ‘little child, he’ is the greatest in the kingdom of the  
5 heavens. And whosoever should be receiving° one such  
6 little child <sup>on</sup>in My ‘name is receiving° Me. Yet whoever should be snaring one of these ‘little ones ‘who is believing <sup>io</sup>in Me, it is ‘expedient for him that a millstone requiring an ass to turn it may be ‘hanged about

- his 'neck, and he should be 'sunk in the open 'ocean.
- 7 "Woe to the world 'because of 'snares! For it is a necessity for 'snares to be coming. Moreover, woe to that <sup>h</sup>man
- 8 through whom the snare is coming<sup>o</sup>! Now, if your 'hand or your 'foot is snaring you, strike it off and 'cast it from you. Is it ideal for you to be entering into 'life maimed or lame, or, having two hands or two feet, to be cast into the fire 'conian?
- 9 "And if your 'eye is snaring you, 'wrench it out and 'cast it from you. Is it ideal for you to be entering into 'life one-eyed, or, having two eyes, to be cast into the Gehenna of 'fire?
- 10 "See that you should not be despising one of these 'little ones, for I am saying to you that their 'messengers in the heavens are continually observing the face of My 'Father 'Who is in the heavens. <sup>(no 11)</sup>
- 12 <sup>a</sup>What are you supposing? If it should be occurring<sup>o</sup> to any <sup>h</sup>man, with a hundred sheep, that <sup>+</sup>even one <sup>o</sup>of them should be led 'astray, will he not 'leave the ninety-nine sheep on the mountains, and 'go and 'seek the one which
- 13 is straying<sup>o</sup>? And if he should <sup>b</sup>come<sup>o</sup> to 'find it, verily, I am saying to you that he is rejoicing <sup>on</sup>over it, rather
- 14 than <sup>on</sup>over the ninety-nine 'that 'have not strayed.<sup>o</sup> Thus it is not the will in front of your 'Father 'Who is in the heavens that one of these 'little ones should be perishing<sup>o</sup>.
- 15 "Now if ever your 'brother should be sinning, 'go and expose him between you and him alone. If ever he should
- 16 be hearing you, you gain your 'brother. Yet if ever he should not be hearing, 'take still one or two others along with you<sup>sf</sup>, that <sup>on</sup>at the mouth of two witnesses, or of
- 17 three, every declaration may be made to 'stand. Now, if ever he should be disobeying them, 'tell it to the ecclesia. Now, if ever he should be disobeying the ecclesia also, let



him be to you even as the man of the nations, and the tribute collector.

18 "Verily, I am saying to you, Whatsoever you should be binding on the earth shall be those things having been bound<sup>o</sup> in the heavens, and whatsoever you should be loos-  
ing on the earth shall be those<sup>o</sup> loose<sup>o</sup> in heaven.

19 "Again, verily, I am saying to you that, if ever two<sup>o</sup> of  
you should be agreeing on the earth concerning<sup>o</sup> any  
matter, whatsoever it is they should be requesting<sup>o</sup> shall  
be<sup>b</sup> coming<sup>o</sup> to them<sup>b</sup> from My Father Who is in the  
20 heavens. For where two or three are, gathered<sup>o</sup> in My  
name, there am I in the midst of them."

21 Then, approaching, Peter said to Him, "Lord, how  
many times shall my brother be sinning<sup>o</sup> against me and  
22 I shall be pardoning him? Till seven times?" Jesus is  
saying to him, "I am not saying to you 'Till seven times,'  
but 'Till seventy times and seven.'

23 "Therefore likened was the kingdom of the heavens to  
a<sup>h</sup> man, a king, who wants to settle accounts with his  
24 slaves. Now, at his beginning<sup>o</sup> to settle, one debtor was  
25 brought to him who owed ten thousand talents. Now,  
at his not having wherewith to pay, the lord orders him to  
be disposed of, and his wife and children and all, what-  
26 ever he has, and payment to be made. Falling down, then,  
that slave worshiped him, saying, Lord, be patient<sup>on</sup> with  
27 me, and I will pay you all! Now, having compassion,  
the lord of that slave<sup>-o</sup> dismisses him, and remits his loan.

28 "Yet, coming out, that slave found one of his fellow  
slaves, who owed him a hundred denarii, and, holding  
him, he choked him, saying, 'Pay, if you are owing any-  
29 thing!' Falling down, then, his fellow slave entreated  
him, saying, 'Be patient<sup>on</sup> with me, and I will pay you  
30 all!' Yet he would not, but, coming away, he casts him  
into jail, till he may pay what he is owing<sup>o</sup>.

<sup>31</sup> “Then his ‘fellow slaves, perceiving ‘what is occurring°, were tremendously sorry, and, coming, they elucidate to ‘their<sup>af</sup> lord all ‘that is occurring°.

<sup>32</sup> “Then his ‘lord, ‘calling° him to him, is saying to him, ‘Wicked slave! That ‘entire debt I °remit to you, since

<sup>33</sup> you entreat me. Was it not binding on you also to be merciful to your ‘fellow slave, as I° also am merciful to

<sup>34</sup> you?’ And, being indignant, his ‘lord °gives him up to the tormentors till<sup>w</sup> he may ‘pay °all he is ‘owing° him.

<sup>35</sup> “Thus shall My ‘heavenly ‘Father also be doing to °you, if each one should not be pardoning his ‘brother, from your ‘hearts.”

**19** And it occurred°, when ‘Jesus finishes these ‘sayings, He withdraws from ‘Galilee and came into the boundaries  
<sup>2</sup> of ‘Judea, the other side of the Jordan. And vast throngs follow Him, and He cures them there.

<sup>3</sup> And the Pharisees came to Him, trying Him, and saying, “<sup>4f</sup> Is it allowed one to dismiss his ‘wife °acfor every cause?”

<sup>4</sup> Now He, ‘answering, said, “Did you not read that the Maker from the beginning makes them male and female,  
<sup>5</sup> and He said, ‘On this account a °hman shall be leaving ‘father and ‘mother and shall be ‘joined to his ‘wife, and the  
<sup>6</sup> two shall be °io one flesh’? So that no<sup>t</sup> longer are they two, but one flesh. What ‘God, then, yokes together, let not °hman be separating.”

<sup>7</sup> They are saying to Him, ““Why, then, does Moses direct° to give a scroll of divorce and to dismiss her?”

<sup>8</sup> ‘Jesus is saying to them, that “Moses, °tdin view of your ‘hardheartedness, permits you to dismiss your ‘wives. Yet from the beginning it has not come to be thus.

<sup>9</sup> “Now I am saying to you that whoever should be dismissing his ‘wife (not °onfor prostitution) and should be marrying another, is committing adultery°, and he ‘who

marries her who 'has been dismissed<sup>o</sup>, is committing adultery<sup>o</sup>."

<sup>10</sup> The disciples are saying to Him, "If the cause of a <sup>h</sup>man with a <sup>w</sup>woman is thus, it is not <sup>e</sup>expedient to marry."

<sup>11</sup> Yet He said to them, "Not all are containing this

<sup>12</sup> saying, but those to whom it has been given<sup>o</sup>. For there are eunuchs who<sup>a</sup> were born thus out of their mother's womb, and there are eunuchs who<sup>a</sup> are emasculated by <sup>h</sup>men, and there are eunuchs who<sup>a</sup> emasculate themselves because of the kingdom of the heavens. The one <sup>a</sup>able<sup>o</sup> to <sup>c</sup>contain it, let him <sup>c</sup>contain it."

<sup>13</sup> Then little children were brought to Him, that He may be placing His <sup>h</sup>hands on them and should be pray-

<sup>14</sup> ing<sup>o</sup>. Yet the disciples rebuke them. Yet Jesus said to them, "Let the little children be coming to<sup>d</sup> Me, and do not <sup>f</sup>forbid them, for of <sup>s</sup>such is the kingdom of the heav-

<sup>15</sup> ens." And, placing His <sup>h</sup>hands<sup>on</sup> on them, He went thence.

<sup>16</sup> And <sup>l</sup>lo<sup>o</sup>! one coming to Him said, "Teacher, <sup>a</sup>what good shall I be doing that I should be having life eonian?"

<sup>17</sup> Yet He said to him, "<sup>a</sup>Why are you asking Me concerning <sup>g</sup>good? One is <sup>g</sup>good. Yet if you are wanting to be entering into <sup>l</sup>life, keep the precepts."

<sup>18</sup> He is saying to Him, "Which?"

Now Jesus said, "'These: 'You shall not be murdering.' 'You shall not be committing adultery.' 'You shall not be stealing.' 'You shall not be testifying falsely.' 'Be honoring <sup>f</sup>father and <sup>m</sup>mother,' and 'You shall be loving your <sup>a</sup>associate as yourself.'"

<sup>20</sup> The youth is saying to Him, "These all I maintain. In <sup>a</sup>what am I still <sup>d</sup>deficient?"

<sup>21</sup> Jesus averred to him, "If you are wanting to be perfect, <sup>g</sup>go, sell your <sup>p</sup>possessions and be giving to the poor, and you will be having treasure in the heavens. And hither! <sup>f</sup>Follow Me."

<sup>22</sup> Now, hearing this word, the youth came away sorrowing<sup>°</sup>, for he <sup>was</sup> had many acquisitions.

<sup>23</sup> Now Jesus said to His disciples, "Verily, I am saying to you that the rich squeamishly will be entering<sup>°</sup> into the

<sup>24</sup> kingdom of the heavens. Yet again, I am saying to you that it is easier for a camel to be entering through the eye of a needle than for a rich man to be entering into the kingdom of God."

<sup>25</sup> Now, hearing it, the disciples were tremendously astonished<sup>°</sup>, saying, "Who, consequently, can<sup>°</sup> be saved?"

<sup>26</sup> Now, looking at them, Jesus said to them, "With <sup>h</sup>men this is impossible, yet <sup>b</sup>with God all is possible."

<sup>27</sup> Then, answering, Peter said to Him, "Lo! we' -leave all and follow Thee. What, consequently, will it be to us?"

<sup>28</sup> Yet Jesus said to them, "Verily, I am saying to you, that you who follow Me, in the renascence whenever the Son of Mankind should be seated on the throne of His glory, you' also shall sit<sup>°</sup> on twelve thrones, judging the <sup>29</sup> twelve tribes of Israel. And everyone who <sup>a-°</sup>leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of My name, a hundred-fold shall be getting<sup>°</sup>, and shall be enjoying the allotment <sup>30</sup> of life eonian. Yet many of the first shall be last, and the last first.

**20** "For like is the kingdom of the heavens to a <sup>h</sup>man, a householder, who <sup>a</sup> came out at the same time with the <sup>2</sup> morning to hire<sup>°</sup> workers <sup>to</sup>for his vineyard. Now, agreeing with the workers <sup>o</sup>for a denarius a day, he dispatches them into his vineyard.

<sup>3</sup> "And, coming out about the third hour, he perceived <sup>4</sup> others standing in the market, idle. And to those he said, 'You' also go into my vineyard, and whatsoever may be <sup>5</sup> just I shall be giving you.' Now they came away. Now,

again coming out about the sixth and ninth hour, he does similarly.

6 "Now, about the eleventh, coming out, he found others  
 °standing. And he is saying to them, "aWhy °stand you  
 7 here the whole day idle?' They are saying to him that  
 'No<sup>t</sup> one hires° us.' He is saying to them, 'You' also 'go  
 into the vineyard.'

8 "Now, evening <sup>b</sup>coming° on, the lord of the vineyard is  
 saying to his 'manager, 'Call the workers and 'pay them  
 the wages, 'beginning° from the last, to the first.'

9 "And, coming, 'those hired about the eleventh hour got  
 10 a denarius apiece. And, coming, the first infer that they  
 will be getting° more. And they' also got a 'denarius  
 11 apiece. Now, getting it, they murmured against the  
 12 householder, saying, 'These 'last do one hour, and you  
 make them equal to us 'who bear the burden of the day  
 13 and the scorching heat.' Yet he, 'answering one of them,  
 said, 'Comrade, I am not injuring you! Did you not agree  
 14 with me for a denarius? Pick up 'what is yours and 'go  
 away. Now I 'want to give to this 'last one 'even as to  
 15 you. Is it not allowed me to do what I 'want 'with 'that  
 which is mine? Or is your 'eye wicked, seeing that I' am  
 16 good?' Thus shall the last be first, and the first last."

17 Now 'Jesus, being about to 'go up into Jerusalem, took  
 aside the twelve disciples privately. And 'on the road He  
 18 said to them: "'Lo°! we are going up into Jerusalem, and  
 the Son of 'Mankind will be 'given up to the chief priests  
 and scribes, and they will be condemning Him <sup>io</sup>to death.  
 19 And they will be giving Him up to the nations, <sup>io</sup>to 'scoff  
 at and scourge and crucify. And the third day He will be  
 'roused."

20 Then the mother of the sons of Zebedee came to Him  
 with her 'sons, worshipping and requesting "something  
 21 from Him. Now 'He said to her, "aWhat are you want-

ing?" She is saying to Him, "Say that these, my two sons, should be seated, one at Thy right and one at Thy left, in Thy kingdom."

<sup>22</sup> Now answering, Jesus said, "You are not aware what you are requesting. Are you able to be drinking the cup which I am about to be drinking?" They are saying to

<sup>23</sup> Him, "We are able." He is saying to them, "My cup, indeed, you shall be drinking. Yet to be seated at My right and at My left is not Mine to give, but is for whom it has been made ready by My Father."

<sup>24</sup> And, hearing of it, the ten resent as to the two brothers.

<sup>25</sup> Now Jesus, calling them to Him, said, "You are aware that the chiefs of the nations are lording it over them, and

<sup>26</sup> the great are coercing them. Not thus is it to be among you. But whosoever may be wanting to become great

<sup>27</sup> among you, let him be your servant, and whoever may be wanting to be foremost among you, let him be your slave,

<sup>28</sup> even as the Son of Mankind came, not to be served, but to serve, and to give His soul a ransom for many."

<sup>29</sup> And at their going out from Jericho a vast throng

<sup>30</sup> follows Him. And lo! two blind men, sitting beside the road, hearing that Jesus is passing by, cry, saying,

<sup>31</sup> "Lord, be merciful to us! Son of David!" Yet the throng rebukes them, that they should be silent. Yet they cry the louder, saying, "Lord, be merciful to us! Son of David!"

<sup>32</sup> And, standing, Jesus summons them and said, "What are you wanting that I shall be doing to you?"

<sup>33</sup> They are saying to Him, "Lord, that our eyes may be opened!"

<sup>34</sup> Now, having compassion, Jesus touches their eyes, and immediately they receive sight and follow Him.

**21** And when they draw near to Jerusalem and came into Bethphage on the Mount of Olives, then Jesus dis-

2 patches two disciples, saying to them, "Go<sup>o</sup> into the village  
 facing you, and immediately you will be finding an ass,  
 bound<sup>o</sup>, and a colt with her. Loosing them, lead them  
 3 to Me. And if anyone should be saying anything to you,  
 you shall be declaring that 'The Lord has need of them.'  
 4 Now straightway he will be dispatching them." Now the  
 whole of this has occurred that that may be fulfilled which  
 is declared through the prophet, saying,

5 Say to the daughter of Zion,  
 Lo<sup>o</sup>! your King is coming<sup>o</sup> to you,  
 Meek, and mounted on an ass,  
 And on a colt, the foal of a yokebeast.

6 Now the disciples, going and doing according as Jesus  
 7 arranges with them, led the ass and the colt, and place<sup>o</sup>  
 garments<sup>on</sup> on them, and He is seated<sup>on</sup> upon them.

8 Now most of the throng strew their<sup>s</sup> own garments in  
 the road, yet others chopped boughs from the trees and  
 9 strewed them in the road. Now the throngs preceding  
 and following Him cried, saying, "Hosanna to the Son  
 of David! Blessed<sup>o</sup> be He Who is coming<sup>o</sup> in the name  
 of the Lord! Hosanna among the highest!"

10 And at His entering into Jerusalem, the entire city is  
 11 aquake, saying, "Who is this?" Yet the throngs said,  
 "This is the prophet Jesus, from Nazareth of Galilee."

12 And Jesus entered into the sanctuary and cast out all  
 those selling and buying in the sanctuary, and the tables  
 of the brokers He overturns, and the seats of those selling  
 13 doves. And He is saying to them, "It is written<sup>o</sup>, 'My  
 house a house of prayer shall be called,' yet you are  
 making it a burglars' cave."

14 And the blind and lame came to Him in the sanctuary,  
 and He cures them.

15 Now the chief priests and the scribes, perceiving the

- marvels which He does, and the boys 'crying in the sanctuary and saying, "Hosanna to the Son of David!"
- 16 resent it, and say to Him, "Are you hearing °what these are saying?" Yet Jesus is saying to them, "Yes. Did you never read that 'Out of the mouth of minors and suck-
- 17 lings Thou dost attune praise'?" And, leaving them, He came out °of the city into Bethany and is camped out there.
- 18 Now in the morning, leading them back into the city, He
- 19 hungers. And, perceiving one fig tree on the roadside, He came °on to it and found nothing °on it except leaves only. And He is saying to it, "No' longer, by any means, may fruit be °coming ° of you °for the con." And withered instantly is the fig tree.
- 20 And, perceiving it, the disciples marvel, saying, "How instantly withered is the fig tree!"
- 21 Now, answering, Jesus said to them, "Verily, I am saying to you, If you should be having faith and not be doubting, not only °that to the fig tree will you be doing, but if you should be saying to this °mountain also, 'Be °picked up and °cast into the sea!' it will be occurring°. And all, whatsoever you should be requesting in °prayer, believing, you shall be getting°."
- 23 And at His coming into the sanctuary, the chief priests and the elders of the people came to Him while He was teaching, saying, "By what authority are you doing these things, and °who ° gives you this °authority?"
- 24 Now answering, Jesus said to them, "I also shall °ask you one word, which, if you should be telling Me, I also shall be declaring to you °by what authority I am doing
- 25 these things. The baptism °of John—whence was it? °Of heaven or ° of °men?"

Now °they reasoned° °with themselves, saying, "If we should be saying, °Of heaven,' He will be declaring to



<sup>26</sup> us, 'Wherefore, then, do you not believe him?' Yet if we should be saying, "Of <sup>o</sup>h<sup>o</sup>men,' we are fearing<sup>o</sup> the  
<sup>27</sup> throng, for all are having John as a prophet." And, answering Jesus, they said, "We are not aware."

He' also averred to them, "Neither am I' telling you 'by what authority I am doing these things.

<sup>28</sup> "Now <sup>a</sup>what are you supposing? A <sup>h</sup>man had two children. And, coming to the first, he said, 'Child, 'go  
<sup>29</sup> today, 'work<sup>o</sup> in my 'vineyard.' Yet he, 'answering, said, 'I do not 'want to.' Yet subsequently, regretting it, he  
<sup>30</sup> went forth. Now, coming to the second, he said similarly. Now he, 'answering, said, 'I go, lord!' and he went not  
<sup>31</sup> forth. "Which<sup>o</sup> of the two does the will of the father?"

They are saying, "The first." Jesus is saying to them, "Verily, I am saying to you that the tribute collectors and the prostitutes are preceding you into the kingdom of  
<sup>32</sup> God. For John came to<sup>d</sup> you 'on the road of righteousness, and you do not believe him. Yet the tribute collectors and the prostitutes believe him. Now you', perceiving it, did not <sup>v</sup>even regret subsequently, so as 'to believe him.

<sup>33</sup> "Another parable hear: A <sup>h</sup>man who<sup>a</sup> was a householder plants a vineyard and <sup>-o</sup>places a stone dike about it, and excavates a trough in it, and builds a tower, and leased it  
<sup>34</sup> to farmers, and travels. Now when the season of the fruits draws near, he dispatches his 'slaves to<sup>d</sup> the farmers  
<sup>35</sup> to be getting his 'fruits. And the farmers, taking his 'slaves, indeed, lash <sup>w</sup>one, yet kill <sup>w</sup>one, yet pelt <sup>w</sup>one with stones.  
<sup>36</sup> Again he dispatches other slaves, more than the first. And they do to them similarly.

<sup>37</sup> "Yet subsequently he dispatches to<sup>d</sup> them his 'son, saying, 'They will be respecting<sup>o</sup> my 'son.' Yet the farmers, perceiving the son, said among themselves, 'This is the enjoyer of the allotment. Hither! We should be killing  
<sup>39</sup> him and 'have the enjoyment of his allotment.' And

taking him, they cast him out<sup>o</sup> of the vineyard and kill  
 40 him. Whenever, then, the lord of the vineyard may be coming, <sup>a</sup>“what will he be doing to those ‘farmers?’”

41 They are saying to Him, “Evil men! Evilly will he be destroying them, and the vineyard will he be leasing<sup>o</sup> to other farmers, who<sup>a</sup> will be rendering the fruits to him in their ‘seasons.’”

42 Jesus is saying to them, “Did you never read in the scriptures,

‘The stone which is rejected by the ‘builders,

This came to be <sup>io</sup>for the head of the corner.

<sup>b</sup>From the Lord <sup>b</sup>came<sup>o</sup> this, and it is marvelous in our eyes’?

43 Therefore am I saying to you that the kingdom of ‘God shall be ‘taken away from you and shall be ‘given to a  
 44 nation <sup>ao</sup>producing its ‘fruits. And he ‘who is falling on this ‘stone shall be ‘shattered, yet on whomever it should be falling, it will be scattering him like chaff.”

45 And the chief priests and the Pharisees, ‘hearing His ‘parables, know that He is saying this concerning them.

46 And, seeking to hold Him, they were afraid of the throngs, since they had Him <sup>io</sup>for a prophet.

**22** And, answering, Jesus speaks to them again in parables,

<sup>2</sup> saying, “Likened was the kingdom of the heavens to a <sup>h</sup>man, a king, who<sup>a</sup> makes wedding festivities for his ‘son.

<sup>3</sup> And he dispatches his ‘slaves to call ‘those <sup>o</sup>‘invited<sup>o</sup> <sup>io</sup>to the

<sup>4</sup> wedding festivities, and they would not ‘come. Again he dispatches other slaves, saying, ‘Say to ‘those <sup>o</sup>‘invited<sup>o</sup>, “‘Lo<sup>o</sup>! my ‘luncheon have I made ready, my ‘bulls and ‘grain-fed animals have been sacrificed<sup>o</sup>, and all is ready:

<sup>5</sup> Hither <sup>io</sup>for the wedding festivities!’” Yet they, not ‘car- ing, came away, <sup>w</sup>one, indeed, <sup>io</sup>to his own ‘field, yet <sup>w</sup>one

<sup>6</sup> <sup>on</sup>to his ‘merchandise. Yet the rest, ‘taking hold of his

- 7 'slaves, outrage and kill them. Now the king is angered, and, 'sending his 'troops, destroys those 'murderers and sets their 'city in flames.
- 8 "Then he is saying to his 'slaves, 'The wedding, indeed,  
 9 is ready, yet 'those 'invited<sup>o</sup> were not worthy. 'Go<sup>o</sup>, then,  
<sup>on</sup>to the exits of the roads and whosoever you may be find-  
 10 ing, call <sup>io</sup>to the wedding festivities.' And, coming out into the roads, those 'slaves gathered all whom they found, both wicked and good, and filled is the wedding with those lying<sup>o</sup> back at table.
- 11 "Now the king, entering to gaze<sup>o</sup> at 'those lying<sup>o</sup> back at table, perceived there a <sup>h</sup>man who 'has not put<sup>o</sup> on wedding apparel. And he is saying to him, 'Comrade, how did you enter here having no wedding apparel?' Yet 'he  
 12 was still. Then the king said to the servants, 'Binding his feet and hands, 'cast him out into 'outer 'darkness.'  
 13 There shall be 'lamentation and 'gnashing of 'teeth. For many are the called, yet few are the chosen."
- 14 Then, being gone, the Pharisees held a consultation, so  
 15 that they should be trapping Him 'by a word. And they are dispatching to Him their 'disciples, with the Herodians, saying, "Teacher, we are 'aware that you are true, and are teaching the way of 'God in truth, and you are not caring concerning <sup>nt</sup>anyone, for you are not looking  
 16 <sup>io</sup>at the face of <sup>h</sup>men. 'Tell us, then, <sup>a</sup>what you are supposing. Is it allowed to give poll tax to Caesar, or not?"
- 17 Now 'Jesus, knowing their 'wickedness, said, "<sup>a</sup>Why are  
 18 you trying Me, hypocrites? Exhibit to Me the poll tax  
 19 'currency." Now 'they 'bring to Him a denarius. And He is saying to them, "<sup>a</sup>Whose is this 'image and the inscription?"
- 20 They are saying, "Caesar's."  
 21 Then He is saying to them, "Be paying, then, 'Caesar's

- 22 to Caesar, and "God's to 'God." And, 'hearing it, they marvel, and, leaving Him, they come away.
- 23 In that 'day there came to Him Sadducees, 'who are saying there is no resurrection. And they inquire of Him,
- 24 saying, "Teacher, Moses said, If anyone should 'die, having no children, his 'brother shall 'marry his 'wife and
- 25 shall 'raise up seed to his 'brother. Now there were <sup>b</sup>with us seven brothers, and the first, 'marrying, deceases. And
- 26 having no seed, he °leaves his 'wife to his 'brother. Like-
- 27 wise the second also, and the third, till the seven. Now,
- 28 subsequently to all, the woman died. In the resurrection, then, of "which of the seven will she be the wife? For they all have had her."
- 29 Now, answering, 'Jesus said to them, "You are 'deceived°, not being °acquainted with the scriptures, nor yet
- 30 with the power of 'God. For in the resurrection neither are they marrying nor taking in marriage°, but are as
- 31 messengers of God in 'heaven. Now concerning the resurrection of the dead, did you not read 'that which is
- 32 'declared to you by 'God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He
- 33 is not the God of the dead but of the living." And, 'hearing it, the throngs were astonished° <sup>on</sup>at His 'teaching.
- 34 Now the Pharisees, 'hearing that He muzzles the Sadducees, were gathered <sup>on</sup>at the same place. And one °of
- 35 them, learned in the law, trying Him, inquires, "Teacher, what is the great precept in the law?"
- 37 Now 'He averred to him, "You shall be loving the Lord your 'God 'with your whole 'heart, and 'with your whole
- 38 'soul, and 'with your whole 'comprehension. This is the great and foremost precept. Yet the second is like it: 'You
- 39 shall be loving your 'associate as yourself.' 'On these 'two precepts is hanging° the whole law and the prophets."
- 41 Now, the Pharisees being °gathered°, 'Jesus inquires of

<sup>42</sup> them, saying, “<sup>a</sup>What are you supposing concerning the Christ? <sup>a</sup>Whose Son is He?”

They are saying to Him, “David’s.”

<sup>43</sup> He is saying to them, “How, then, is David, in spirit, calling Him Lord, saying,

<sup>44</sup> ‘Said the Lord to my ‘Lord, “‘Sit° at My right,  
Till I should be placing Thine ‘enemies” under-  
neath “Thy ‘feet”’?’

<sup>45</sup> If, then, David is calling Him Lord, how is He his Son?”

<sup>46</sup> And no<sup>t</sup> one was able° to answer Him a word, neither dares anyone, from that ‘day, inquire of Him <sup>nt</sup> any longer.

**23** Then ‘Jesus speaks to the throngs and to His ‘disciples, <sup>2</sup> saying, “On ‘Moses’ seat are seated the scribes and the <sup>3</sup> Pharisees. All, then, whatever they should be saying to you, do and ‘keep it. Yet according to their ‘acts do not be doing, for they are saying and not doing.

<sup>4</sup> “Now they are binding loads, heavy and hard to bear, and are placing them <sup>on</sup> on <sup>h</sup>men’s ‘shoulders, yet they’ are <sup>5</sup> not willing to stir them with their ‘finger. Now all their ‘works are they doing to<sup>d</sup> be gazed at by <sup>h</sup>men, for they are broadening their ‘amulets and magnifying the tassels. <sup>6</sup> Now they are ‘fond of the first reclining place <sup>t</sup>at the <sup>7</sup> dinners, and the front seats in the synagogues, and the salutations in the markets, and to be ‘called° by <sup>h</sup>men ‘Rabbi.’

<sup>8</sup> “Now you’ may not be ‘called ‘Rabbi,’ for One is your <sup>9</sup> ‘Teacher, yet you’ all are brethren. And ‘father’ you should not be calling one of you on the earth, for One is your <sup>10</sup> ‘Father, the heavenly. Nor yet may you be ‘called pre-  
ceptors, <sup>t</sup>for One is your Preceptor, the Christ.

<sup>11</sup> “Now the greatest one among you shall be your servant.

<sup>12</sup> Yet anyone who shall be exalting himself shall be ‘hum-

bled, and anyone who shall be humbling himself shall be 'exalted.

13 "Now woe to you, scribes and Pharisees, hypocrites! <sup>t</sup>for you are locking the kingdom of the heavens in front of <sup>h</sup>men. For you' are not entering<sup>o</sup>, neither are you letting <sup>t</sup>those entering<sup>o</sup> to 'enter. <sup>(no 14)</sup>

15 "Woe to you, scribes and Pharisees, hypocrites! <sup>t</sup>for you are going about the sea and the dry land to make one proselyte, and whenever he may be becoming<sup>o</sup> one, you are making him more than double a son of Gehenna than you are.

16 "Woe to you, blind guides! 'who are saying, 'Whoever should be swearing 'by the temple, it is nothing; yet whoever should be swearing 'by the gold of the temple is  
17 owing.' Stupid and blind! for <sup>a</sup>which is greater, the gold,  
18 or the temple 'that hallows the gold? And, 'Whoever should be swearing 'by the altar, it is nothing; yet whoever should be swearing 'by the approach present 'upon it is  
19 owing.' Stupid and blind! for <sup>a</sup>which is greater, the approach present, or the altar 'that is hallowing the approach  
20 present? He, then, 'who swears 'by the altar is swearing  
21 'by it and 'by all 'which is upon it. And he 'who swears 'by the temple is swearing 'by it and 'by Him 'Who is  
22 dwelling in it. And he 'who swears 'by 'heaven is swearing 'by the throne of 'God and 'by Him 'Who is sitting<sup>o</sup> upon it.

23 "Woe to you, scribes and Pharisees, hypocrites! <sup>t</sup>for you are taking tithes from the mint and the dill and the cumin, and <sup>o</sup>leave the weightier matters of the law, 'judging and 'mercy and 'faith. Now these it was binding for you to do,  
24 and not leave those. Blind guides! straining out a 'gnat, yet swallowing a 'camel!

25 "Woe to you, scribes and Pharisees, hypocrites! <sup>t</sup>for you are cleansing the outside of the cup and the plate, yet in-

- side they are brimming °with rapacity and incontinence.
- 26 Blind Pharisee! Cleanse first the inside of the cup and the plate, that their 'outside also may be becoming° clean!
- 27 "Woe to you, scribes and Pharisees, hypocrites! 'for you are resembling the °whitewashed° sepulchers which<sup>a</sup> outside, indeed, are appearing° beautiful, yet inside they are 'crammed with the bones of the dead and °all uncleanness.
- 28 Thus you', also, outside, indeed, are appearing° to °hmen to be just, yet inside you are distended with hypocrisy and lawlessness.
- 29 "Woe to you, scribes and Pharisees, hypocrites! 'for you are building the sepulchers of the prophets and adorning
- 30 the tombs of the just, and you are saying, 'If we were in the days of our 'fathers, we would not be participants with
- 31 them in the blood of the prophets.' So that you are testifying to yourselves that you are the sons of 'those who
- 32 murder the prophets. And you! Fill full the measure of your 'fathers!
- 33 "Serpents! Progeny of vipers! How may you be fleeing
- 34 from the judging of 'Gehenna? Therefore, 'lo°! I am dispatching to<sup>d</sup> you prophets and wise men and scribes. °
- Of them, some you will be killing and crucifying, and ° of them, some you will be scourging in your 'synagogues and
- 35 persecuting from city <sup>to</sup>city, so that on you should be coming °all the just blood 'shed° on the earth, from the blood of 'just Abel until the blood of Zechariah, son of
- Berechiah, whom you murder between the temple and
- 36 the altar. Verily, I am saying to you: All these things will be arriving on this 'generation.
- 37 "Jerusalem! Jerusalem! 'who art killing the prophets and pelting with stones 'those who 'have been dispatched° to<sup>d</sup> her! How many times do I want to 'assemble° your 'children in the <sup>w</sup>manner a hen is assembling her<sup>sf</sup> 'brood
- 38 under her 'wings—and you will not! 'Lo°! 'left° is your

<sup>39</sup> 'house to you desolate. For I am saying to you: You may by no means be perceiving Me henceforth, till you should be saying, "Blessed° is He 'Who is coming° in the name of the Lord!"

**24** And, coming out, 'Jesus went° from the sanctuary. And His 'disciples approached to exhibit to Him the buildings  
<sup>2</sup> of the sanctuary. Yet He, 'answering, said to them, "Are you not observing all these? Verily, I am saying to you, Under no circumstances may a stone here be 'left on a stone, which shall not be 'demolished."

<sup>3</sup> Now at His sitting° on the Mount of 'Olives, the disciples came to Him privately, saying, "'Tell us, when will these things be? And "what is the sign of Thy 'presence and of the conclusion of the eon?"

<sup>4</sup> And, answering, 'Jesus said to them, "Beware that no  
<sup>5</sup> °one should be deceiving you. For many shall be coming°  
<sup>6</sup> °in My 'name, saying, 'I am the Christ!' and shall be deceiving many. Yet you shall be 'about to be hearing battles, and tidings of battles. 'See that you are not 'alarmed°, for it 'must be occurring°; but not as yet is the  
<sup>7</sup> consummation. For 'roused shall be a nation °against a nation, and a kingdom °against a kingdom, and there  
<sup>8</sup> shall be famines and quakes °in places. Yet all these are the beginning of pangs.

<sup>9</sup> "Then shall they be giving you up °to affliction, and they shall be killing you, and you shall be 'hated° by all of the  
<sup>10</sup> nations because of My 'name. And then many shall be 'snared, and they shall be giving one another up and  
<sup>11</sup> hating one another. And many false prophets shall be  
<sup>12</sup> 'roused, and shall be deceiving many. And, because of the multiplication of 'lawlessness, the love of 'many shall  
<sup>13</sup> be cooling. Yet he 'who endures °to the consummation,  
<sup>14</sup> he' shall be 'saved. And 'heralded shall be this 'evangel of the kingdom in the whole inhabited° earth °for a testi-



mony to all the nations, and then the consummation shall be arriving.

15 “Whenever, then, you may be perceiving the abomination of ‘desolation, ‘which is ‘declared through Daniel the prophet, ‘standing in the holy place (let him ‘who is  
16 reading ‘apprehend!); then let ‘those in ‘Judea ‘flee into  
17 the mountains. Let him ‘who is on the housetop not  
18 ‘descend to take away the things out of his ‘house. And let him ‘who is in the field not turn back behind him to pick up his ‘cloak.

19 “Now woe to ‘those who are ‘pregnant and ‘those suck-  
20 ling in those ‘days! Now be praying° that your ‘flight may  
21 not be occurring° in winter, nor yet on a sabbath, for then shall be great affliction, such as has not occurred from the beginning of the world till ‘now; neither under any cir-  
22 cumstances may be occurring°. And, except those ‘days were discounted, no<sup>t</sup> flesh at ‘all would be saved. Yet, because of the chosen, those ‘days shall be ‘discounted.

23 “Then, if anyone should be saying to you, ‘Lo! here is  
24 the Christ!’ or ‘Here!’ you should not be believing it. For ‘roused shall be false christs and false prophets, and they shall be giving great signs and miracles, so as to deceive, if  
25 possible, ‘even the chosen. ‘Lo! I have declared it to you beforehand.

26 “If, then, they should ‘say to you, ‘Lo! in the wilderness is He!’ you may not be coming out; ‘Lo! in the store-  
27 rooms!’ you should not be believing it. For even as the lightning is coming° out from the east and is appearing° as far as the west, thus shall be the presence of the Son of  
28 ‘Mankind. Wheresoever the corpse may be, there will the vultures be ‘gathered.

29 “Now immediately after the affliction of those ‘days the sun shall be ‘darkened and the moon shall not be giving her ‘beams, and the stars shall be falling° from ‘heaven,

- <sup>30</sup> and the powers of the heavens shall be 'shaken. And then shall 'appear° the sign of the Son of 'Mankind in heaven, and then all the tribes of the land shall 'grieve°, and they shall 'see° the Son of 'Mankind coming° on the clouds of 'heaven with power and much glory.
- <sup>31</sup> "And He shall be dispatching His 'messengers with a loud sounding trumpet, and they shall be assembling His 'chosen °from the four winds, from the extremities of the heavens to their 'extremities.
- <sup>32</sup> "Now from the fig tree 'learn a 'parable: Whenever its 'bough may already be becoming° tender, and the leaves
- <sup>33</sup> sprouting out, you 'know that 'summer is near. Thus you', also, whenever you may be perceiving all these things, 'know that He is near—<sup>on</sup>at the doors.
- <sup>34</sup> "Verily, I am saying to you that by no means may this 'generation be passing by till all these things should be
- <sup>35</sup> occurring°. 'Heaven and 'earth shall be passing° by, yet
- <sup>36</sup> My 'words may by no means be passing by. Now, concerning that 'day and hour no' one is °aware, neither the messengers of the heavens, nor the Son; except the Father only.
- <sup>37</sup> "For even as the days of 'Noah, thus shall be the presence
- <sup>38</sup> of the Son of 'Mankind. For as they were in those 'days 'before the deluge, masticating and drinking and marrying and taking in marriage until the day on which Noah
- <sup>39</sup> entered into the ark, and did not know till the deluge came and takes them all away, thus shall be the presence
- <sup>40</sup> of the Son of 'Mankind. Then two shall be in the field; <sup>41</sup> one is 'taken° along and one 'left°: two grinding 'at the
- <sup>42</sup> millstone; one is 'taken° along and one 'left°. Be watching, then, °for you are not °aware on what day your 'Lord is coming°.
- <sup>43</sup> "Now that be knowing, °for if the householder were °aware in what watch the thief is coming°, he would

watch, and would not let his 'house be tunneled into.

44 Therefore you' also 'become° ready, 'for in an hour which you are not supposing, the Son of 'Mankind is coming°.

45 "aWho, consequently, is the faithful and prudent slave whom the lord places on over his 'household 'to give them 46 'nourishment in season? Happy is that 'slave whom his 47 'lord, coming, will be finding doing thus. Verily, I am saying to you that on over all his 'possessions will he be placing him.

48 "Now if that 'evil slave should be saying in his 'heart, 49 'Delaying is my 'lord,' and should 'begin° to 'beat his 'fellow slaves, yet may be eating and drinking with the 50 'drunken, the lord of that 'slave will be arriving 'on a day for which he is not hoping, and in an hour which he 51 'knows not, and shall be cutting him asunder, and will be appointing his 'part with the hypocrites. There shall be 'lamentation and 'gnashing of 'teeth.

25 "Then 'likened shall be the kingdom of the heavens to ten virgins, who<sup>a</sup>, getting their<sup>sf</sup> 'torches, came out <sup>to</sup>to meet the bridegroom. Now five° of them were stupid 2 and five prudent. For the stupid, getting their 'torches, 3 got no<sup>t</sup> oil with them<sup>sf</sup>, yet the prudent got oil in the 4 crocks with their<sup>sf</sup> 'torches. Now, at the delaying of the 5 bridegroom, they all nod and drowsed.

6 "Now in the middle of the night a clamor °occurs: "Lo°! 7 the bridegroom! 'Come° out <sup>to</sup>to meet him!" Then roused were all those 'virgins, and they adorn their<sup>sf</sup> 'torches. 8 Now the stupid said to the prudent, "Give us° of your 9 'oil, 'for our 'torches are going° out.' Yet the prudent answered, saying, 'No, lest at some time there should not be 'sufficient for us and you. 'Go° rather to<sup>d</sup> those who 10 are selling and buy for yourselves.' Now, at their coming° away to buy, the bridegroom came, and 'those who are

ready entered with him into the wedding festivities, and the door is locked.

<sup>11</sup> “Now subsequently the rest of the virgins also are coming<sup>o</sup>, saying ‘Lord! Lord! Open to us!’ Yet he, answering, said, ‘Verily, I am saying to you, I am not acquainted with you!’

<sup>13</sup> “Watch, then, for you are not aware of the day, neither <sup>14</sup> the hour. For it is even as a <sup>h</sup>man traveling. He calls his own slaves and gives over to them his possessions. <sup>15</sup> And to <sup>w</sup>one, indeed, he gives five talents, yet to <sup>w</sup>one, two, yet to <sup>w</sup>one, one; to each according to his own ability. And he travels immediately.

<sup>16</sup> “Now, being gone, the one getting the five talents trades<sup>o</sup> <sup>17</sup> with them and gains another five talents. Similarly, also, <sup>18</sup> the one with the two; he also gains another two. Yet the one getting the one talent, coming away, excavates in the earth and hides his lord’s silver.

<sup>19</sup> “Now, after much time, the lord of those slaves is <sup>20</sup> coming<sup>o</sup> and settling accounts with them. And, approaching, the one getting the five talents brings to him another five talents, saying, ‘Lord, five talents you give over to me, Lo! another five talents do I gain <sup>on</sup>with them.’ <sup>21</sup> Now his lord averred to him, ‘Well done! good and faithful slave. <sup>on</sup>Over a few were you faithful; <sup>on</sup>over many will I place you. Enter into the joy of your lord!’

<sup>22</sup> “Now, approaching, the one also getting the two talents said, ‘Lord, two talents you give over to me, Lo! <sup>23</sup> another two talents I gain <sup>on</sup>with them.’ His lord averred to him, ‘Well done! good and faithful slave. <sup>on</sup>Over a few were you faithful; <sup>on</sup>over many will I place you. Enter into the joy of your lord!’

<sup>24</sup> “Now, approaching, the one also having gotten the one talent, said, ‘Lord, I knew you, that you are a hard <sup>h</sup>man, reaping where<sup>e</sup> you do not sow, and gathering whence

<sup>25</sup> you do not scatter. And, being afraid, coming away, I hide your 'talent in the earth. 'Lo! you 'have 'what is yours!'

<sup>26</sup> "Now, answering, his 'lord said to him, 'Wicked and slothful slave! You were °aware that I am reaping where°

<sup>27</sup> I do not sow, and gathering whence I do not scatter. It was binding on you, then, to be depositing my 'silver with the bankers, and on coming, I' should recover° 'what

<sup>28</sup> is mine together with interest. Take the talent away from him then, and 'give it to the one who 'has the ten talents.'

<sup>29</sup> For to everyone 'who 'has shall be 'given, and he shall have a 'superfluity, yet from the one who 'has not, that

<sup>30</sup> also which he 'has shall be 'taken away from him; and the useless slave 'cast out into 'outer 'darkness. There shall be 'lamentation and 'gnashing of 'teeth.

<sup>31</sup> "Now, whenever the Son of 'Mankind may be coming in His 'glory, and all the holy messengers with Him,

<sup>32</sup> then shall He be 'seated on the throne of His glory, and in front of Him shall be 'gathered all the nations. And He shall be severing them from one another even as a

<sup>33</sup> 'shepherd is severing the sheep from the kids. And He shall be standing the sheep, indeed, °at His right, yet the kids °at the left.

<sup>34</sup> "Then shall the King be declaring to 'those °at His right, 'Hither, "blessed° of My 'Father! Enjoy the allotment of the kingdom 'made °ready° for you from the

<sup>35</sup> disruption of the world. For I hunger and you °give Me to 'eat; I thirst and you give Me drink; a stranger was I

<sup>36</sup> and you took Me in; naked and you clothed Me; infirm am I and you visit° Me; in jail was I and you come to<sup>d</sup> Me.'

<sup>37</sup> "Then the just will be answering Him, saying, 'Lord, when did we perceive Thee hungering and nourish Thee,

<sup>38</sup> or thirsting and we give Thee drink? Now when did we

perceive Thee a stranger and took Thee in, or naked and  
 39 we clothed Thee? Now when did we perceive Thee  
 infirm, or in jail, and we came to<sup>a</sup> Thee?’

40 “And, answering, the King shall be declaring to them,  
 ‘Verily, I am saying to you, <sup>on</sup>In as much as you do it to one  
 of these, the least of My ‘brethren, you do it to Me.’

41 “Then shall He be declaring to ‘those also °at His left,  
 ‘Go° from Me, you °cursed°, into the fire °eonian, ‘made  
 42 °ready° for the Adversary and his ‘messengers. For I hun-  
 ger and you do not °give Me to ‘eat; I thirst and you do  
 43 not give Me drink; a stranger was I and you did not take  
 Me in; naked and you did not clothe Me; infirm and in  
 jail and you did not visit° Me.’

44 “Then shall they’ also be answering, saying, ‘Lord, when  
 did we perceive you hungering or thirsting, or a stranger,  
 or naked, or infirm, or in jail, and we did not serve you?’

45 “Then shall He be answering them, saying, ‘Verily, I  
 am saying to you, <sup>on</sup>In as much as you do it not to one of  
 46 these, the least, neither do you it to Me.’ And these shall  
 be coming° away into chastening eonian, yet the just into  
 life eonian.”

**26** And it occurred°, when ‘Jesus finishes all these ‘sayings,  
 2 He said to His ‘disciples, “You are °aware that after two  
 days the Passover is °coming°, and the Son of ‘Mankind  
 is being given° up <sup>io</sup>to be crucified.”

3 Then the chief priests and the elders of the people were  
 gathered <sup>io</sup>in the courtyard of the chief priest, ‘who is  
 4 ‘termed° Caiaphas, and they plan° that they should be  
 laying hold of ‘Jesus by guile and should be killing Him.  
 5 Yet they said, “Not in the festival, lest a tumult may be  
 occurring° among the people.”

6 Now at ‘Jesus’ coming° to be in Bethany, in the house  
 7 of Simon the leper, a woman came to Him having an  
 alabaster vase of attar, very precious, and she pours it

<sup>8</sup> down on His 'head at His lying<sup>o</sup> back at table. Now perceiving it, His 'disciples resent it, saying, "<sup>io</sup> <sup>a</sup>Why this <sup>9</sup> 'destruction? For this could<sup>o</sup> be disposed of for much and given to the poor."

<sup>10</sup> Now, knowing it, 'Jesus said to them, "<sup>a</sup>Why are you affording the woman <sup>=</sup>weariness? For she works<sup>o</sup> an ideal <sup>11</sup> work <sup>io</sup>for Me. For you always 'have the poor with you<sup>st</sup>, <sup>12</sup> yet Me you 'have not always. For she', spraying this <sup>13</sup> 'attar on My 'body, does it <sup>td</sup>for My 'burial. Verily, I am saying to you, Wheresoever this 'evangel may be 'heralded in the whole world, that also which she' does shall be 'spoken of <sup>io</sup>for a memorial of her."

<sup>14</sup> Then one of the twelve 'who is 'termed<sup>o</sup> Judas Iscariot, <sup>15</sup> having gone to<sup>d</sup> the chief priests, said, "<sup>a</sup>What are you willing to give me, and I' will be giving Him up to you?" <sup>16</sup> Now 'they weigh for him thirty pieces of silver. And thenceforth he sought an opportunity that he may be giving Him up.

<sup>17</sup> Now, on the first day of 'unleavened bread, the disciples came to 'Jesus, saying to Him, "Where art Thou wanting we should be making ready for Thee to be eating the passover?"

<sup>18</sup> Now 'He said, "Go into the city to<sup>d</sup> 'so and so, and say to him, 'The Teacher is saying, "My 'appointed time is near. <sup>td</sup>With you am I <sup>do</sup>holding the passover with My <sup>19</sup> 'disciples.'" " And the disciples do as 'Jesus arranges with them, and they make ready the passover.

<sup>20</sup> Now, evening <sup>b</sup>coming<sup>o</sup> on, He was lying<sup>o</sup> back at <sup>21</sup> table with the twelve disciples. And at their eating, He said, "Verily, I am saying to you that one<sup>o</sup> of you shall be <sup>22</sup> giving Me up." And, sorrowing<sup>o</sup> tremendously, each one of them begins<sup>o</sup> to be saying to Him, "It is not<sup>a</sup> I, Lord!"

<sup>23</sup> Now He, 'answering, said, "He 'who dips his 'hand <sup>24</sup> with Me in the dish, he' will be giving Me up. The Son

of 'Mankind is indeed going away, according as it is  
 °written° concerning Him, yet woe to that °hman through  
 whom the Son of 'Mankind is being given° up! Ideal  
 were it for Him if that °hman were not born!"

25 Now, answering, Judas, 'who is giving Him up, said,  
 "It is not° I, Rabbi!"

'Jesus is saying to him, "You' say it."

26 Now at their eating, 'Jesus, taking the bread, and, 'bless-  
 ing, breaks it, and, giving to the disciples, said, "Take,  
 27 'eat. This is My 'body." And taking the cup and 'giving  
 thanks, He °gives it to them, saying, "Drink° of it all,  
 28 for this is My 'blood of the new covenant, 'that is 'shed°  
 29 °for many °for the pardon of sins. Now I am saying to  
 you that under no circumstances may I be drinking hence-  
 forth° of this, the product of the grapevine, till that 'day  
 whenever I may be drinking it new with you in the  
 30 kingdom of My 'Father." And, 'singing a hymn, they  
 came out °to the mount of 'Olives.

31 Then 'Jesus is saying to them, "All of you' shall be  
 'snared in Me in this 'night, for it is °written°,

I shall be smiting the shepherd,

And 'scattered shall be the sheep of the flock.

32 Now after My 'rousing I shall be preceding you into  
 'Galilee."

33 Yet, answering, 'Peter said to Him, "And if all shall be  
 'snared in Thee, I' will never be 'snared!"

34 'Jesus averred to him, "Verily, I am saying to you that  
 in this 'night, ere a cock crows, thrice will you be  
 renouncing° Me."

35 'Peter is saying to Him, "And if ever I 'must 'die together  
 with Thee, I will under no circumstances be renouncing°  
 Thee!" Likewise said all the disciples also.

36 Then 'Jesus is coming° with them into the freehold



- 'termed<sup>o</sup> Gethsemane, and He is saying to His 'disciples, "Be seated, till <sup>w</sup> I 'come away and should be praying<sup>o</sup> there." And taking along 'Peter and the two sons of Zebedee, He begins<sup>o</sup> to be 'sorrowful<sup>o</sup> and 'depressed.
- <sup>37</sup> Then He is saying to them, "Sorrow-stricken is My 'soul <sup>38</sup> to death. Remain here and 'watch with Me." And coming forward a little, He falls on His face, praying<sup>o</sup> and saying, "My Father, if it is possible, let this 'cup pass by from Me. However, not as I 'will, but as Thou!"
- <sup>39</sup> And He is coming<sup>o</sup> to<sup>d</sup> the disciples and is finding them drowsing. And He is saying to 'Peter, "Is it thus: <sup>40</sup> you are not strong enough to watch one hour with Me? 'Watch and 'pray<sup>o</sup>, lest <sup>41</sup> you may be entering into trial. The spirit, indeed, is eager; yet the flesh is infirm."
- <sup>42</sup> Again, coming away<sup>o</sup> a second time, He prays<sup>o</sup>, saying, "My Father, if this 'can<sup>o</sup> not 'pass by from Me if I should <sup>43</sup> not 'drink it, let Thy 'will 'be<sup>c</sup> done!" And, coming again, He found them drowsing, for their 'eyes were 'heavy<sup>o</sup>.
- <sup>44</sup> And, leaving them, again coming away, He prays<sup>o</sup> a <sup>45</sup> third time, saying the same word. Again, then, He is coming<sup>o</sup> to<sup>d</sup> the disciples and is saying to them, "Are you drowsing 'furthermore and resting<sup>o</sup>? For 'lo<sup>o</sup>! 'near is the hour, and the Son of 'Mankind is being given<sup>o</sup> up into the hands of sinners—
- <sup>46</sup> "Rouse<sup>o</sup>! We may be going. 'Lo<sup>o</sup>! he 'who is giving Me <sup>47</sup> up is 'near!" And at His still speaking, 'lo<sup>o</sup>! Judas, one of the twelve, came, and with him a vast throng with swords and cudgels, from the chief priests and elders of the <sup>48</sup> people. Now he 'who is giving Him up <sup>49</sup> gives them a sign, saying, "Whomsoever I should be kissing, He' it is. Hold Him."
- <sup>50</sup> And immediately, coming to 'Jesus, he said, "Rejoice, Rabbi!" And he kisses Him fondly. Yet 'Jesus said to him, "Comrade, <sup>on</sup>for what are you 'present?" Then,

approaching, they laid 'hands on 'Jesus and hold Him.

51 And 'lo! one of 'those with Jesus, 'stretching out his  
'hand, pulls his 'sword, and 'smiting the slave of the chief  
52 priest, amputates his 'ear. Then 'Jesus is saying to him,  
"Turn away your 'sword into its 'place, for all 'those  
53 taking the sword, 'by the sword shall 'perish°. Or are you  
supposing that I am not 'able° to entreat My 'Father, and  
at present He will 'station by My side more than twelve  
54 legions of messengers? How, then, may the scriptures be  
'fulfilled, seeing that thus it 'must 'occur°?"

55 In that 'hour 'Jesus said to the throngs, "As <sup>on</sup>for a  
robber, you come out with swords and cudgels to 'appre-  
hend Me! <sup>ac</sup>Daily was I seated° <sup>td</sup>with you, teaching in  
56 the sanctuary, and you do not hold Me. Now the whole  
of this has occurred that the scriptures of the prophets may  
be 'fulfilled." Then all His 'disciples, leaving Him, fled.

57 Now 'those who hold 'Jesus led Him away to <sup>d</sup>Caiaphas,  
the chief priest, where° the scribes and the elders were  
58 gathered. Now 'Peter followed Him from afar, till he  
came to the courtyard of the chief priest, and, entering  
within, he sat° with the deputies to <sup>1p</sup>see the consummation.

59 Now the chief priests and the elders and the whole  
Sanhedrin sought false testimony against 'Jesus, so that  
60 they should be putting Him to death, and they found it  
not. At many false witnesses approaching, they found it  
not. Yet subsequently two false witnesses, approaching,  
61 said, "He' averred, 'I am 'able° to demolish the temple of  
'God and, <sup>th</sup>during three days, to rebuild it.'"

62 And, 'rising, the chief priest said to Him, "Are you  
answering° nothing? "What are these testifying against  
63 you?" Yet 'Jesus was silent. And, answering, the chief  
priest said to Him, "I 'exorcise you <sup>ag</sup>by the living 'God  
that you may 'tell us if you' are the Christ, the Son of  
'God."

<sup>64</sup> Saying to him is 'Jesus, "You' say it! Moreover, I am saying to 'you, Henceforth you shall be seeing° the Son of 'Mankind sitting° °at the 'right hand of 'power and coming° on the clouds of 'heaven."

<sup>65</sup> Then the chief priest tears his 'garments, saying that "He blasphemes! °What need 'have we still of witnesses?

<sup>66</sup> 'Lo! now you hear his 'blasphemy! °What are you supposing?"

Now they, 'answering, said, "Liable to death is he."

<sup>67</sup> Then they spit into His 'face and buffet Him. Now 'they

<sup>68</sup> slap Him, saying, "Prophecy to us, Christ! "Who is it 'that hits you?"

<sup>69</sup> Now 'Peter sat° outside in the courtyard. And one maid came to him, saying, "You' also were with Jesus, the

<sup>70</sup> Galilean." Yet 'he disowns° Him in front of them all, saying, "Not °aware am I °what you are saying!"

<sup>71</sup> Now, at his coming out into the portal, another one perceived him, and she is saying to them there, "He' also

<sup>72</sup> was with Jesus, the Nazarene." And again he disowns° with an oath, saying that "I am not °acquainted with the °man!"

<sup>73</sup> Now, after a little, 'those °standing there, approaching, said to 'Peter, "Truly you' also are° of them, for your

<sup>74</sup> 'speech also is making you evident." Then he begins° to be damning and swearing, saying that "I am not °acquainted with the °man!"

<sup>75</sup> And immediately a cock crows. And 'Peter is reminded of the declaration of Jesus in which He 'had declared to him that "Ere a cock may crow, thrice will you be renouncing° Me." And, coming° outside, he laments bitterly.

**27** Now, morning °coming° on, all the chief priests and the elders of the people held a consultation against 'Jesus, so  
<sup>2</sup> as to put Him to death. And 'binding Him, they led Him

away, and <sup>o</sup>give Him up to Pontius Pilate, the governor.

- 3 Then Judas, <sup>o</sup>who <sup>o</sup>gives Him up, perceiving that He was condemned, regretting, turns back the thirty pieces  
4 of silver to the chief priests and the elders, saying, "I sinned in giving up innocent blood."

Yet <sup>o</sup>they said, "<sup>a</sup>What is it to <sup>d</sup>us? You' should be seeing to that!"

- 5 And, <sup>o</sup>tossing the silver pieces into the temple, he retires, and, coming away, strangles<sup>o</sup> himself.

- 6 Now the chief priests, taking the silver pieces, said, "It is not allowed to <sup>o</sup>cast them into the corban, since it is  
7 the price of blood." Now, holding a consultation, they buy <sup>o</sup>with them the Field of the Potter <sup>io</sup>for a sepulcher  
8 for <sup>o</sup>strangers. Wherefore that <sup>o</sup>field was called "The  
9 Field of Blood" till <sup>o</sup>today. Then was fulfilled <sup>o</sup>that which is <sup>o</sup>declared through Jeremiah the prophet, saying,

And they got the thirty silver pieces,

(The price of the <sup>o</sup>Valued<sup>o</sup> One,

Whom they value<sup>o</sup> from the sons of Israel),

- 10 And they <sup>o</sup>give them <sup>io</sup>for the Field of the Potter,

According as the Lord arranges with me.

- 11 Now <sup>o</sup>Jesus was standing in front of the governor. And the governor inquires of Him, saying, "You' are the king of the Jews?"

- 12 Now <sup>o</sup>Jesus averred to him, "You' are saying it!" And <sup>o</sup>at His <sup>o</sup>being accused<sup>o</sup> by the chief priests and the elders, He answers<sup>o</sup> nothing.

- 13 Then <sup>o</sup>Pilate is saying to Him, "Are you not hearing how much they are testifying against you?"

- 14 And He did not answer him; not <sup>o</sup>even <sup>id</sup>with one declaration, so that the governor is marveling very much.

- 15 Now <sup>ac</sup>at the festival the governor had been accustomed to <sup>o</sup>release one prisoner to the throng, whomever they

<sup>16</sup> wanted. Now they had then a notorious prisoner 'termed°  
<sup>17</sup> Bar-Abbas. At their having gathered°, then, 'Pilate said to them, "°<sup>a</sup>Whom are you wanting I should be releasing to you, 'Bar-Abbas, or Jesus, 'who is 'termed° Christ?"  
<sup>18</sup> For he was °aware that it was because of envy they °give Him up.

<sup>19</sup> Now at his sitting° on the dais, his 'wife dispatches to<sup>d</sup> him, saying, "Let there be nothing between you and that 'just man, for I suffered much today <sup>ac</sup>in a trance because of him."

<sup>20</sup> Now the chief priests and the elders persuade the throngs that they should be requesting° 'Bar-Abbas, yet should be destroying 'Jesus.

<sup>21</sup> Now, answering, the governor said to them, "°Which 'of the two are you wanting I should be releasing to you?" Now 'they said "°Bar-Abbas!"

<sup>22</sup> 'Pilate is saying to them, "°What, then, shall I be doing with Jesus, 'who is 'termed° Christ?"

They are all saying, "Let him be 'crucified!"

<sup>23</sup> Yet the governor averred, "°<sup>for a</sup>What evil does he?"

Yet 'they cried exceedingly, saying, "Let him be 'crucified!"

<sup>24</sup> Now 'Pilate, perceiving that it is benefiting nothing, but rather a tumult is occurring°, getting water, washes° off his 'hands in front of the throng, saying, "Innocent am I 'of the blood of this 'just man. You' will be seeing° to it!"

<sup>25</sup> And, answering, the entire people said, "His 'blood be

<sup>26</sup> on us and on our 'children!" Then he releases to them 'Bar-Abbas. Now, 'whipping 'Jesus, he °gives Him over that He may be 'crucified.

<sup>27</sup> Then the soldiers of the governor, taking 'Jesus along into the pretorium, gathered <sup>on</sup>to Him the whole squadron,

<sup>28</sup> and, 'stripping Him, they °place a scarlet mantle about

<sup>29</sup> Him, and, 'braiding a wreath out of thorns, they °place

- it <sup>on</sup> on His 'head, and a reed in His 'right hand, and, 'fall-  
 ing on their knees in front of Him, they scoff at Him, say-  
 30 ing, "Rejoice, 'king of the Jews!" And 'spitting <sup>io</sup> on Him,  
 31 they got the reed and beat Him <sup>io</sup> on His 'head. And,  
 when they scoff at Him, they strip Him of the mantle and  
 put His 'garments on Him, and led Him away <sup>io</sup> to 'crucify.  
 32 Now, coming<sup>o</sup> out, they found a Cyrenian <sup>h</sup>man named  
 Simon. This man they conscript, that he should be picking  
 up His 'cross.  
 33 And, coming <sup>io</sup> to the place 'termed<sup>o</sup> "Golgotha," which  
 34 is 'termed<sup>o</sup> "Skull's Place," they 'give Him wine 'mixed<sup>o</sup>  
 with bile to 'drink. And, 'tasting<sup>o</sup>, He does not want to  
 'drink.  
 35 Now, 'crucifying Him, they divide<sup>o</sup> His 'garments,  
 36 casting the lot. And, sitting<sup>o</sup>, they kept Him there. <sup>37</sup>And  
 they 'place<sup>on</sup> above His 'head His 'charge<sup>o</sup> 'written<sup>o</sup>:  
 "This is Jesus, the King of the Jews."  
 38 Then are being crucified<sup>o</sup> together with Him two rob-  
 bers, one <sup>o</sup>at the right and one <sup>o</sup>at the left.  
 39 Now 'those going<sup>o</sup> by blasphemed Him, wagging their  
 40 'heads and saying, "You 'who are demolishing the temple  
 and building it in three days, save yourself! If you are the  
 41 Son of 'God, 'descend from the cross!" Likewise the  
 chief priests also, with the scribes and elders, scoffing, said,  
 42 "Others he saves! Himself he 'can<sup>o</sup> not save! If he is  
 king of Israel, let him 'descend now from the cross, and  
 43 we will 'believe on him! He has confidence <sup>on</sup>in 'God.  
 Let Him rescue<sup>o</sup> him now, if He is wanting him, for he  
 44 said that 'God's Son am I!" Now with the same, the  
 robbers also, 'who are 'crucified together <sup>tg</sup>with Him,  
 reproached Him.  
 45 Now from the sixth hour darkness <sup>b</sup>came<sup>o</sup> <sup>on</sup>over the  
 46 entire land till the ninth hour. Now about the ninth hour  
 'Jesus exclaims with a loud voice, saying, "Eloi! Eloi!

Lema sabachthani?" that is, "My God! My God! Why  
47 didst Thou forsake Me?" Now "some of 'those 'standing  
there, 'hearing it, said that "He' is summoning Elijah."  
48 And immediately one 'from among them, running and  
getting a sponge, 'filling it <sup>bs</sup>with vinegar and sticking it  
49 on a reed, gave Him a drink. Yet the rest said, "Let be!  
We may 'vsee if Elijah is coming°, and saving him." Now  
another, getting a lance head, pierces His 'side, and out  
came water and blood.

50 Now 'Jesus, again 'crying with a loud voice, '°lets out  
51 the spirit. And 'lo°! the curtain of the temple is rent <sup>to</sup>in  
two from above to the bottom, and the earth quaked, and  
52 the rocks are rent, and the tombs were opened. And many  
53 bodies of the 'reposing° saints were roused, and, coming  
out °of the tombs after His 'rousing, they entered into  
54 the holy city and are disclosed to many. Now the centurion  
and 'those with him who are keeping 'Jesus, perceiving  
the quake and the 'occurrences°, were tremendously afraid,  
saying, "Truly this was God's Son!"

55 Now many women were there also, beholding from  
afar, who<sup>a</sup> follow 'Jesus from 'Galilee, dispensing to Him,  
56 among whom was Mary 'Magdalene, and Mary the  
mother of 'James and Joses, and the mother of the sons of  
Zebedee.

57 Now, evening <sup>b</sup>coming° on, there came a rich <sup>h</sup>man  
from Arimathea, named Joseph, who himself also is a  
58 disciple of 'Jesus. He', coming to 'Pilate, requests the body  
of 'Jesus. Then 'Pilate orders the body to be given up.  
59 And, getting the body, 'Joseph folds it up in a clean linen  
60 wrapper and °places it in his 'new tomb which he quarries  
in the rock. And, °rolling a large stone on to the door of  
61 the tomb, he came away. Now Miriam 'Magdalene was  
there, and the other Mary, sitting° in front of the sepulcher.  
62 Now, on the morrow which<sup>a</sup> is after the preparation,

the chief priests and the Pharisees were gathered to<sup>d</sup> Pilate,  
 63 saying, "Lord, we are reminded that that 'deceiver said  
 while still living, 'After three days shall I be 'roused°.'

64 Then order the sepulcher to be secured till the third day,  
 lest at some time his 'disciples, coming, should be stealing  
 him and may be saying to the people, 'He was roused  
 from the dead,' and the last deception will be worse than  
 the first."

65 Yet 'Pilate averred to them, "You 'have a detail. 'Go,  
 make it secure°, as you are °aware."

66 Now they, 'being gone, secure° the sepulcher, °sealing  
 28 the stone, with the detail. Now it is the evening of the  
 sabbaths.

At the lighting up into one of the sabbaths came Mary  
 'Magdalene and the other Mary to behold the sepulcher.  
 2 And 'lo°! a great quake occurred°, for a messenger of the  
 Lord, °descending out of heaven and approaching, rolls  
 3 away the stone from the door and sat° upon it. Now he  
 was, to the perception, as lightning, and his 'apparel white  
 4 as if 'snow. Now from 'fear of him the 'keepers quaked  
 and became as the dead.

5 Now, answering, the messenger said to the women,  
 "Fear° you' not! For I am °aware that you are seeking  
 6 Jesus, the °Crucified°. He is not here, for He was roused,  
 according as He said. Hither! 'Perceive the place where°  
 7 the Lord lay°. And, swiftly going, say to His 'disciples  
 that He was roused from the dead, and 'lo°! He is preced-  
 ing you into 'Galilee. There you will 'see° Him. 'Lo°! I  
 told you!"

8 And coming away swiftly from the tomb with fear and  
 great joy, they ran to report to His 'disciples.

9 Now, as they went° to report to His 'disciples, 'lo°! Jesus  
 also meets them saying, "Rejoice!" Now they, 'approach-  
 10 ing, hold His 'feet and worship Him. Then Jesus is



saying to them, "Fear<sup>o</sup> not! 'Go, report to My 'brethren that they may be coming away into 'Galilee, and there they shall 'see<sup>o</sup> Me."

- <sup>11</sup> Now at their going<sup>o</sup>, 'lo<sup>o</sup>! <sup>a</sup>some of the detail, coming into the city, report to the chief priests all 'that is  
<sup>12</sup> occurring<sup>o</sup>. And being gathered with the elders, besides holding a consultation, they <sup>-o</sup>give a considerable sum of  
<sup>13</sup> <sup>=</sup>silver to the soldiers, saying, "Say that 'His 'disciples,  
<sup>14</sup> coming by night, steal him as we are reposing<sup>o</sup>.' And if ever this should be 'heard by the governor, we' will 'persuade  
<sup>15</sup> him, and we will 'make you to be without worry." Now they, 'getting the silver pieces, do according as they were taught. And this 'word is blazed abroad <sup>b</sup>by the Jews unto 'today <sup>day</sup>.
- <sup>16</sup> Now the eleven disciples went into 'Galilee, into the  
<sup>17</sup> mountain where 'Jesus arranges<sup>o</sup> with them. And, per-  
<sup>18</sup> ceiving Him, they worship Him, yet 'they hesitate. And, approaching, Jesus speaks to them saying, "Given to Me  
<sup>19</sup> was <sup>e</sup>all authority in heaven and on the earth. Going, then, disciple all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit,  
<sup>20</sup> teaching them to be keeping all, whatever I direct<sup>o</sup> you. And 'lo<sup>o</sup>! I' am with you all the days till the conclusion of the con! Amen!"

## MARK'S ACCOUNT

The beginning of the evangel of Jesus Christ, Son of  
2 'God, according as it is °written° in 'Isaiah the prophet,  
(<sup>1</sup>'Lo°! I' am dispatching My 'messenger before Thy face,  
who shall be constructing Thy 'road in front of Thee.):

3 "The voice of one imploring:  
'In the wilderness make ready the road of the Lord!  
Straight . . . be making the highways'" of Him!

4 John the 'baptist came° to be in the wilderness and is  
heralding a baptism of repentance °for the pardon of sins.  
5 And out to<sup>d</sup> him went° the entire province of Judea, and  
all the Jerusalemites, and they were baptized° by him in  
the Jordan river, confessing° their 'sins.

6 And 'John was °dressed° in camel's °hair, and had a  
leather girdle about his 'loins, and was eating locusts and  
7 wild honey. And he heralds, saying, "Coming°, after me,  
is One 'stronger than I, the thong of Whose<sup>s</sup> °sandals I am  
8 not competent to stoop and loose. I', indeed, baptize you  
in water, yet He' shall be baptizing you in holy spirit."

9 And it occurred° in those 'days that Jesus came from  
Nazareth of 'Galilee, and is baptized °in the Jordan by  
10 John. And straightway, stepping up out of the water, He  
perceived the heavens 'rent°, and the spirit, as a dove,  
11 descending and remaining on Him. And a voice °came°  
out of the heavens, "Thou' art My 'Son, the Beloved; in  
Thee I delight."

12 And straightway the spirit is ejecting Him into the  
13 wilderness. And He was in the wilderness forty days,

undergoing trial<sup>o</sup> by 'Satan, and was with the wild beasts. And 'messengers waited on Him.

<sup>14</sup> Now, after the giving up of 'John, 'Jesus came into 'Galilee, heralding the evangel of the kingdom of 'God, <sup>15</sup> saying that "°Fulfilled<sup>o</sup> is the era, and °near is the kingdom of 'God! 'Repent, and 'believe in the evangel!"

<sup>16</sup> And passing by, beside the sea of 'Galilee, He perceived Simon, and Andrew, the brother of 'Simon, purse netting <sup>17</sup> with a purse net in the sea, for they were fishers. And 'Jesus said to them, "Hither! After Me, and I will 'make <sup>18</sup> you 'become<sup>o</sup> fishers of °men!" And immediately, leaving <sup>19</sup> their 'nets, they follow Him. And °advancing slightly, He perceived James °of 'Zebedee and John, his 'brother, <sup>20</sup> °who also are in the ship, adjusting the nets. And straightway He calls them. And, leaving their 'father Zebedee in the ship with the hirelings, they came away after Him.

<sup>21</sup> And they are entering<sup>°to</sup> Capernaum. And immediately, on the sabbaths, entering<sup>to</sup> the synagogue, He taught. <sup>22</sup> And they were astonished<sup>°on</sup> at His 'teaching, for He was teaching them as One having authority, and not as the scribes.

<sup>23</sup> And straightway there was a °man in their 'synagogue <sup>24</sup> °with an unclean spirit, and he cries out, saying, "Ha! °what is it to us and to you, Jesus the Nazarean! Did you come to destroy us? We are °aware of you, °who you are— <sup>25</sup> the holy One of 'God!" And 'Jesus rebukes him, saying, <sup>26</sup> "Be 'still, and be coming out ° of him!" And, °convulsing him, the unclean 'spirit, °shouting with a loud voice, came out ° of him.

<sup>27</sup> And all were awed, so as to be discussing ° with themselves, saying, "°What is this? °Some 'new teaching is this, °for °with authority the unclean 'spirits also is He enjoining, <sup>28</sup> and they are obeying Him!" And straightway, the

tidings of Him came out everywhere into the whole country about 'Galilee.

29 And straightway, coming out<sup>o</sup> of the synagogue, they came into the home of Simon and Andrew, with James  
30 and John. Now the mother-in-law of Simon was laid<sup>o</sup> down with a 'fever. And straightway they are telling  
31 Him 'about her. And approaching, He rouses her, 'hold- ing her 'hand. And the fever <sup>-</sup>leaves her immediately, and she waited on them.

32 Now evening <sup>b</sup>coming<sup>o</sup> on, when the sun sets, they brought to<sup>d</sup> Him all 'those who 'have an illness and 'those  
33 who are 'demoniacs<sup>o</sup>. And the whole city was <sup>a</sup>assembled<sup>o</sup>  
34 <sup>td</sup>at the door. And He cures many who 'have an illness, those with various diseases; and many demons He cast out. And He did not let the demons 'speak, 'for they were <sup>a</sup>aware that He is the Christ.

35 And in the morning, <sup>r</sup>ising very early, still in the <sup>n</sup>ight, He came out and came away into a desolate place, and  
36 there He prayed<sup>o</sup>. And 'Simon and 'those with him trail  
37 Him. And they found Him, and are saying to Him that  
38 "All are seeking Thee." And He is saying to them, "We may be going elsewhere, into the 'next<sup>o</sup> towns, that there  
39 also I should be heralding; for <sup>to</sup>for this I came out." And He came into their 'synagogues <sup>to</sup>in the whole of Galilee, heralding and casting out 'demons.

40 And coming<sup>o</sup> to<sup>d</sup> Him is a leper, entreating Him, and falling on his knees and saying to Him, "Lord, 'if Thou shouldst be willing, Thou 'canst<sup>o</sup> cleanse me!" Now  
41 Jesus, having compassion, <sup>r</sup>stretching out His 'hand, touches<sup>o</sup> him, and is saying to him, "I am willing. 'Be  
42 cleansed!" And at His saying this, straightway the leprosy  
43 came from him, and he is cleansed. And <sup>r</sup>muttering<sup>o</sup> to  
44 him, straightway He cast him out, and is saying to him, "See! you may be saying nothing to <sup>n</sup>anyone, but 'go,

show yourself to the priest, and <sup>to</sup>bring <sup>for</sup> your 'cleansing what Moses bids, <sup>for</sup> a testimony to them."

<sup>45</sup> Now he, 'coming out, begins<sup>o</sup> heralding it much, and to 'blaze abroad the word, so that, by no means can<sup>o</sup> He longer be manifestly entering into a city, but was outside <sup>on</sup>in desolate places. And they came<sup>o</sup> to<sup>d</sup> Him from everywhere.

**2** And, entering again into Capernaum <sup>th</sup>during these <sup>2</sup> days, it is heard that He is in a house. And immediately many were gathered, so that by no means was there still 'room, not <sup>ye</sup>even <sup>td</sup>at the door. And He spoke to them the word.

<sup>3</sup> And they are coming<sup>o</sup>, bringing to<sup>d</sup> Him a paralytic <sup>4</sup> being lifted<sup>o</sup> by four. And, not being able<sup>o</sup> to <sup>to</sup>carry him to Him because of the throng, they unroof the roof where<sup>e</sup> He was, and, <sup>to</sup>scooping it out, they are lowering the pallet <sup>5</sup> whereon the paralytic was laid<sup>o</sup>. And 'Jesus, perceiving their 'faith, is saying to the paralytic, "Child, 'pardoned<sup>o</sup> you are your 'sins."

<sup>6</sup> Now there were <sup>a</sup>some of the scribes sitting<sup>o</sup> there, and <sup>7</sup> reasoning<sup>o</sup> in their 'hearts, "What is this man, speaking thus? Blaspheming is he! <sup>a</sup>Who is 'able<sup>o</sup> to pardon sins <sup>8</sup> except One—God?" And straightway 'Jesus, recognizing in His 'spirit that they' are reasoning<sup>o</sup> thus in themselves, is saying to them, "<sup>a</sup>Why are you reasoning<sup>o</sup> these things <sup>9</sup> in your 'hearts? <sup>a</sup>What is easier, to be saying to the paralytic, 'Pardoned<sup>o</sup> are your 'sins,' or to be saying, 'Rouse and pick up your 'pallet and 'walk'?"

<sup>10</sup> "Now, that you may be perceiving that the Son of 'Man-kind 'has authority on 'earth to pardon sins" (He is saying <sup>11</sup> to the paralytic), "To you am I saying, 'Rouse, and pick <sup>12</sup> up your 'pallet and 'go into your 'house." And he was roused, and, straightway, <sup>to</sup>picking up the pallet, he came out in front of all, so that all are amazed<sup>o</sup> and are glorify-

ing 'God, saying that, "Thus we never perceived it!"

<sup>13</sup> And He came out again beside the sea. And the entire

<sup>14</sup> throng came<sup>o</sup> to<sup>d</sup> Him, and He taught them. And, passing along, He perceived Levi of 'Alpheus, sitting<sup>o on</sup> at the tribute office. And He is saying to him, "Follow Me!"

<sup>15</sup> And, rising, he follows Him. And, at His bcoming<sup>o</sup> to lie<sup>o</sup> down in his 'house, many tribute collectors also, and sinners lay<sup>o</sup> back at table with 'Jesus and His 'disciples,

<sup>16</sup> for there were many, and they followed Him. And the scribes of the Pharisees, perceiving Him also that He ate with the tribute collectors and the sinners, said to His 'disciples, "Wherefore is it that your 'teacher is eating and drinking with the tribute collectors and the sinners?"

<sup>17</sup> And, hearing it, 'Jesus is saying to them that "No<sup>t</sup> need 'have the 'strong of a physician, but 'those having an illness. I did not come to call the just, but sinners."

<sup>18</sup> And the disciples of John and the Pharisees were fasting, and they are coming<sup>o</sup> and saying to Him, "Wherefore are the disciples of John and the disciples of the Pharisees  
<sup>19</sup> fasting, yet your 'disciples are not fasting?" And 'Jesus said to them, "The sons of the bridal chamber 'can<sup>o</sup> not be fasting while the bridegroom is with them! Whatever time they 'have the bridegroom with them, they 'can<sup>o</sup> not  
<sup>20</sup> be fasting. Yet coming<sup>o</sup> will be days, whenever the bridegroom may be 'taken away from them, and then they will be fasting in that 'day.

<sup>21</sup> "No<sup>t</sup> one is sewing a patch of unshrunk shred on an old cloak. Yet, if so, is not that 'which fills up taking away from it, the new from the old, and a worse rent is occurring<sup>o</sup>? And no<sup>t</sup> one is draining fresh wine into old wine skins. Yet, if so, will not the fresh 'wine be bursting the wine skins? And the wine is spilling<sup>o</sup>, and the wine skins will 'perish<sup>o</sup>. But fresh wine is put into new wine skins."

<sup>22</sup> And He came, 'on the sabbaths, to be going<sup>o</sup> by through

the sowings. And His 'disciples begin<sup>o</sup> making a path,  
 24 plucking the ears. And the Pharisees said to Him, "Lo!  
 25 <sup>a</sup>What they are doing on the sabbaths is what is not  
 allowed." And He' said to them, "Did you never read  
 26 <sup>a</sup>what David does, when he had need and hungers, he and  
 those with him? How he entered into the house of 'God  
<sup>on</sup>under Abiathar the chief priest, and ate the show <sup>=</sup>bread,  
 which is not allowed to be 'eaten except by the priests, and  
 27 he <sup>-o</sup>gives also to 'those who 'are <sup>to</sup>with him?" And He  
 said to them, "The sabbath <sup>b</sup>came<sup>o</sup> because of 'mankind,  
 28 and not 'mankind because of the sabbath, so that the Son  
 of 'Mankind is Lord, also, of the sabbath."

**3** And He entered again into the synagogue. And a <sup>h</sup>man  
 2 was there, having a <sup>o</sup>withered<sup>o</sup> hand. And they scrutinized  
 Him to see if 'on the sabbaths He will be curing him, that  
 they should be accusing Him.

3 And He is saying to the <sup>h</sup>man 'having the withered  
 4 hand, "Rise <sup>to</sup>in the midst." And He is saying to them,  
 "Is it allowed 'on the sabbaths to do good or to do evil,  
 5 a soul to save or to kill?" Yet 'they were silent. And  
 'looking<sup>o</sup> about on them with indignation, commiserating<sup>o</sup>  
<sup>on</sup>the callousness of their 'hearts, He is saying to the <sup>h</sup>man,  
 "Stretch out your 'hand." And he stretches it out, and  
 6 his 'hand was restored. And, coming out, the Pharisees  
 straightway <sup>did</sup>held a consultation with the Herodians  
 against Him, so that they should be destroying Him.

7 And 'Jesus, with His 'disciples, retires to<sup>d</sup> the sea. And a  
 8 vast multitude from 'Galilee follows Him. And from  
 'Judea, and from Jerusalem, and from 'Idumea and the  
 other side of the Jordan, and 'those about Tyre and Sidon,  
 a vast multitude, hearing how much He did, came to<sup>d</sup>  
 9 Him. And He <sup>sa</sup>spoke to His 'disciples that a boat may  
 be waiting on Him because of the throng, lest they may  
 10 be crowding Him, for He cures many, so that they are

- falling on Him, that whoever had scourges should be  
<sup>11</sup> touching<sup>o</sup> Him. And the unclean 'spirits, whenever they  
 beheld Him, prostrated to Him and cried, saying that  
<sup>12</sup> "You' are the Son of 'God!" And much He warned them,  
 lest they should be making Him manifest.
- <sup>13</sup> And He is ascending into the mountain and is calling<sup>o</sup>  
 to Him whom He' would, and they came away to<sup>d</sup> Him.
- <sup>14</sup> And He makes twelve, whom He also names apostles,  
 that they may be with Him, and that He may be com-  
<sup>15</sup> missioning them to 'herald, and to 'have authority to  
<sup>16</sup> 'cure 'diseases, and to 'cast out 'demons. And He makes  
 the twelve, and He -<sup>o</sup> places on 'Simon the name "Peter,"  
<sup>17</sup> and on James 'of 'Zebedee and John, the brother of 'James,  
 on them also He -<sup>o</sup> places the 'name "Boanerges," which  
<sup>18</sup> is, "Sons of 'Thunder"; and Andrew and Philip and Bar-  
 tholomew and Matthew and Thomas and James 'of 'Al-  
<sup>19</sup> pheus and Thaddeus and Simon the Cananite and Judas  
 Iscariot, who also -<sup>o</sup> gives Him up.
- <sup>20</sup> And they are coming<sup>o</sup> into a house, and the throng is  
 coming<sup>o</sup> together again, so that they are not <sup>y</sup>even able<sup>o</sup> to  
<sup>21</sup> 'eat bread. And 'hearing it, 'those <sup>b</sup>with Him came out to  
<sup>22</sup> hold it, for they said that it was beside itself. And the  
 scribes 'who descend from Jerusalem said that "Beelze-  
 boul 'has he," and that "iBy the chief of the demons is he  
 casting out the demons."
- <sup>23</sup> And, -calling<sup>o</sup> them to Him, in parables He said to  
<sup>24</sup> them, "How 'can<sup>o</sup> Satan be casting out Satan? And if  
 ever a kingdom should be 'parted <sup>on</sup>against itself, that  
<sup>25</sup> 'kingdom is not 'able<sup>o</sup> to stand. And if ever a house should  
 be 'parted <sup>on</sup>against itself, that 'house will not be 'able<sup>o</sup> to  
<sup>26</sup> stand. And if 'Satan rose <sup>on</sup>against himself and is parted,  
 he is not 'able<sup>o</sup> to stand, but is having a consummation.
- <sup>27</sup> But no<sup>t</sup> one is <sup>nt</sup>'able<sup>o</sup> to 'enter into the house of the strong  
 one to plunder his 'gear, if ever he should not first be



binding the strong one. And then he will be plundering his 'house.

28 "Verily, I am saying to you that all shall be pardoned the sons of <sup>e</sup>mankind, the penalties of the sins and the  
29 blasphemies, whatsoever they should be blaspheming, yet whoever should be blaspheming <sup>to</sup>against the holy 'spirit is having no<sup>t</sup> pardon <sup>of</sup>for the eon, but is liable to the  
30 eonian penalty for the sin"—<sup>t</sup>for they said, "An unclean spirit 'has he."

31 And coming<sup>o</sup> are His 'mother and His 'brothers, and, 'standing outside, they dispatch to<sup>d</sup> Him, calling Him.  
32 And there sat<sup>o</sup> about Him a throng. And they are saying to Him, "Lo! Thy 'mother and Thy 'brothers and Thy  
33 'sisters are outside seeking Thee." And answering them, He is saying, "<sup>a</sup>Who is My 'mother and My 'brothers?"  
34 And 'looking<sup>o</sup> about on 'those sitting<sup>o</sup> around <sup>ab</sup>Him, He  
35 is saying, "Lo! My 'mother and My 'brothers! For whoever should be doing the will of 'God, this one is My brother and sister and mother."

4 And again He begins<sup>o</sup> to 'teach beside the sea. And gathering<sup>o</sup> to<sup>d</sup> Him is a throng most numerous, so that, to be sitting<sup>o</sup>, He steps<sup>i</sup> into the ship, in the sea. And the entire throng was facing toward the sea on the land.

2 And He taught them many things in parables, and said  
3 to them in His 'teaching, "Hear! 'Lo! Out came the  
4 'sower 'to sow. And it occurred<sup>o</sup> in the sowing, <sup>w</sup>some, indeed, falls beside the road, and the flying creatures came  
5 and devoured it. And other falls on a 'rocky place where<sup>e</sup> it had not much earth, and straightway it shoots up  
6 because of 'having no depth of 'earth. And when the sun rises it is scorched, and, because of 'having no root, it is  
7 withered. And other falls into 'thorns, and up came the  
8 thorns and stifle it, and it <sup>-o</sup>gives no<sup>t</sup> fruit. And other falls into 'ideal 'earth, and it gave fruit, coming up and

growing<sup>o</sup> up, and brought forth, one thirty and one sixty  
9 and one a hundredfold." And He said, "Who 'has ears  
to 'hear, let him 'hear!"

10 And when He came<sup>o</sup> to be in seclusion, 'those about  
Him, together with the twelve, asked Him about the  
11 parables. And He said to them, "To you the secret of the  
kingdom of 'God has been given<sup>o</sup>, yet to those 'outside,  
12 'all is occurring<sup>o</sup> in parables, that, observing, they may be  
observing and may not be perceiving, and hearing, they  
may be hearing and not be understanding, lest at some  
time they should be turning about, and they may be 'par-  
doned the penalties of their sins."

13 And He is saying to them, "Have you not perceived this  
14 'parable? And how will you 'know<sup>o</sup> all 'parables? The  
15 'sower the word is sowing. Now these are 'those beside  
the road, where<sup>e</sup> the word is being sown<sup>o</sup>. And whenever  
they should be hearing, straightway 'comes<sup>o</sup> 'Satan and  
is taking away the word 'that 'has been sown<sup>o</sup> <sup>10</sup>in them.

16 "And these, likewise, are 'those being sown<sup>o</sup> on 'rocky  
places, who, whenever they should be hearing the word,  
17 straightway with joy are getting it. And they 'have no<sup>t</sup>  
root in themselves, but are temporary. Thereafter, at the  
'coming<sup>o</sup> of affliction or persecution because of the word,  
straightway they are being snared<sup>o</sup>.

18 "And others are 'those being sown<sup>o</sup> into the thorns.  
19 These are 'those who hear the word, and the worries of this  
'con, and the seduction of 'riches and the desires about the  
rest, going<sup>o</sup> in, are stifling the word, and it is becoming<sup>o</sup>  
unfruitful.

20 "And those are 'those being sown on 'ideal 'earth who<sup>a</sup>  
are hearing the word, and are assenting<sup>o</sup> to it, and are  
bearing fruit, one thirty and one sixty and one a hundred-  
fold."

21 And He said to them that "The lamp is not<sup>a</sup> coming<sup>o</sup>

- that it may be 'placed under a 'peck measure or under a 'couch. Is it not that it may be 'placed on a 'lampstand?
- 22 For there is not anything hidden, except that it should be 'manifested, neither did it become° concealed, but that
- 23 it may be coming into manifestation. If anyone 'has ears to 'hear, let him 'hear!"
- 24 And He said to them, "Beware "what you are hearing! 'With what measure you are measuring, it will be 'measured to you, and it will be 'added to you. For he who 'has, it shall be 'given to him; and he who 'has not, 'even what he 'has shall be 'taken away from him."
- 26 And He said, "Thus is the kingdom of 'God: As if ever
- 27 a "man should be casting 'seed on the earth, and he may be drowsing and rousing° night and day, and the seed may be germinating and lengthening°, as he' is not 'aware.
- 28 Spontaneously the earth is bearing fruit, first the blade,
- 29 thereafter the ear, thereafter the full grain in the ear. Now whenever the fruit may be giving way, straightway he is dispatching the sickle, 'for 'present is the harvest."
- 30 And He said, "How should we be likening the kingdom of 'God? Or 'by "what parable may we be placing it?
- 31 As a kernel of mustard, which, whenever it may be 'sown on the earth, is smaller than "all the seeds of 'those on the
- 32 earth, and whenever it may be 'sown, is coming up and becoming° greater than all the greens and is making great boughs, so that, under its 'shade, the flying creatures of
- 33 'heaven are able° to 'roost." And in many such parables He spoke to them the word, according as they were able°
- 34 to be hearing it. Yet apart from a parable He did not speak to them. Yet privately, to His 'own disciples, He explained all.
- 35 And He is saying to them 'on that 'day, as evening is 'coming° on, "We may be passing through 'to the other
- 36 side." And, leaving the throng, they are taking Him

along, as He was, in the ship. And other ships were with Him.

<sup>37</sup> And there is occurring<sup>o</sup> a great whirlwind, and the billows dashed into the ship, so that the ship was already  
<sup>38</sup> filling to the brim<sup>o</sup>. And He<sup>'</sup> was in the stern, drowsing on the cushion. And they are rousing Him and saying to Him, "Teacher! 'Carest Thou not that we 'perish<sup>o</sup>?"  
<sup>39</sup> And, being roused, He rebukes the wind and said to the sea, "Be 'silent! Be °still<sup>o</sup>!" And the wind flags, and there  
<sup>40</sup> <sup>b</sup>came<sup>o</sup> a great calm. And He said to them, "<sup>a</sup>Why are you  
<sup>41</sup> <sup>ts</sup>so °timid? How is it you 'have no<sup>t</sup> faith?" And they were afraid with a great fear, and said to<sup>d</sup> one another, "<sup>a</sup>Who, consequently, is This, that 'even the wind and the sea are obeying Him?"

**5** And they came <sup>io</sup>to the other side of the sea, into the  
<sup>2</sup> country of the Gergesenes. And at His coming out<sup>o</sup> of the ship, straightway there meets Him a <sup>h</sup>man out of the  
<sup>3</sup> tombs, 'with an unclean spirit, who had a 'dwelling among the tombs. And not <sup>y</sup>even with chains was <sup>nt</sup>anyone able<sup>o</sup>  
<sup>4</sup> <sup>nt</sup>any longer to bind him, because of his 'having often been bound<sup>o</sup> with fetters and chains, and the chains were °pulled<sup>o</sup> to pieces by him and the fetters °crushed<sup>o</sup>. And  
<sup>5</sup> no<sup>t</sup> one was strong enough to tame him. And continually, night and day, among the tombs and in the mountains was he, crying and gashing himself with stones.

<sup>6</sup> And perceiving 'Jesus from afar, he ran and worships  
<sup>7</sup> Him, and, °crying with a loud voice, he is saying, "<sup>a</sup>What is it to me and to Thee, Jesus, Son of 'God 'Most High! I am adjuring Thee by 'God: Not me shouldst Thou be  
<sup>8</sup> tormenting!" For He said to it, "Come out, 'unclean  
<sup>9</sup> 'spirit, out of the <sup>h</sup>man!" And He inquired of it, "<sup>a</sup>What is your name?" And it is saying to Him, "Legion is my  
<sup>10</sup> name, <sup>t</sup>for many are we." And it entreated Him much that He should not be dispatching it out of the country.

<sup>11</sup> Now there, toward the mountain, was a great herd of  
<sup>12</sup> hogs, grazing°. And all the demons entreat Him, saying,  
 “Send us into the hogs, that we may be entering into  
<sup>13</sup> them.” And Jesus immediately permits them. And,  
 coming out, the unclean spirits entered into the hogs, and  
 the herd rushes down the precipice into the sea. Now  
 they were <sup>as</sup>about two thousand, and they were choked°  
 in the sea.

<sup>14</sup> And those grazing them fled, and they report it <sup>to</sup>in  
 the city and <sup>to</sup>in the fields. And they came to <sup>p</sup>see <sup>a</sup>what  
<sup>15</sup> it is that has occurred. And they are coming° to <sup>d</sup>Jesus  
 and beholding the demoniac° who had the legion,  
 sitting° and garmented° and sane, and they were afraid.  
<sup>16</sup> And those who perceived it relate° to them how it came°  
<sup>17</sup> to be with the demoniac°, and concerning the hogs. And  
 they begin° to be entreating Him to come away from their  
 boundaries.

<sup>18</sup> And at His stepping into the ship, the demoniac en-  
<sup>19</sup> treated Him that he may be with Him. And He does not  
 let him, but He is saying to him, “Go into your home,  
 to <sup>d</sup>those who are yours, and report to them whatever  
 the Lord has done for you and how He is merciful to you.”

<sup>20</sup> And he came away, and begins° to herald in the Decapolis  
 whatever Jesus does for him. And all marveled.

<sup>21</sup> And at Jesus’ ferrying again in the ship <sup>to</sup>to the other  
 side a vast throng was gathered <sup>on</sup>to Him, and He was  
<sup>22</sup> beside the sea. And lo°! coming° is one of the chiefs of  
 the synagogue, Jairus by name, and, perceiving Him, he  
<sup>23</sup> is falling <sup>td</sup>at His feet. And he is entreating Him much,  
 saying that “My little daughter is having her last<sup>ly</sup> gasp!”  
 that, “Coming, Thou mayest be placing Thy hands on  
<sup>24</sup> her, that she may be saved and should be living!” And  
 He came away with him, and a vast throng followed Him,  
 and they crowded Him.

25 And a woman <sup>be</sup>having <sup>4</sup>a hemorrhage twelve years,  
26 and suffering much <sup>by</sup>under many physicians, and <sup>spend-</sup>  
ing <sup>b</sup>her<sup>sf</sup> <sup>1</sup>all and being nothing benefited, but rather  
27 coming <sup>to</sup>to be <sup>1</sup>worse, <sup>hearing</sup>about <sup>c</sup>Jesus, coming in  
28 the throng from behind, touches<sup>o</sup> His <sup>1</sup>cloak. For she said  
that "If ever I should be touching<sup>o</sup> Him, <sup>1</sup>even if it should  
29 be His <sup>1</sup>garments, I shall be <sup>1</sup>saved." And straightway  
dried is the spring of her <sup>1</sup>blood, and she knew in her <sup>1</sup>body  
that she has been healed<sup>o</sup> <sup>f</sup>of the scourge.

30 And straightway <sup>1</sup>Jesus, recognizing in Himself the  
power coming out<sup>o</sup> of Him, being turned about in the  
31 throng, said, "<sup>a</sup>Who touches<sup>o</sup> My <sup>1</sup>garments?" And His  
<sup>1</sup>disciples said to Him, "Thou art observing the throng  
crowding Thee, and art Thou saying, "<sup>a</sup>Who touches<sup>o</sup>  
32 Me?" And He looked about to <sup>1p</sup>see <sup>1</sup>who does this.

33 Now the woman, being afraid and trembling, being  
<sup>o</sup>aware of what has occurred <sup>on</sup>to her, came and prostrates  
34 to Him, and told Him the entire truth. Now <sup>1</sup>He said to  
her, "Daughter, your <sup>1</sup>faith has saved you. <sup>1</sup>Go <sup>to</sup>in peace,  
and be sound from your <sup>1</sup>scourge."

35 While <sup>1</sup>He is still speaking, they are coming<sup>o</sup> from the  
chief of the synagogue, saying that "Your <sup>1</sup>daughter died.  
36 "<sup>a</sup>Why are you still bothering the Teacher?" Yet <sup>1</sup>Jesus  
immediately, <sup>1</sup>disregarding the word <sup>1</sup>spoken<sup>o</sup>, is saying  
to the chief of the synagogue, "Do not <sup>1</sup>fear<sup>o</sup>! Only  
<sup>1</sup>believe!"

37 And <sup>1</sup>He does not <sup>to</sup>let <sup>nt</sup>anyone follow together with  
Him except <sup>1</sup>Peter and James and John, the brother of  
38 James. And they are coming<sup>o</sup> into the house of the chief  
of the synagogue, and <sup>1</sup>He is beholding a tumult, and they  
are lamenting much and screaming.

39 And entering, <sup>1</sup>He is saying to them, "<sup>a</sup>Why are you  
making a tumult<sup>o</sup> and lamenting? The little girl did not  
40 die, but is drowsing." And they ridiculed Him. Yet <sup>1</sup>He,

ejecting them all, is taking along the father of the little girl and the mother and 'those with Him, and He is  
 41 going<sup>o</sup> in where<sup>e</sup> the little girl was lying<sup>o</sup>. And, 'holding the hand of the little girl, He is saying to her, "Talitha, coumi!" (which is, being construed<sup>s</sup>, "Maiden, I am  
 42 saying to you, 'rouse!"). And straightway the maiden rose and walked about, for she was about twelve years old. And they were beside themselves, straightway, with great  
 43 amazement. And He cautions<sup>o</sup> them much that no one may be knowing of this. And He told them to give her something to 'eat.

**6** And He came out thence and is coming<sup>o</sup> into His 'own country, and His 'disciples are following Him. And at the <sup>b</sup>coming<sup>o</sup> of a sabbath He begins<sup>o</sup> to 'teach in the synagogue. And the majority, hearing, were astonished<sup>o</sup>, saying, "Whence has this man all these things? And <sup>a</sup>what 'wisdom is 'being given this man! And 'such 'powerful  
 3 deeds are 'occurring<sup>o</sup> <sup>th</sup>by means of his 'hands! Is not this the artisan, the son of 'Mary and the brother of James and Joseph and Judas and Simon? And are not his 'sisters here <sup>td</sup>with us?" And they were snared<sup>o</sup> in Him.

4 And 'Jesus said to them that "A prophet is not dishonored, except in <sup>own</sup>his 'own country and among his  
 5 'relatives and in his 'home." And He could<sup>o</sup> not do <sup>nt</sup>any powerful deed there except, placing 'hands on a few who  
 6 are ailing, He cures them. And He marvels because of their 'unbelief.

And 'Jesus went about the villages around, teaching.  
 7 And He is calling<sup>o</sup> to Him the twelve, and He begins<sup>o</sup> to 'dispatch them two by two and gave them authority over  
 8 the unclean 'spirits. And He charges them that they should be picking up nothing <sup>io</sup>for the road except a staff only; no bread, no beggar's bag, no coppers <sup>io</sup>in the girdle;  
 9 but having soles bound<sup>o</sup> on, and not to put<sup>o</sup> on two tunics.

<sup>10</sup> And He said to them, "Wheresoever you may be entering into a house, there 'remain till you should be coming  
<sup>11</sup> out thence. And whatever place should not be receiving<sup>o</sup> you, nor yet they should be hearing you, going<sup>o</sup> out thence, shake off the soil 'which is underneath your 'feet, <sup>10</sup>for a testimony to them. Verily, I am saying to you, More tolerable will it be for Sodom or Gomorrah in the day of judging than for that 'city."

<sup>12</sup> And, coming out, they herald that they should be repent-  
<sup>13</sup> ing. And many demons they cast out, and they rubbed many of the ailing with oil, and cured them.

<sup>14</sup> And Herod, the king, hears, for His 'name became<sup>o</sup> manifest. And he said that "John the 'baptist has been roused<sup>o</sup> 'from among the dead, and therefore the powerful  
<sup>15</sup> deeds are operating in him." Yet others said that "He is Elijah." Yet others said that "A prophet is he, as one of  
<sup>16</sup> the prophets." Yet, 'hearing of it, 'Herod said that "John, whom I' behead, he' was roused 'from among the dead."

<sup>17</sup> For he', 'Herod, dispatches and holds 'John and binds him in jail, because of Herodias, the wife of Philip, his  
<sup>18</sup> 'brother, seeing that he marries her. For 'John said to 'Herod that "It is not allowed you to 'have the wife of  
<sup>19</sup> your 'brother." Now 'Herodias hemmed him in, and  
<sup>20</sup> wanted to kill him, and could<sup>o</sup> not, for 'Herod feared<sup>o</sup> 'John, being<sup>o</sup> aware that he is a just and holy man, and he preserved him. And 'hearing him, he was much perplexed, and heard him with relish.

<sup>21</sup> And, an opportune day <sup>b</sup>coming<sup>o</sup> when Herod at his 'birthday celebrations makes a dinner for his 'magnates  
<sup>22</sup> and 'captains and for the foremost men of 'Galilee, and at her, 'Herodias' 'daughter's, entering and 'dancing<sup>o</sup>, she pleases 'Herod and 'those lying<sup>o</sup> back at table with him. Now the king said to the maiden, "Request of me what-



soever you may be wanting, and I will 'give it to you."

23 And he swears to her that "Whatsoever you should be requesting me, I will 'give you, to the half of my 'kingdom."

24 And, coming out, she said to her 'mother, "What should I be requesting?" Now 'she said, "The head of

25 John the 'baptist." And entering straightway with diligence to<sup>d</sup> the king, she requests<sup>o</sup>, saying, "I 'want that you forthwith may be giving me on a platter the head of John

26 the baptist." And the king, becoming<sup>o</sup> sorrow-stricken, because of the oaths and 'those lying<sup>o</sup> back at table with him, does not want to repudiate her.

27 And straightway the king, 'dispatching, enjoins a life-guardsmen to 'bring his 'head. And, coming away, he

28 beheads him in the jail, and 'carries his 'head on a platter, and 'gives it to the maiden, and the maiden 'gives it to her 'mother.

29 And 'hearing of it, his 'disciples came and take away his 'corpse, and they 'place it in a tomb.

30 And gathering<sup>o</sup> are the apostles to<sup>d</sup> 'Jesus, and they report to Him all, whatever they do, and whatever they

31 teach. And He is saying to them, "Hither! You' 'selves come privately into a place in the wilderness and rest<sup>o</sup> briefly." For 'those coming<sup>o</sup> and 'those going away were many, and they had not yet an opportunity to 'eat.

32 And they came away in the ship into a place in the wilderness, privately.

33 And many perceived them going away and recognize them. And, afoot from all the cities, they ran together there, and they came before them and ran together to

34 Him. And, coming out, 'Jesus perceived a vast throng, and He has compassion on them, 'for they were as sheep not having a shepherd, and He begins<sup>o</sup> to 'teach them much.

- 35 And already the hour coming<sup>o</sup> to be much advanced, His 'disciples, coming to Him, said that "This place is a  
36 wilderness, and already the hour is much advanced. Dismiss them that, coming away into the fields and villages around, they should 'buy themselves <sup>o</sup>bread. For they  
37 'have nothing <sup>a</sup>that they may be eating." Yet He, 'answering, said to them, "You' 'give them to 'eat." And they are saying to Him, "Coming away, should we 'buy two hundred denarii worth of <sup>o</sup>bread and 'give them to 'eat?"
- 38 Now He is saying to them, "How many cakes of bread 'have you? 'Go and <sup>p</sup>see." And knowing, they are saying  
39 to Him, "Five, and two fishes." And He enjoins them to make them all recline, company by company, on the green  
40 grass. And they lean back, plot by plot, <sup>a</sup>by hundreds and <sup>a</sup>by fifties.
- 41 And taking the five cakes of bread and the two fishes, 'looking up into 'heaven, He blesses and breaks up the cakes of bread, and gave to His 'disciples, that they may be placing them before them. And the two fishes He parts  
42 to all. And they all ate and are satisfied. <sup>43</sup> And they pick up twelve pannierfuls of fragments, and from the fishes.  
44 And 'those eating the cakes of bread were five thousand men.
- 45 And straightway He compels His 'disciples to step 'into the ship and 'precede Him <sup>to</sup>to the other side to<sup>d</sup> Bethsaida, till He' is dismissing the throng. And, 'taking<sup>o</sup> leave of them, He came away into the mountain to pray<sup>o</sup>.
- 47 And evening <sup>b</sup>coming<sup>o</sup> on, the ship was in the middle  
48 of the sea, and He' was alone on the land. And perceiving them 'tormented<sup>o</sup> in 'rowing, for the wind was contrary to them, about the fourth watch of the night He is coming<sup>o</sup> toward them, walking on the sea. And He wanted to 'pass them by.
- 49 Yet 'those who are perceiving Him walking on the sea

50 suppose that He is a phantom, and they cry out, for they all perceive Him and were disturbed. Yet straightway He speaks with them and is saying to them, "Courage! It is 51 I! Do not 'fear°." And He stepped up to<sup>d</sup> them, into the ship, and the wind flags. And they are amazed° °to the 52 very excess, among themselves, and marveled. For they do not °understand °nas to the °bread, but their 'heart was °calloused°.

53 And, °ferrying °n to 'land, they came °to Gennesaret and 54 are moored. And, at their coming out° of the ship, 55 straightway recognizing Him, the men of that 'place ran about that whole 'country<sup>ab</sup> and begin° to be carrying about 'those having an illness on 'pallets to where° they heard 56 that He is. And wheresoever He went into °villages or into cities or into fields, in the markets they place the 'infirm. And they entreated Him that they should be touching° Him °even if it should be the tassel of His 'cloak. And whosoever touch° it were saved°.

7 And gathering° to<sup>d</sup> Him are the Pharisees and °some 2 of the scribes coming from Jerusalem. And perceiving °some of His 'disciples, that with contaminated (that is, 3 unwashed) hands they 'eat °bread (for the Pharisees and all the Jews, if ever they should not be washing° the hands with the fist, are not eating, holding the tradi- 4 tion of the elders; and from the market, except they should be 'sprinkled°, they are not eating; and many other things are there which they accepted to 'hold, the baptizing of 5 cups and ewers and copper vessels and of couches), the Pharisees also, and the scribes are inquiring of Him, "Wherefore are not your 'disciples walking according to the tradition of the elders, but with unwashed hands are 6 eating °bread?" Yet He, °answering, said to them that "Ideally prophesies Isaiah concerning you 'hypocrites, as it is °written°, that

- This 'people with 'their lips is honoring Me,  
 Yet their 'heart is 'away at a distance from Me.
- 7 Yet in vain are they revering<sup>o</sup> Me,  
 Teaching for teachings the directions of <sup>h</sup>men.
- 8 For, leaving the precept of 'God, you are holding the  
 tradition of <sup>h</sup>men of the baptism of ewers and cups. And  
 many such like things you are doing."
- 9 And He said to them, "Ideally are you repudiating the  
 precept of 'God, that you should be keeping your 'tradi-  
 10 tion. For Moses said, "Honor your 'father and your  
 'mother,' and, He 'who is saying aught that is evil of  
 11 father or mother, let him 'decease in death. Yet you' are  
 saying, 'If a <sup>h</sup>man should be saying to 'father or 'mother,  
 "A corban (which is an approach present) is whatsoever  
 12 you may be 'benefited <sup>o</sup>by me,"' no<sup>t</sup> longer are you letting  
 13 him do <sup>nt</sup>anything for his 'father or his 'mother, invalidat-  
 ing the word of 'God by your 'tradition which you <sup>-o</sup>give  
 over. And many such like things you are doing."
- 14 And <sup>-</sup>calling<sup>o</sup> the throng to Him again, He said to them,  
 15 "Hear Me, all, and 'understand. Nothing is there outside  
 of a <sup>h</sup>man, going<sup>o</sup> into <sup>io</sup> him, which 'can<sup>o</sup> contaminate  
 him, but 'those things going<sup>o</sup> out <sup>o</sup>of a <sup>h</sup>man are 'what is  
 16 contaminating the <sup>h</sup>man. If anyone 'has ears to 'hear, let  
 him 'hear!"
- 17 And when He entered into the house from the throng,  
 His 'disciples inquired of Him concerning the parable.
- 18 And He is saying to them, "Are you', also, thus unintelli-  
 gent? Not yet are you apprehending that everything from  
 the outside, that is going<sup>o</sup> into <sup>io</sup> a <sup>h</sup>man, 'can<sup>o</sup> not con-  
 19 taminate him, 'for it is not going<sup>o</sup> into <sup>io</sup> his 'heart, but  
 into the bowels, and is going<sup>o</sup> out into the latrine—cleans-  
 20 ing all 'foods?" Yet He said that "That which is going<sup>o</sup>  
 21 out <sup>o</sup>of a <sup>h</sup>man, that is contaminating the <sup>h</sup>man. For from

- inside, out of the heart of <sup>h</sup>men, are going<sup>o</sup> out 'evil  
 22 'reasonings, prostitutions, thefts, murders, adulteries,  
<sup>=</sup>greed, <sup>=</sup>wickedness, guile, wantonness, a wicked eye,  
 23 calumny, pride, imprudence. All these 'wicked inside  
 things are going<sup>o</sup> out; and those are contaminating the  
<sup>h</sup>man."
- 24 Now, <sup>r</sup>ising thence, He came away into the frontiers  
 of Tyre and Sidon. And entering into a house, He wants  
 25 no<sup>t</sup> one to know, and He can not 'elude them, but straight-  
 way, a woman, 'hearing<sup>c</sup> about Him, whose little 'daughter  
 had an unclean spirit, entering, prostrates <sup>td</sup>at His 'feet.
- 26 Now the woman was a Greek, a 'native of Syro-Phoenicia,  
 and she asked Him that He should be casting<sup>o</sup> the demon  
 27 out of her 'daughter. Yet 'Jesus said to her, "Let first the  
 children be satisfied, for it is not ideal to 'take the chil-  
 dren's 'bread and 'cast it to the puppies."
- 28 Yet 'she answered and is saying to Him, "Yes, Lord.  
 For the puppies also, underneath the table, are eating the  
 29 scraps from the little children." And He said to her,  
 "Because of this 'saying, 'go. The demon has come out<sup>o</sup> of  
 30 your 'daughter." And coming away into her <sup>s'</sup>own 'house,  
 she found the little girl <sup>o</sup>prostrate<sup>o</sup> on the couch, and the  
 demon <sup>o</sup>come out.
- 31 And, again, coming<sup>o</sup> out of the boundaries of Tyre,  
 He came through Sidon <sup>to</sup>to the sea of 'Galilee, amidst  
 32 the boundaries of the Decapolis. And they are bring-  
 ing to Him a deaf<sup>+</sup> stammerer, and they are entreat-  
 33 ing Him that He may 'place His 'hand on him. And,  
 getting<sup>o</sup> him away from the throng privately, He thrusts  
 His 'fingers into his 'ears, and, <sup>r</sup>spitting, touches<sup>c</sup> his  
 34 'tongue. And, 'looking up into 'heaven, He groans, and  
 is saying to him, "Ephphatha," which is, "Be 'opened up."  
 35 And immediately, opened up was his 'hearing, and  
 straightway was loosed the bond of his 'tongue, and he

<sup>36</sup> spoke correctly. And He cautions<sup>o</sup> them that they may be telling no one, yet, as much as He cautioned<sup>o</sup> them, they<sup>37</sup> rather heralded it more exceedingly. And they were superexceedingly astonished<sup>o</sup>, saying, "Ideally has He done all! The deaf He is making to be hearing, as well as the dumb to be speaking."

**8** In those 'days, there being again a vast throng, and not having anything they may be eating, 'calling<sup>o</sup> His 'disciples to Him, He is saying to them, "I have 'compassion<sup>o</sup> on the throng, 'for already for three days they are remaining with Me, and they 'have nothing <sup>a</sup>that they may be eating. And, should I ever be dismissing them, fasting, <sup>io</sup>to their homes, they will be fainting 'on the road, and <sup>a</sup>some of them have arrived from afar."

<sup>4</sup> And His 'disciples answered Him that "Whence 'can<sup>o</sup> anyone satisfy these with 'bread here <sup>on</sup>in a wilderness?"

<sup>5</sup> And He inquired of them, "How many cakes of bread <sup>6</sup>'have you?" Now 'they say, "Seven." And He is charging the throng to be leaning back on the earth. And taking the seven cakes of bread, 'giving thanks, He breaks and gave to His 'disciples, that they may 'place them before <sup>7</sup>them. And they 'place them before the throng. And they had a few small fishes. And, 'blessing them, He <sup>8</sup>said to place these also before them. And they all ate and are satisfied. And they pick up of the surplus fragments, <sup>9</sup>seven hampers. Now 'those eating were <sup>as</sup>about four thousand. And He dismisses them.

<sup>10</sup> And straightway He', 'stepping <sup>i</sup>into the ship with His <sup>11</sup>'disciples, came into the parts of Dalmanutha. And out came the Pharisees, and they begin<sup>o</sup> discussing with Him, seeking to 'see <sup>b</sup>from Him a sign from 'heaven, trying <sup>12</sup>Him. And 'sighing in His 'spirit, He is saying, "<sup>a</sup>Why is this 'generation seeking for a sign? Verily I am saying to you, If there shall be 'given to this 'generation a sign—!"

<sup>13</sup> And leaving them, again <sup>-</sup>stepping <sup>i</sup> into a ship, He came away <sup>to</sup> to the other side.

<sup>14</sup> And they forgot<sup>o</sup> to <sup>l</sup>get <sup>-</sup>bread, and, except for one cake  
<sup>15</sup> of bread, they had none with them<sup>sf</sup> in the ship. And He cautioned<sup>o</sup> them, saying, “<sup>l</sup>See! <sup>-</sup>Beware <sup>l</sup>of the leaven of the Pharisees and the leaven of Herod.” And they reasoned<sup>o</sup> <sup>td</sup>with one another, saying that “<sup>-</sup>Bread we <sup>l</sup>have none!” And, knowing it, <sup>-</sup>Jesus is saying to them, “<sup>a</sup>Why are you reasoning<sup>o</sup> that you <sup>l</sup>have no<sup>t</sup> <sup>-</sup>bread? Not as yet are you apprehending, neither understanding? Still  
<sup>18</sup> <sup>o</sup>calloused<sup>o</sup> <sup>hv</sup>is your <sup>l</sup>heart? Having eyes, are you not observing? And, having ears, are you not hearing? And  
<sup>19</sup> are you not remembering? When I break the five cakes of bread <sup>to</sup>for the five thousand, how many panniers full of fragments do you pick up?” They are saying to Him,  
<sup>20</sup> “Twelve.” “And when I break the seven cakes of bread <sup>to</sup>for the four thousand, how many hampers filled with fragments do you pick up?” And they are saying to Him,  
<sup>21</sup> “Seven.” And He said to them, “How is it you are not as yet understanding?”

<sup>22</sup> And they are coming<sup>o</sup> into Bethsaida, and are bringing to Him a blind man and entreating Him that He should  
<sup>23</sup> be touching<sup>o</sup> him. And getting<sup>o</sup> hold of the hand of the blind man, He <sup>-</sup>brings him forth out of the village, and, <sup>-</sup>spitting into his <sup>l</sup>eyes, placing <sup>l</sup>hands on him, He inquired  
<sup>24</sup> of him, “<sup>if</sup> Are you observing anything?” And <sup>-</sup>looking up, he said, “I am observing <sup>-h</sup>men; <sup>l</sup>as trees am I seeing them walking.” Thereafter again He <sup>-</sup>places<sup>on</sup> <sup>l</sup>hands on his <sup>l</sup>eyes, and he is <sup>-</sup>keen-sighted, and was restored, and  
<sup>26</sup> he looked at all distinctly. And He dispatches him into his <sup>l</sup>home, saying, “Neither <sup>to</sup> the village may you be entering, nor yet may you be speaking to anyone in the village.”

<sup>27</sup> And <sup>-</sup>Jesus and His <sup>l</sup>disciples came out into the villages of Caesarea <sup>l</sup>Philippi. And <sup>i</sup>on the way He inquired of

His 'disciples, saying to them, "<sup>a</sup>Who are <sup>h</sup>men saying  
 28 that I am?" Now 'they say to Him, <sup>saying</sup> "<sup>a</sup>John the bap-  
 29 tist,' and others 'Elijah,' yet others that He is 'one of the  
 prophets.'" And He' inquired of them, "Now you, <sup>a</sup>who  
 are you saying that I am?" And answering, 'Peter is  
 saying to Him, "Thou' art the Christ, the Son of 'God."  
 30 And He warns them, that they may be telling no one  
 31 <sup>a</sup>about Him. And He begins<sup>o</sup> to 'teach them that the Son  
 of 'Mankind 'must be suffering much and be rejected by  
 the elders and the chief priests and the scribes, and be  
 32 killed and after three days rise. And with boldness spoke  
 He the word. And, taking<sup>o</sup> Him to him, 'Peter begins<sup>o</sup> to  
 33 'rebuke Him. Now 'Jesus, being turned about and perceiv-  
 ing His 'disciples, rebukes 'Peter and is saying, "<sup>a</sup>Go be-  
 hind Me, satan! <sup>t</sup>for you are not 'disposed to 'that which is  
 of 'God but 'that which is of <sup>h</sup>men."

34 And, <sup>c</sup>calling<sup>o</sup> the throng to Him, together with His  
 'disciples, He said to them, "If anyone is wanting to 'come  
 after Me, let him renounce<sup>o</sup> himself and pick up his<sup>sf</sup>  
 35 'cross and 'follow Me. For whosoever may be wanting to  
 save his<sup>sf</sup> 'soul will be destroying it, yet whoever shall be  
 destroying his 'soul on account of Me and of the evangel  
 36 will be saving it. For <sup>a</sup>what is it benefiting a <sup>h</sup>man to  
 37 gain the whole world and forfeit his 'soul? For <sup>a</sup>what  
 38 may a <sup>h</sup>man 'give in exchange for his<sup>sf</sup> 'soul? For who-  
 soever may be 'ashamed of Me and My 'words in this  
 'generation, an 'adulteress and sinner, the Son of 'Man-  
 kind also will be 'ashamed of him whenever He may be  
 coming in the glory of His 'Father, with the holy 'messen-  
 gers."

9 And He said to them, "Verily, I am saying to you that  
 there are <sup>a</sup>some of 'those <sup>o</sup>standing here who<sup>a</sup> under no  
 circumstances should be tasting<sup>o</sup> death till they should  
 be perceiving the kingdom of 'God having come in power."



2 And after six days, 'Jesus is taking aside 'Peter and 'James and 'John and is bringing them up into a very high mountain, privately, alone. And He was transformed in  
 3 front of them. And His 'garments became° glistening, very white, as snow, such as no<sup>t</sup> fuller on 'earth is 'able°  
 4 thus to whiten. And Elijah, together with Moses, was seen by them, and they were conferring with 'Jesus.

5 And answering, 'Peter is saying to 'Jesus, "Rabbi, it is ideal for us to be here! And we should be making three tabernacles: for 'Thee one, and for Moses one, and for  
 6 Elijah one." For he was not °aware "what he may 'answer,  
 7 for they became° terrified. And there <sup>b</sup>came° a cloud overshadowing them. And a voice <sup>b</sup>came° out of the cloud,  
 8 saying, "This is My 'Son, the Beloved. 'Hear Him!" And suddenly, 'looking° about, they no<sup>t</sup> longer perceived <sup>nt</sup>any-one, except 'Jesus only, with themselves.

9 And at their descending from the mountain, He cautions° them that they should be relating° to no one what they perceived, except whenever the Son of 'Mankind  
 10 may be rising °from among the dead. And they hold the word, discussing <sup>td</sup>with themselves "what is the rising  
 11 °from among the dead. And they inquired of Him, saying that "The Pharisees and the scribes are saying that Elijah  
 12 'must 'come first." Now 'He averred to them, "Elijah, indeed, coming first, is restoring all. And how is it °written° <sup>on</sup>of the Son of 'Mankind that much may He be  
 13 suffering and may be 'scorned? But I am saying to you that °even Elijah has come, and they do to him whatever they would, according as it is °written° <sup>on</sup>of him."

14 And coming to<sup>d</sup> the disciples, they perceived a vast throng about them, and scribes discussing <sup>td</sup>with them.  
 15 And straightway the entire throng, perceiving Him, were overawed, and, racing toward Him, saluted° Him. And He inquires of the scribes, "What are you discussing

17 <sup>td</sup>with yourselves?" And one out of the throng answered Him, "Teacher, I <sup>o</sup>bring my 'son to<sup>d</sup> Thee, having a dumb  
18 spirit. And wheresoever it may be getting him down, it is tearing him, and he is frothing and grating his 'teeth, and is withering<sup>o</sup> away. And I say to Thy 'disciples that they should be casting it out, and they are not strong enough."

19 Now He, 'answering, is saying to them, "O unbelieving generation! Till when shall I be <sup>td</sup>with you? Till when  
20 shall I 'bear<sup>o</sup> with you? 'Bring him to<sup>d</sup> Me." And they <sup>o</sup>bring him to<sup>d</sup> Him. And perceiving Him, the spirit straightway violently convulses him, and, falling on the  
21 earth, he wallowed<sup>o</sup>, frothing. And He inquires of his 'father, "How much time is it since this has <sup>b</sup>come to  
22 him?" Now 'he said, "<sup>o</sup>From a little boy. And often it casts him into the fire also, and into waters, that it should be destroying him. But if Thou art in any way 'able<sup>o</sup>,  
23 help us, having compassion on us!" Now 'Jesus said to him, "Why the if? You are 'able to believe. All is possible  
24 to him 'who is believing." Straightway, <sup>c</sup>crying, the father of the little boy said, with tears, "I am believing! 'Help my 'unbelief!"

25 Now 'Jesus, perceiving that the throng is racing on together, rebukes the unclean 'spirit, saying to it, "Dumb and deaf-mute 'spirit, I' am enjoining you to 'come out<sup>o</sup> of him, and by no means may you be entering into him any  
26 longer." And <sup>c</sup>crying and <sup>c</sup>convulsing him much, it came out. And he became<sup>o</sup> as if dead, so that the majority are  
27 saying that he died. Now 'Jesus, <sup>c</sup>holding his 'hand, rouses him, and he rose.

28 And at His entering<sup>to</sup> the house, His 'disciples inquired of Him privately, "Wherefore could we' not 'cast it out?"  
29 And He said to them, "This 'species 'can<sup>o</sup> 'come out 'by nothing except 'by prayer."

- 30 And coming out thence, they went<sup>o</sup> along through Galilee, and He did not want that anyone may know.
- 31 For He taught His disciples and said to them that "The Son of Mankind is being given<sup>o</sup> up into the hands of men, and they will be killing Him. And, being killed,
- 32 after three days He will be rising<sup>o</sup>." Yet they were ignorant of the declaration, and they feared<sup>o</sup> to inquire of Him.
- 33 And they came into Capernaum, and, coming<sup>o</sup> to be in the house, He inquired of them, "What did you reason<sup>o</sup>
- 34 <sup>td</sup>with yourselves on the road?" Yet they were silent, for they argued <sup>td</sup>with one another on the road as to who
- 35 is greatest. And, being seated, He summons the twelve and is saying to them, "If anyone is wanting to be first, he
- 36 will be last of all, and servant of all." And, taking a little child, He stands it in their midst, and, clasping<sup>o</sup> it in His
- 37 arms, said to them, "Whoever should be receiving<sup>o</sup> one of such little children <sup>on</sup>in My name, is receiving<sup>o</sup> Me, and whosoever may be receiving<sup>o</sup> Me is not receiving<sup>o</sup> Me, but Him Who commissions Me."
- 38 John averred to Him, saying, "Teacher, we perceived someone casting out demons in Thy name, who is not following us, and we forbade him, for he followed not
- 39 with us." Yet Jesus said, "Be not forbidding him, for there is no<sup>t</sup> one who will be doing a powerful deed <sup>on</sup>in My name, and will be able<sup>o</sup> swiftly to <sup>sa</sup>speak evil of Me.
- 40 For who is not against us is for<sup>s</sup> us. <sup>41</sup>For whosoever should be giving you a cup of water to drink in the Name, seeing that you are Christ's, verily I am saying to you that by no means should he be losing his wages.
- 42 "And whosoever should be snaring one of these little ones who are believing <sup>to</sup>in Me, ideal is it for him rather if a millstone requiring an ass to turn it were lying<sup>o</sup> <sup>ab</sup>about
- 43 his neck and he were cast<sup>o</sup> into the sea. And if your hand should ever be snaring you, strike it off. It is ideal for you

to be entering into 'life maimed, rather than, having 'two hands, to 'come away into 'Gehenna, into the unextin-  
 44 guished 'fire where<sup>e</sup> their 'worm is not deceasing and the  
 45 fire is not going<sup>o</sup> out. And if your 'foot should be snaring you, strike it off. For it is ideal for you to be entering into 'life maimed or lame, rather than, having 'two feet, to be  
 46 cast into 'Gehenna, into the unextinguished 'fire, where<sup>e</sup> their 'worm is not deceasing and the fire is not going<sup>o</sup> out.  
 47 And if your 'eye should be snaring you, 'cast it out. It is ideal for you to be entering into the kingdom of 'God one-eyed, rather than, having two eyes, to be cast into the  
 48 Gehenna of 'fire, where<sup>e</sup> their 'worm is not deceasing and  
 49 the fire is not going<sup>o</sup> out. For everyone will be 'salted 'with fire, and every sacrifice will be 'salted with salt.  
 50 Ideal is the salt, yet if the salt should be becoming<sup>o</sup> savorless, 'with <sup>a</sup>what will you be seasoning it? 'Have salt in yourselves and be at 'peace 'with one another."

**10** And 'rising from thence, He is coming<sup>o</sup> into the boundaries of 'Judea and the other side of the Jordan. And again throngs are going<sup>o</sup> together to<sup>d</sup> Him, and again, as He had  
 2 been accustomed, He taught them. And approaching, the Pharisees, trying Him, inquired of Him if it is allowed a  
 3 husband to dismiss a wife. Yet He, 'answering, said to  
 4 them, "<sup>a</sup>What does Moses direct<sup>o</sup> you?" Yet 'they say, "Moses permits us to write a scroll of divorce, and to dismiss her." And answering, 'Jesus said to them, "In <sup>td</sup>view  
 5 of your 'hardheartedness he writes for you this 'precept. Yet from the beginning of creation 'God makes them male  
 6 and female. On this account a <sup>h</sup>man will be leaving his  
 7 'father and 'mother and will be 'joined to his 'wife, and the two will be <sup>to</sup> one flesh. So that no<sup>t</sup> longer are they two,  
 9 but one flesh. What 'God, then, yokes together, let not <sup>h</sup>man be separating."

10 And, <sup>to</sup>in the house, again His 'disciples inquired of Him

- <sup>11</sup> concerning this. And He is saying to them, "Whosoever should be dismissing his 'wife and should be marrying  
<sup>12</sup> another is committing adultery<sup>o</sup> <sup>on</sup> against her. And if she',  
 'dismissing her 'husband, should ever be marrying an-  
 other, she is committing adultery<sup>o</sup>."  
<sup>13</sup> And they brought to Him little children, that He should  
<sup>14</sup> be touching<sup>o</sup> them; yet the disciples rebuke them. Yet,  
 perceiving it, 'Jesus resents it, and said to them, "Let the  
 little children be coming<sup>o</sup> to<sup>d</sup> Me, and do not 'forbid them,  
<sup>15</sup> for of 'such is the kingdom of 'God. Verily, I am saying  
 to you, Whosoever should not be receiving<sup>o</sup> the kingdom  
 of 'God as a little child, may under no circumstances be  
<sup>16</sup> entering into it." And, 'clasping<sup>o</sup> them in His arms, He,  
 in 'benediction, is placing His 'hands on them.  
<sup>17</sup> And at His going<sup>o</sup> out into the road, 'lo<sup>o</sup>! one <sup>a</sup>certain  
 rich man, running toward Him and 'falling on his knees  
 before Him, inquired of Him, "Good Teacher! <sup>a</sup>What  
 shall I be doing that I should be enjoying the allotment of  
<sup>18</sup> life eonian?" Now 'Jesus said to him, "<sup>a</sup>Why are you term-  
<sup>19</sup> ing Me good? No<sup>t</sup> one is good except One, 'God. With the  
 precepts you are <sup>a</sup>acquainted: You should not be murder-  
 ing. You should not be committing adultery. You should  
 not be stealing. You should not be testifying falsely. You  
 should not be cheating. 'Be honoring your 'father and  
 'mother.'"  
<sup>20</sup> Now 'he averred to Him, "Teacher, all these I maintain<sup>o</sup>  
<sup>21</sup> <sup>o</sup>from my youth." Now 'Jesus, 'looking at him, loves him,  
 and said to him, "Still one thing you are wanting. 'Go.  
 Whatever you 'have, sell, and be giving to the poor, and  
 you will be having treasure in heaven. And hither! Follow  
<sup>22</sup> Me, 'picking up the cross." Yet 'he, 'being somber <sup>on</sup> at  
 the word, came away sorrowing<sup>o</sup>, for he was one who 'has  
 many acquisitions.  
<sup>23</sup> And, 'looking<sup>o</sup> about, 'Jesus is saying to His 'disciples,

- “How squeamishly shall those who have money be  
24 entering into the kingdom of God!” Now the disciples  
were awe-struck<sup>o</sup> at His words. Yet Jesus, again  
answering, is saying to them, “Children, how squeamish  
it is for those who have confidence<sup>o</sup> in money to be  
25 entering into the kingdom of God! Easier is it for a  
camel to pass through the eye of a needle than for a rich  
26 man to be entering into the kingdom of God.” Now  
they were exceedingly astonished, saying to Him, “And  
27 who can be saved?” Now, looking at them, Jesus is  
saying, “<sup>b</sup>With men it is impossible, but not with God,  
for all is possible with God.”
- 28 Peter begins to say to Him, “Lo! we leave all and  
follow Thee! What, consequently, will it be to us?”  
29 Jesus averred to him, “Verily, I am saying to you that  
there is no one who leaves a house, or brothers, or  
sisters, or father, or mother, or wife, or children, or fields,  
30 on My account and on account of the evangel, who should  
not be getting back a hundredfold now, in this era, houses  
and brothers and sisters and mother and father and  
children and fields, with persecutions, and in the coming<sup>o</sup>  
31 eon, life eonian. Yet many of the first shall be last, and  
the last first.”
- 32 Now they were on the road, going up into Jerusalem,  
and Jesus was preceding them. And they were awe-  
struck<sup>o</sup>, yet those following feared<sup>o</sup>. And, again taking  
the twelve aside, He begins to tell them what is about to  
33 be befalling Him, “Lo! we are going up into Jerusalem,  
and the Son of Mankind will be given up to the chief  
priests and the scribes, and they will be condemning Him  
to death, and will be giving Him up to the men of the  
34 nations, and will be scoffing at Him, and spitting on Him,  
and scourging Him, and killing Him, and after three days  
He will be rising<sup>o</sup>.”

35 And going° to Him are James and John, the two sons of Zebedee, saying to Him, "Teacher, we are wanting that, whatsoever we should be requesting of Thee, Thou 36 shouldst be doing it for us." Yet He said to them, "What 37 are you wanting Me to 'do for you?" Now they said to Him, "Grant to us that we should be 'seated, one °at Thy 38 right and one °at Thy left, in Thy 'glory." Yet Jesus said to them, "Not °aware are you °what you are requesting°. Are you 'able° to 'drink the cup which I am drinking, or to be baptized with the baptism with which I am being 39 baptized°?" Yet they say to Him, "We are 'able°." Yet Jesus said to them, "The cup indeed which I am drinking shall you be drinking°, and with the baptism with which 40 I am being baptized° shall you be 'baptized. Yet to be seated °at My right or °at My left is not Mine to give, but is for whom it has been made ready° by My 'Father."

41 And, °hearing of it, the ten begin° to be 'resentful concerning James and John. And, °calling° them to Him, Jesus is saying to them, "You are °aware that those of the nations who are presuming to be 'chiefs are lording it over 43 them, and their 'great men are coercing them. Yet not thus is it among you. But whosoever may be wanting to 44 'become° great among you, will be your servant. And whosoever may be wanting to be foremost among you, 45 will be the slave of all. For °even the Son of 'Mankind came, not to be served, but to serve, and to give His 'soul a ransom <sup>id</sup>for many."

46 And they are coming° into Jericho. And at His going° out from Jericho, and His 'disciples and a considerable throng, the son of Timeus, Bar-Timeus, 'blind and a beggar, sat° beside the road.

47 And °hearing that it is Jesus the Nazarene, he begins° to 'cry and 'say, "Son of David! Jesus! Be merciful to me!" 48 And many rebuked him, that he should be 'silent. Yet he,

much rather, cried, "Son of David, be merciful to me!"

<sup>49</sup> And <sup>ˈ</sup>standing, <sup>ˈ</sup>Jesus said, "Summon him." And they are summoning the blind man, saying to him, "<sup>ˈ</sup>Courage! <sup>50</sup> <sup>ˈ</sup>Rouse! He is summoning you." Now <sup>ˈ</sup>he, casting off his <sup>51</sup> <sup>ˈ</sup>cloak, <sup>ˈ</sup>springing up, came to<sup>d</sup> <sup>ˈ</sup>Jesus. And answering him, <sup>ˈ</sup>Jesus said, "<sup>a</sup>What do you <sup>ˈ</sup>want I shall be doing to you?" Now the blind man said to Him, "Rabboni, that <sup>52</sup> I should be receiving sight!" Now <sup>ˈ</sup>Jesus said to him, "Go. Your <sup>ˈ</sup>faith has saved you." And straightway he receives sight and followed Him <sup>ˈ</sup>on the road.

**11** And when they are drawing near <sup>ˆ</sup>to Jerusalem and <sup>ˆ</sup>to Bethphage and <sup>ˆ</sup>to Bethany, toward the mount of <sup>ˈ</sup>Olives, <sup>2</sup> He is dispatching two of His <sup>ˈ</sup>disciples, and He is saying to them, "<sup>ˈ</sup>Go into the village <sup>ˈ</sup>facing you, and straightway, going<sup>°</sup> into <sup>ˆ</sup>it, you will be finding a colt, <sup>ˈ</sup>bound<sup>°</sup>, on which not as yet <sup>nˆ</sup>any <sup>ˆh</sup>man is seated. Loose it and <sup>ˈ</sup>bring <sup>3</sup> it. And if anyone should be saying to you, "<sup>a</sup>What is this you are doing?" say that "The Lord <sup>ˈ</sup>has need of it, and straightway He is dispatching it here again.'"

<sup>4</sup> And they came away and found the colt <sup>ˈ</sup>bound<sup>°</sup> to<sup>d</sup> the door outside on the encircling road, and they are <sup>5</sup> loosing it. And <sup>a</sup>some of <sup>ˈ</sup>those <sup>ˈ</sup>standing there said to <sup>6</sup> them, "<sup>a</sup>What are you doing, loosing the colt?" Now <sup>ˈ</sup>they told them according as <sup>ˈ</sup>Jesus said, and they <sup>ˆ</sup>let <sup>7</sup> them take it. And they are bringing the colt to<sup>d</sup> <sup>ˈ</sup>Jesus, and they are casting <sup>ˈ</sup>their <sup>sˆ</sup>own garments on it, and He is seated on it.

<sup>8</sup> And many strew <sup>ˈ</sup>their <sup>sˆ</sup>own garments <sup>ˆ</sup>in the road, yet others, soft foliage, <sup>ˈ</sup>chopping it out of the fields, and <sup>9</sup> strewed it <sup>ˆ</sup>on the road. And <sup>ˈ</sup>those preceding and <sup>ˈ</sup>those following cried, saying, "Hosanna! <sup>ˈ</sup>Blessed<sup>°</sup> be He <sup>ˈ</sup>Who <sup>10</sup> is coming<sup>°</sup> in the name of the Lord! And <sup>ˈ</sup>blessed<sup>°</sup> be the coming<sup>°</sup> kingdom of our <sup>ˈ</sup>father David in the name of the Lord! Hosanna among the highest!"



- <sup>11</sup> And 'Jesus entered into Jerusalem and into the sanctuary. And 'looking<sup>o</sup> all about, it being already the evening hour, He came out <sup>io</sup>to Bethany with the twelve.
- <sup>12</sup> And on the morrow, at their coming out from Bethany,
- <sup>13</sup> He hungers. And perceiving one fig tree from afar having leaves, He came, if, consequently, He will be finding anything <sup>i</sup>on it. And coming <sup>on</sup>to it, He found nothing
- <sup>14</sup> except leaves, for it was not the season of figs. And answering, He said to it, "By no means may <sup>n</sup>anyone still be eating fruit <sup>o</sup> of you <sup>io</sup>for the eon." And His 'disciples heard.
- <sup>15</sup> And they are coming<sup>o</sup> into Jerusalem. And 'Jesus, entering into the sanctuary, begins<sup>o</sup> to 'cast out 'those selling and 'those buying in the sanctuary, and the tables of the brokers and the seats of 'those selling 'doves He over-
- <sup>16</sup>turns. And He did not give leave that anyone may be
- <sup>17</sup><sup>-o</sup>carrying <sup>th</sup>a vessel through the sanctuary. And He taught and said to them, "Is it not <sup>o</sup>written<sup>o</sup> that 'My 'house a house of prayer shall be 'called, for all 'nations'? Yet you' make it a burglars' cave."
- <sup>18</sup> And the chief priests and the scribes hear, and they sought how they should be destroying Him, for they feared<sup>o</sup> Him, for the entire throng was astonished<sup>o</sup> <sup>on</sup>at
- <sup>19</sup> His 'teaching. And whenever it came<sup>o</sup> to be evening, they went<sup>o</sup> out, outside the city.
- <sup>20</sup> And going<sup>o</sup> by in the morning, they perceived the fig
- <sup>21</sup> tree <sup>o</sup>withered<sup>o</sup> from the roots. And, recollecting, 'Peter is saying to Him, "Rabbi! 'Lo! the fig tree which Thou
- <sup>22</sup> didst curse has withered<sup>o</sup>!" And answering, 'Jesus is
- <sup>23</sup> saying to them, "If you 'have faith of God, verily, I am saying to you that whosoever may be saying to this 'mountain, 'Be 'picked up and 'cast into the sea,' and may not be doubting in his 'heart, but should be believing that what he is speaking is occurring<sup>o</sup>, it shall be his, whatsoever he may be saying.

24 “Therefore I am saying to you, All, whatever you are praying<sup>o</sup> and requesting<sup>o</sup>, be believing that you obtained,  
 25 and it will be yours. And whenever you may be standing praying<sup>o</sup>, be forgiving, if you ‘have anything against anyone, that your ‘Father also, ‘Who is in the heavens, may  
 26 be forgiving you your ‘offenses. Now if you’ are not forgiving<sup>o</sup>, neither will your ‘Father ‘Who is in the heavens be forgiving your ‘offenses.”

27 And they are coming<sup>o</sup> again into Jerusalem. And ‘at His walking in the sanctuary, the chief priests and the  
 28 scribes and the elders are coming<sup>o</sup> to<sup>d</sup> Him, and they said to Him, “By what authority are you doing these things, or “who -<sup>o</sup> gives you this ‘authority, that you may be doing  
 29 these things?” Now ‘Jesus, answering, said to them, “I’ also will be inquiring of you one word, and ‘answer Me, and I’ will be declaring to you ‘by what authority I am  
 30 doing these things. The baptism ‘of John—whence was  
 31 it? Was it <sup>o</sup>of heaven or <sup>o</sup>of <sup>h</sup>men? ‘Answer Me!” And they reasoned<sup>o</sup> <sup>td</sup>with themselves, saying, “If we should be saying, ‘<sup>o</sup>Of heaven,’ he will be declaring, ‘Wherefore,  
 32 then, do you not believe him?’ But may we be saying, ‘<sup>o</sup>Of <sup>h</sup>men’?” They feared<sup>o</sup> the people, for all had it that  
 33 ‘John really was a prophet. And answering ‘Jesus, they are saying, “We are not <sup>o</sup>aware.” And answering, ‘Jesus is saying to them, “Neither am I’ telling you ‘by what authority I am doing these things.”

12 And He begins<sup>o</sup> to ‘speak to them in parables: “A vineyard a <sup>h</sup>man is -planting, and he -<sup>o</sup>places about it a stone dike, and excavates a vat, and builds a tower, and leased<sup>o</sup>  
 2 it to farmers, and travels. And he dispatches to<sup>d</sup> the farmers, at the season, a slave, that <sup>b</sup>from the farmers he may  
 3 be getting from the fruits of the vineyard. And taking  
 4 him, they lash him and dispatch him empty. And again he dispatches to<sup>d</sup> them another slave, and that one, -pelting

with stones, they hit his head and dispatch him in °dis-honor°. And again another he dispatches, and that one they kill, and many others, lashing °these, indeed, yet killing °those.

6 “Still one had he, a son, his beloved. He dispatches him also, last, to<sup>d</sup> them, saying that “They will be respecting° my ‘son.’ Yet those ‘farmers say to<sup>d</sup> themselves that “This is the enjoyer of the allotment. Hither! We should be killing him, and the enjoyment of the allotment will be ours!” And, taking him, they kill him and cast him out-side ° of the vineyard.

9 “<sup>a</sup>What, then, will the lord of the vineyard be doing? He will be coming° and destroying the farmers and will 10 be giving the vineyard to others. Did you not yet read this ‘scripture?—

‘The stone which is rejected by the ‘builders,  
This came to be <sup>io</sup>for the head of the corner.

11 <sup>b</sup>From the Lord <sup>b</sup>came° this, and it is marvelous in our eyes.’”

12 And they sought to hold Him, and they were afraid of the throng, for they know that He spoke the parable to<sup>d</sup> them. And, leaving Him, they came away.

13 And they are dispatching to<sup>d</sup> Him <sup>a</sup>some of the Pharisees and ‘Herodians, that they should ‘catch Him by a word.

14 And, coming, they are saying to Him, “Teacher, we are °aware that you are true, and you are not caring °about <sup>n</sup>‘anyone, for you are not looking <sup>io</sup>at the face of <sup>h</sup>men, but, <sup>on</sup>of a truth, the way of ‘God are you teaching. Is it 15 allowed to give poll tax to Caesar, or not? May we be giving, or may we not be giving?”

Now ‘He, having perceived their ‘hypocrisy, said to them, ““Why are you trying Me? ‘Bring Me a denarius 16 that I may be perceiving it.” Now ‘they °bring it.

And He is saying to them, “<sup>a</sup>Whose is this ‘image and  
17 ‘inscription?’” Now ‘they say to Him, “Caesar’s.” Now  
‘Jesus said to them, “Caesar’s ‘pay to Caesar, and ‘God’s  
to ‘God.” And they were astounded <sup>on</sup>at Him.

18 And Sadducees are coming<sup>o</sup> to<sup>d</sup> Him, who<sup>a</sup> ‘say there  
is no resurrection. And they inquired of Him, saying,  
19 “Teacher, Moses writes to us that, if anyone’s brother  
should be dying, and leaving a wife, and leaving no child,  
that his ‘brother may be taking his ‘wife and should be  
20 raising up seed to his ‘brother. Seven brothers were there,  
21 and the first got a wife and, dying, ‘leaves no<sup>t</sup> seed. And  
the second got her and died, leaving no seed, and the third  
22 similarly. And the seven also got her similarly and ‘leave  
23 no<sup>t</sup> seed. Last of all the woman also died. In the resur-  
rection, then, whenever they may be rising, of <sup>a</sup>which of  
them will she be the wife? For the seven have had her as  
wife.”

24 ‘Jesus averred to them, “Are you not therefore ‘deceived<sup>o</sup>,  
not being<sup>o</sup> acquainted with the scriptures, nor yet the pow-  
25 er of ‘God? For whenever they may be rising<sup>o</sup> from among  
the dead, they are neither marrying nor taking out in  
26 marriage<sup>o</sup>, but are as the messengers ‘in the heavens. Now  
concerning the dead, that they are being roused<sup>o</sup>; did you  
not read in the scroll of Moses, <sup>on</sup>at the thorn bush, how  
‘God spoke to him, saying, I am the God of Abraham,  
27 and the God of Isaac, and the God of Jacob? He is not  
the God of the dead, but of the living. You’, then, are  
much ‘deceived<sup>o</sup>.”

28 And, approaching, one of the scribes, ‘hearing them  
discussing, having perceived that He answered them  
ideally, inquires of Him, “What is the foremost precept of  
29 all?” ‘Jesus answered him that “The foremost precept of  
30 all is: ‘Hear, Israel! the Lord our ‘God is one Lord. And,  
You shall be loving the Lord your ‘God out of your whole

'heart, and out of your whole 'soul, and out of your whole 'comprehension, and out of your whole 'strength. This  
 31 is the foremost precept. And the second is like it: 'You shall be loving your 'associate as yourself.' Now greater than these is no<sup>t</sup> other precept."

32 And the scribe said to Him, "<sup>on</sup>In truth, Teacher, Thou sayest ideally that He is One, and there is no<sup>t</sup> other more  
 33 than He. And 'to be loving Him out of your whole 'heart, and out of the whole understanding, and out of the whole soul, and out of the whole strength, and 'to be loving the associate as yourself, is excessively more than all the ascent approaches and the sacrifices."

34 And 'Jesus, perceiving him, that he answered apprehendingly, said to him, "Not far are you from the kingdom of 'God." And no<sup>t</sup> one dared to inquire of Him <sup>nt</sup>any longer.

35 And answering, 'Jesus said, teaching in the sanctuary, "How are the scribes saying that the Christ is a Son of  
 36 David? For he', David, said, in the holy 'spirit,

'Said the Lord to my 'Lord, "'Sit<sup>o</sup> °at My right,  
 Till I should be placing Thine 'enemies for a foot-stool for Thy 'feet.'"

37 Then he', David, is terming Him 'Lord.' And whence is He his Son?" And the vast throng hears Him with relish.

38 And to them, in His 'teaching, He said, "Beware 'of the scribes, 'who 'want to 'walk in robes, and want salutations in the markets, and front seats in the synagogues,  
 39 and first reclining places 'at the dinners, 'who are devouring the homes of 'widows, and for a pretense are prolix in praying<sup>o</sup>. These will be getting<sup>o</sup> more excessive judgment."

41 And 'Jesus, 'being seated facing the treasury, beheld how the throng is casting the coppers into the treasury. And  
 42 many rich cast in much. And one woman, a poor widow,

<sup>43</sup> coming, casts in two mites, which is a quadrans. And, calling<sup>o</sup> His disciples to Him, He said to them, "Verily, I am saying to you that this poor widow casts in more  
<sup>44</sup> than all who are casting into the treasury. For all cast out of their superfluity, yet she, out of her want, casts in all, as much as she had—her whole livelihood."

**13** And at His going<sup>o</sup> out<sup>o</sup> of the sanctuary, one<sup>o</sup> of His disciples is saying to Him, "Teacher! Lo! what manner  
<sup>2</sup> of stones and what manner of buildings!" And answering, Jesus said to him, "Are you observing these great buildings? Under no circumstances may a stone be left here on a stone, which may not by all means be demolished."

<sup>3</sup> And at His sitting<sup>o</sup> <sup>io</sup>on the mount of Olives, facing the sanctuary, Peter and James and John and Andrew inquired of Him privately, "Tell us, when will these things be? And <sup>a</sup>what is the sign whenever all these things may be about to be concluding<sup>o</sup>?"

<sup>5</sup> Now Jesus, answering, begins<sup>o</sup> to say to them, "Beware that no <sup>a</sup>one should be deceiving you! For many shall be coming<sup>o</sup> <sup>on</sup>in My name, saying that 'I am!' and shall be  
<sup>7</sup> deceiving many. Now whenever you should be hearing battles and tidings of battles, see that you are not alarmed<sup>o</sup>, for it must be occurring<sup>o</sup>, but not as yet is the consummation. For roused shall be nation <sup>on</sup>against nation, and kingdom <sup>on</sup>against kingdom. And there shall be quakes <sup>ac</sup>in places. And there shall be famines and disturbances.

<sup>9</sup> The beginning of pangs are these. Yet you be looking to yourselves, for they shall be giving you up <sup>io</sup>to the sanhedrins, and <sup>io</sup>in synagogues shall you be lashed<sup>o</sup>, and <sup>on</sup>before governors and <sup>y</sup>even kings shall you stand on  
<sup>10</sup> My account, <sup>io</sup>for a testimony to them. And <sup>io</sup>to all the nations first must be heralded the evangel.

<sup>11</sup> "And whenever they may be leading you off, to give

you over, do not 'worry beforehand "what you should be speaking, neither be meditating, but whatsoever may be 'given to you in that 'hour, this be speaking, for it is not  
 12 you' who are 'speaking, but the holy 'spirit. And brother will be giving up brother <sup>to</sup>to death, and father, child. And children shall be rising<sup>up</sup> <sup>on</sup>against parents and shall  
 13 be putting them to death. And you shall be 'hated<sup>o</sup> by all because of My 'name. Yet he 'who endures <sup>to</sup>to the consummation, he' shall be 'saved.

14 "Now whenever you may be perceiving the abomination of 'desolation, 'declared by Daniel the prophet, <sup>o</sup>standing where<sup>e</sup> it 'must not (let the 'reader 'apprehend), then let  
 15 'those in 'Judea 'flee into the mountains. Now let him 'who is on the housetop not be descending into the house, neither let him enter, to pick up anything out of his 'house.  
 16 And let him 'who 'is <sup>to</sup>in the field not turn back <sup>to</sup>to 'that behind, to pick up his 'cloak.

17 "Now woe to 'those who are 'pregnant and 'those suck-  
 18 ling in those 'days! Now be praying<sup>o</sup> that your 'flight may  
 19 not be occurring<sup>o</sup> in winter, for in those 'days will be affliction such as has not occurred from the beginning of the creation which 'God creates till 'now, and under no cir-  
 20 cumstances may be occurring<sup>o</sup>. And, except the Lord discounts the days, no' flesh at <sup>e</sup>all would be saved. But because of the chosen, whom He chooses<sup>o</sup>, He discounts the days.

21 "And then, if anyone should be saying to you, "Lo! Here  
 22 is the Christ!" and "Lo! There!", be not believing. For 'roused shall be false christs and false prophets, and they shall be giving signs and miracles to<sup>d</sup> <sup>'</sup>lead astray, if  
 23 possible, <sup>'</sup>even the chosen. Now you', 'beware! 'Lo<sup>o</sup>! I  
 24 have declared it all to you beforehand. But in those 'days, after that 'affliction, the sun shall be 'darkened, and the  
 25 moon shall not be giving her 'beams, and the stars shall

be falling out ° of 'heaven, and the powers 'in the heavens  
 26 shall be 'shaken. And then shall they be seeing° the Son  
 of 'Mankind coming° in clouds with much power and  
 27 glory. And then shall He be dispatching His 'messengers  
 and assembling His 'chosen °from the four winds, from  
 the extremity of the earth to the extremity of heaven.

28 "Now from the fig tree be learning a 'parable: When-  
 ever its 'bough may already be becoming° tender and the  
 leaves sprouting out, you 'know that 'summer is near.  
 29 Thus you', also, whenever you may be perceiving these  
 things occurring°, 'know that He is near—<sup>on</sup>at the doors.  
 30 Verily, I am saying to you that by no means may this  
 'generation be passing by until the time when all these  
 31 things may be occurring°. 'Heaven and 'earth shall be  
 passing° by, yet My 'words shall by no means be passing°  
 by.

32 "Now concerning that 'day or 'hour no<sup>t</sup> one is °aware—  
 neither the messengers 'in heaven, nor the Son—except  
 33 the Father. 'Beware! Be 'vigilant and 'pray°, for you are  
 not °aware when the era is.

34 "It is as a <sup>h</sup>man, a traveler, leaving <sup>sf</sup>his 'home and giv-  
 ing <sup>sf</sup>his 'slaves 'authority, and to each his 'work, and he  
 35 directs° the doorkeeper that he may be watching. 'Watch,  
 then, for you are not °aware when the lord of the house  
 is coming°, <sup>or</sup>at evening, or midnight, or cockcrowing, or  
 36 morning, that, coming suddenly, he may not be finding  
 37 you drowsing. Now what I am saying to you, I am saying  
 to all: "Watch!"

**14** Now it was the Passover and the unleavened bread  
 after two days. And the chief priests and the scribes  
 sought how, 'laying hold of Him 'by guile, they should  
 2 be killing Him. For they said, "Not in the festival, lest  
 at some time there will be a tumult of the people."

3 And at His being in Bethany, in the house of Simon



the leper, at His lying<sup>o</sup> down, a woman came, having an alabaster vase of veritable nard attar, costly. And crush-  
ing the alabaster vase, she pours it down<sup>down</sup> on His 'head.

4 Now <sup>a</sup>some were resenting this to<sup>d</sup> themselves and  
saying, "<sup>io</sup>For <sup>a</sup>what has this 'destruction of the attar  
5 occurred? For this 'attar could<sup>o</sup> have been disposed of for  
over three hundred denarii, and given to the poor." And  
6 they muttered<sup>o</sup> against her. Yet 'Jesus said, "Leave her!  
<sup>a</sup>Why are you affording her <sup>=</sup>weariness? For it is an ideal  
7 work she works<sup>o</sup> in Me. For you always 'have the poor  
with you<sup>st</sup>, and whenever you may be wanting, you 'can<sup>o</sup>  
always do well to them, yet Me you 'have not always.  
8 What she 'had she' makes use of. She gets beforehand to  
9 anoint My 'body with attar <sup>io</sup>for 'burial. Now verily I  
am saying to you, Wheresoever this 'evangel may be  
'heralded <sup>io</sup>in the whole world, that also which she' does  
shall be 'spoken of <sup>io</sup>for a memorial of her."

10 And Judas 'Iscaiot, 'one of the twelve, came away to<sup>d</sup>  
the chief priests that he may be giving Him up to them.  
11 Now 'those who hear him rejoice, and promise<sup>o</sup> to give  
him silver. And he sought how he may be opportunely  
giving Him up.

12 And on the first day of 'unleavened bread, when they  
sacrificed the passover, His 'disciples are saying to Him,  
"Where dost Thou 'want us to 'come away that we should  
be making ready, that Thou mayest 'eat the passover?"

13 And He is dispatching two of His 'disciples and is saying  
to them, "Go into the city, and a <sup>h</sup>man will be meeting  
14 you, bearing a jar of water. Follow him. And whereso-  
ever he may be entering, say to the householder that "The  
Teacher is saying, "Where is My 'caravansary, where<sup>e</sup> I  
15 may be eating the passover with My 'disciples?"' And  
he' will be showing you a large upper room, ready with  
16 places <sup>o</sup>spread<sup>o</sup>, and there make ready for us." And His

'disciples came out and came into the city, and they found it according as He said to them. And they make ready the passover.

17 And, evening <sup>b</sup>coming<sup>o</sup> on, He is coming<sup>o</sup> with the  
 18 twelve. And, at their lying<sup>o</sup> back at table and eating, Jesus said, "Verily, I am saying to you that one<sup>o</sup> of you  
 19 'who is eating with Me shall 'give Me up." Now 'they begin<sup>o</sup> to be 'sorrowful<sup>o</sup> and to be saying to Him, one <sup>a</sup>by one, "It is not<sup>a</sup> I, Rabbi?" and another, "Not<sup>a</sup> I?"  
 20 Now He, 'answering, said to them, "It is one<sup>o</sup> of the twelve 'who is dipping<sup>o</sup> his 'hand into the dish with Me,  
 21 seeing that the Son of 'Mankind is indeed going away according as it is 'written<sup>o</sup> concerning Him, yet woe to that <sup>h</sup>man through whom the Son of 'Mankind is being given<sup>o</sup> up! Ideal were it for Him if that <sup>h</sup>man were not born!"

22 And at their eating, Jesus, taking bread, 'blessing, breaks it and <sup>o</sup>gives to them, and said, "'Take; this is My  
 23 'body." And, taking the cup, 'giving thanks, He <sup>o</sup>gives it  
 24 to them, and they all drank<sup>o</sup> of it. And He said to them, "This is My 'blood of the new covenant 'that is 'shed<sup>o</sup>  
 25 for<sup>s</sup> many. Verily, I am saying to you that no<sup>t</sup> longer under any circumstances may I be drinking<sup>o</sup> of the product of the grapevine till that 'day whenever I may be  
 26 drinking it new in the kingdom of 'God." And, <sup>o</sup>singing a hymn, they came out <sup>o</sup>to the mount of 'Olives.

27 And Jesus is saying to them that "All of you shall be 'snared in Me in this 'night, 'for it is 'written<sup>o</sup>,

I shall be smiting the shepherd  
 And the sheep shall be 'scattered.

28 But after My rousing I shall be preceding you into 'Galilee."

29 Yet 'Peter averred to Him, "And if all shall be 'snared,

- 30 <sup>bt</sup>nevertheless, not I!" And Jesus is saying to him, "Verily, I am saying to you that you', today, in this 'night, ere <sup>or</sup> a cock crows twice, thrice will be renouncing° Me."
- 31 Yet Peter spoke extravagantly, "Rather, if ever I 'must 'die together with Thee, I shall under no circumstances be renouncing° Thee!" Now similarly also, said all.
- 32 And they are coming° into a freehold, the name of which is Gethsemane. And He is saying to His 'disciples, "Be  
33 seated here till I should be praying°." And He is taking Peter and James and John aside with Himself, and He  
34 begins° to be 'overawed° and 'depressed. And He is saying to them, "Sorrow-stricken is My 'soul <sup>till</sup>to death.  
35 Remain here and 'watch." And, coming forward a little, He fell on the earth and prayed° that, if it is possible, the  
36 hour may 'pass by from Him. And He said, "Abba, 'Father, all is possible to Thee. Have this 'cup °carried aside from Me. But not "what I' 'will, but "what Thou!"
- 37 And He is coming° and finding them drowsing. And He is saying to Peter, "Simon, are you drowsing? Are  
38 you not strong enough to watch one hour? 'Watch and 'pray° lest °you may be entering into trial. The spirit indeed is eager, yet the flesh is infirm."
- 39 And again, coming away, He prays°, saying the same  
40 words. And again, coming, He found them drowsing, for their 'eyes were 'torpid°. And they were not 'aware  
41 what they may 'answer Him. And He is coming° the third time and is saying to them, "Are you drowsing 'furthermore and resting°? It is 'away. The hour came. 'Lo°! the Son of 'Mankind is being given° up into the hands of  
42 'sinners. 'Rouse°! We may be going. 'Lo°! he 'who is giving Me up is °near!"
- 43 And straightway, while He is still speaking, coming° along is Judas 'Iscariot, one of the twelve, and with him a vast throng with swords and cudgels, °from the chief

- <sup>44</sup> priests and the scribes and the elders. Now he 'who is giving Him up had given them a signal, saying, "Whom-ever I should be kissing, He' it is. Hold Him, and 'lead  
<sup>45</sup> Him away securely." And, coming, straightway coming to Him, he is saying, "Rabbi, Rabbi," and he kisses Him  
<sup>46</sup> fondly. Now 'they lay their 'hands<sup>on</sup> on Him and hold  
<sup>47</sup> Him. Now a <sup>a</sup>certain one of 'those °standing by, 'pulling° a sword, hits the slave of the chief priest and amputates his 'ear.
- <sup>48</sup> And answering, 'Jesus said to them, "As <sup>on</sup>after a robber do you come out with swords and cudgels to 'apprehend  
<sup>49</sup> Me? <sup>ac</sup>Daily was I <sup>td</sup>with you in the sanctuary, teaching, and you do not hold Me; but, that the scriptures may be 'fulfilled—"
- <sup>50</sup> And, leaving Him, they all fled. <sup>51</sup> And one, a <sup>a</sup>certain youth, was following with Him, °clothed° in a linen wrapper on his naked body, and the youths are holding  
<sup>52</sup> him. Yet he, 'leaving the linen wrapper, fled naked from them.
- <sup>53</sup> And they led 'Jesus away to<sup>d</sup> the chief priest Caiaphas. And all the chief priests and the elders and the scribes are  
<sup>54</sup> coming° together to Him. And 'Peter, from afar, follows Him till within <sup>to</sup> the courtyard of the chief priest, and was sitting° together with the deputies, and warming° himself <sup>td</sup>at the light.
- <sup>55</sup> Now the chief priests and the whole Sanhedrin sought false testimony against 'Jesus, <sup>to</sup>to put Him to death, and  
<sup>56</sup> they found it not; for many testified against Him falsely,  
<sup>57</sup> and the testimonies were not consistent. And <sup>a</sup>some,  
<sup>58</sup> 'rising, testified against Him falsely, saying that "We' hear Him saying that 'I shall be demolishing this 'temple 'made by hands, and <sup>th</sup>during three days I shall be build-  
<sup>59</sup> ing another not made by hands.' " And neither thus was their 'testimony consistent.

<sup>60</sup> And the chief priest, rising <sup>40</sup>in the midst, inquires of Jesus, saying, "You are not answering <sup>nt</sup>anything? <sup>a</sup>What <sup>61</sup>are these testifying against you?" Yet Jesus was silent and does not answer <sup>nt</sup>anything. Again the chief priest inquired of Him and is saying to Him, "Are you the Christ, the Son of God, the Blessed?"

<sup>62</sup> Now Jesus said, "I am; and you shall be seeing the Son of Mankind sitting <sup>o</sup>at the right hand of power and coming <sup>o</sup>with the clouds of heaven."

<sup>63</sup> Now the chief priest, tearing his tunics, is saying, <sup>64</sup> "What need have we still of witnesses? Lo! now you hear the blasphemy! What is it appearing <sup>o</sup>to you?"

Now they all condemn Him to be liable to death.

<sup>65</sup> And some begin <sup>o</sup>to be spitting on Him and putting a covering about His face and buffeting Him and saying to Him, "Prophesy!" And the deputies, with slaps, took Him.

<sup>66</sup> And at Peter's being below in the courtyard, one of the <sup>67</sup>maids of the chief priest is coming <sup>o</sup>, and, perceiving Peter warming <sup>o</sup>himself, looking at him, she is saying,

<sup>68</sup> "You also were with Jesus the Nazarean!" Yet he denies <sup>o</sup>, saying, "Neither am I aware, nor am I an adept <sup>o</sup>in what you are saying." And he came outside <sup>o</sup>into the forecourt. And a cock crows.

<sup>69</sup> And the maid, perceiving him, begins <sup>o</sup>again to say to those standing by that "This one is <sup>o</sup>of them." Yet

<sup>70</sup> again he denied <sup>o</sup>. And after a little, those standing by said again to Peter, "Truly you are <sup>o</sup>of them, for you are

<sup>71</sup> a Galilean also, and your speech is alike." Now he begins <sup>o</sup>to be anathematizing and swearing that "I am not acquainted with this <sup>h</sup>man of whom you are telling!"

<sup>72</sup> And, straightway, <sup>o</sup>a second time, a cock crows. And Peter recollects the declaration, as Jesus said to him that "Ere a cock crows twice, thrice will you be renouncing Me." And, reflecting, he lamented.

- 15** And straightway, <sup>on</sup>in the morning, the chief priests with the elders and the scribes and the whole Sanhedrin <sup>-do</sup>hold a consultation. Binding Jesus, they <sup>-</sup>carry Him away and <sup>-</sup>give Him over to Pilate. And Pilate inquires of Him, "You' are the king of the Jews?" Now He, <sup>-</sup>answering him, is saying, "You' are saying it." And the chief priests accused Him of many things. Now Pilate again inquires of Him, saying, "You are not answering<sup>o</sup> <sup>nt</sup>anything? 'Lo! of how much they are accusing you!"
- <sup>5</sup> Yet Jesus <sup>no</sup>t longer answered <sup>nt</sup>anything, so that Pilate is marveling.
- <sup>6</sup> Now <sup>ac</sup>at the festival he released to them one prisoner, even whom they requested<sup>o</sup>. Now there was <sup>one</sup> termed<sup>o</sup> Bar-Abbas, <sup>bound</sup> with the insurrectionists, who<sup>a</sup> had done <sup>"some murder in the insurrection. And the throng,</sup> exclaiming, begins<sup>o</sup> to be requesting<sup>o</sup> according as he ever did for them.
- <sup>9</sup> Now Pilate answered them, saying, "Are you wanting that I should be releasing to you the king of the Jews?"
- <sup>10</sup> For he recognized that because of envy the chief priests
- <sup>11</sup> had given Him up. Now the chief priests excite the throng, that he should rather be releasing Bar-Abbas to them.
- <sup>12</sup> Now Pilate, again answering, said to them, "What, then, are you wanting that I shall be doing with him whom you are terming the king of the Jews?" Yet they
- <sup>14</sup> again cry, saying, "Crucify him!" Yet Pilate said to them, <sup>"or</sup> "What evil does he?" Yet they cry exceedingly,
- <sup>15</sup> saying, "Crucify him!" Now Pilate, intending<sup>o</sup> to do enough for the throng, releases to them Bar-Abbas, and <sup>-</sup>gives up Jesus, <sup>-</sup>whipping Him, that He may be <sup>-</sup>crucified.
- <sup>16</sup> Yet the soldiers led Him away within the courtyard, which is the pretorium. And they are calling together

17 the whole squadron. And they are dressing Him in purple, and, <sup>t</sup>braiding a thorny wreath, they are placing  
 18 it about Him. And they begin<sup>o</sup> to <sup>s</sup>alute<sup>o</sup> Him and <sup>s</sup>ay,  
 19 "Rejoice! <sup>k</sup>ing of the Jews!" And they beat His <sup>h</sup>ead  
 with a reed and spat on Him and, kneeling, they wor-  
 20 shipped Him. And when they scoff at Him, they strip Him  
 of the purple and put on Him His <sup>o</sup>wn garments, and  
 they are leading Him out that they should be crucifying  
 Him.

21 And they are conscripting a <sup>a</sup>certain Simon, a Cyrenian,  
 passing along, coming<sup>o</sup> from a field, the father of Alex-  
 ander and Rufus, that he should be picking up His <sup>c</sup>ross.  
 22 And they are bringing Him <sup>on</sup>to <sup>G</sup>olgotha Place, which  
 23 is, being construed<sup>o</sup>, "<sup>S</sup>kull's Place." And they gave Him  
 wine with <sup>m</sup>yr<sup>rh</sup><sup>o</sup> to <sup>d</sup>rink, yet <sup>w</sup>He did not take it.  
 24 And, <sup>c</sup>rucifying Him, they are dividing<sup>o</sup> His <sup>g</sup>arments,  
 casting a lot <sup>on</sup>for them,—<sup>a</sup>who should be taking anything  
 25 away. Now it was the third hour, and they crucify Him.  
 26 And there was an <sup>i</sup>nscription with His <sup>c</sup>harge <sup>i</sup>nscribed<sup>o</sup>,  
 "The King of the Jews."

27 And together with Him they are crucifying two robbers,  
 one <sup>o</sup>at the right and one <sup>o</sup>at the left of Him. (no verse 28)  
 29 And <sup>t</sup>hose going<sup>o</sup> by blasphemed Him, wagging their  
<sup>h</sup>eads and saying, "Aha! You <sup>w</sup>ho are demolishing the  
 30 temple and building it in three days, save yourself by  
 31 <sup>d</sup>escending from the cross!" Likewise, the chief priests  
 also, with the scribes, scoffing <sup>td</sup>with one another, said,  
 32 "Others he saves! Himself he <sup>c</sup>an<sup>o</sup> not save! Let the  
 Christ, the king of <sup>I</sup>srael, <sup>d</sup>escend now from the cross,  
 that we may be perceiving and should be believing!"  
 And <sup>t</sup>hose <sup>c</sup>rucified<sup>o</sup> together <sup>tg</sup>with Him reproached  
 Him.

33 And at the <sup>b</sup>coming<sup>o</sup> of the sixth hour, darkness <sup>b</sup>came<sup>o</sup>  
 34 <sup>on</sup>over the whole land till the ninth hour. And at the

ninth 'hour 'Jesus implores with a loud voice, saying, "Eloi! Eloi! Lema sabachthani?" which is, being construed°, "My 'God! My 'God! <sup>to</sup> "Why didst Thou forsake <sup>35</sup> Me?" And <sup>a</sup>some of 'those °standing by, °hearing it, said, "Lo! He is summoning Elijah!"

<sup>36</sup> Now <sup>a</sup>someone, running and °soaking a sponge with vinegar, sticking it on a reed, gave Him a drink, saying, "Let be! We may <sup>p</sup>see if Elijah is coming° to 'take Him down."

<sup>37</sup> Now 'Jesus, letting out a loud sound, expires. <sup>38</sup> And the curtain of the temple is rent <sup>to</sup> in two from above to <sup>39</sup> the bottom. Now the centurion, 'who °stands by opposite Him, perceiving that, °crying thus, He expires, said, <sup>40</sup> "Truly, this °Man was the Son of God!" Now there were women also, beholding from afar, among whom was Mary 'Magdalene also, and Mary, the mother of 'James <sup>41</sup> the Little and 'Joses, and Salome, who, when He was in 'Galilee, followed Him and dispensed to Him, and many others 'who ascend with Him into Jerusalem.

<sup>42</sup> And, already coming° to be evening, since it was the <sup>43</sup> preparation which is before the sabbath, Joseph 'from Arimathea, a respectable counselor, who himself also was anticipating° the kingdom of 'God, coming with °daring, entered in to<sup>d</sup> 'Pilate and requests° the body of 'Jesus. <sup>44</sup> Now 'Pilate marvels if He is °dead already, and, °calling° the centurion to him, he inquires of him if He died long <sup>45</sup> ago. And, knowing it from the centurion, he presents° the corpse to 'Joseph.

<sup>46</sup> And, °buying a linen wrapper, and taking Him down, he wraps Him in the linen wrapper, and °places Him in a tomb which was °quarried° out of rock. And he rolls <sup>47</sup> a large stone on to the door of the tomb. Now 'Mary 'Magdalene and Mary the mother of Joses beheld where He has been placed°.



**16** And, for the elapsing<sup>o</sup> of the sabbath, 'Mary 'Magdalene and Mary the mother of 'James, and Salome, buy spices,  
 2 that, coming, they should be rubbing Him. And, very early in the morning on 'one of the sabbaths, they are  
 3 coming<sup>o</sup> <sup>on</sup>to the tomb at the 'rising of the sun. And they said to<sup>d</sup> themselves, "<sup>a</sup>Who will be rolling away the stone  
 4 for us out of the door of the tomb?" And, 'looking up, they 'behold that the stone has been rolled<sup>o</sup> back, for it was tremendously great.

5 And, entering into the tomb, they perceived a youth sitting<sup>o</sup> <sup>i</sup>at the <sup>°</sup>right, <sup>°</sup>clothed<sup>o</sup> with a white robe, and they  
 6 were overawed. Now 'he is saying to them, "Be not 'over-awed<sup>o</sup>! Jesus are you seeking, the Nazarean, the <sup>°</sup>Crucified<sup>o</sup>. He was roused! He is not here! 'Perceive the place  
 7 where<sup>o</sup> they <sup>°</sup>place Him! But 'go, say to His 'disciples and to 'Peter, that He is preceding you into 'Galilee. There  
 8 you shall 'see<sup>o</sup> Him, according as He said to you." And, coming out, they fled from the tomb, for trembling and amazement had filled them. And they said nothing to  
 9 <sup>n</sup>t anyone, for they feared<sup>o</sup>.

9 Now, 'rising in the morning in the first sabbath, He appeared first to Mary 'Magdalene, from whom He had  
 10 cast out seven demons. 'She', being gone, reports to 'those coming<sup>o</sup> to be with Him, who are mourning and lamenting.  
 11 And 'they', 'hearing that He is living, and was gazed upon by her, disbelieve.

12 Yet after these things He was manifested in a different  
 13 form to two<sup>o</sup> of them walking, going<sup>o</sup> into a field. And 'they', coming away, report to the rest. Neither those do they believe.

14 Now subsequently, at their lying<sup>o</sup> back at table, He was manifested to the eleven, and He reproaches their 'unbelief and hardheartedness, seeing that they do not believe 'those who gaze<sup>o</sup> on Him having been roused<sup>o</sup> <sup>o</sup>from

- <sup>15</sup> among the dead. And He said to them, "Go into all the  
<sup>16</sup> world; herald the evangel to the entire creation. He 'who  
believes and 'is baptized shall be 'saved, yet he 'who dis-  
<sup>17</sup> believes shall be 'condemned. Now these signs shall fully  
'follow in 'those who believe: In My 'name they shall be  
casting out demons; they will be speaking in new lan-  
<sup>18</sup> guages; they will be picking up serpents; and if they  
should be drinking anything deadly, it should under no  
circumstances be harming them; they will be placing  
hands on those who are ailing, and ideally will they be  
having it."
- <sup>19</sup> The Lord, indeed, then, after 'speaking with them, was  
taken up into 'heaven and is seated °at the ¢right hand of  
<sup>20</sup> 'God. Now 'they', coming away, herald everywhere, the  
Lord working together with them and confirming the  
word ¢h by the signs following them up.

## LUKE'S ACCOUNT

Since, in fact, even many take in hand to compose<sup>o</sup> a narrative concerning the matters of which we are fully  
2 °assured<sup>o</sup> among ourselves, according as °those who, from the beginning coming<sup>o</sup> to be eyewitnesses and deputies of  
3 the word, give them over to us, it seems good to me also, having fully followed all accurately from the very first, to write to you consecutively, most mighty Theophilus,  
4 that you may be recognizing the certainty of the words concerning which you were instructed.

5 There came<sup>o</sup> to be, in the days of Herod, the king of Judea, a °certain priest named Zechariah, °of the routine of Abiah, and his °wife, °of the daughters of Aaron, and  
6 her °name is Elizabeth. Now they were both just in front of °God, going<sup>o</sup> in all the precepts and just statutes of the  
7 Lord, blameless. And no<sup>t</sup> child was theirs, forasmuch as °Elizabeth was barren, and both were °advanced in their °days.

8 Now it occurred<sup>o</sup>, in his doing the priestly duties in  
9 the order of his °routine in front of °God, according to the custom of the priestly office, he chanced<sup>on</sup> °to burn  
10 incense, entering into the temple of the Lord. And the entire multitude of the people was praying<sup>o</sup> outside at  
11 the hour of °incense. Now there was seen by him a messenger of the Lord, °standing °at the right of the altar  
12 of °incense. And disturbed was Zechariah at perceiving it, and fear fell on<sup>on</sup> him.

13 Now the messenger said to<sup>d</sup> him, “Fear<sup>o</sup> not, Zechariah, because hearkened to is your °petition, and your °wife

Elizabeth shall be bearing you a son, and you shall be  
<sup>14</sup> calling his 'name John. And there will be joy for you, and  
 exultation, and many shall be rejoicing<sup>o</sup> <sup>on</sup>at his 'birth,  
<sup>15</sup> for he shall be great in the sight of the Lord. And wine  
 and intoxicant may he under no circumstances be drink-  
 ing, and with holy spirit shall he be 'filled while still<sup>o</sup> of  
<sup>16</sup> his mother's womb. And many of the sons of Israel shall  
<sup>17</sup> he be turning back <sup>on</sup>to the Lord their 'God. And he'  
 shall be coming<sup>o</sup> before in His sight in the spirit and power  
 of Elijah, to turn back the hearts of the fathers <sup>on</sup>to the  
 children, and the <sup>st</sup>stubborn <sup>t</sup>to the prudence of the <sup>st</sup>just,  
 to make ready a people <sup>o</sup>formed<sup>o</sup> for the Lord."

<sup>18</sup> And Zechariah said to<sup>d</sup> the messenger, "By <sup>ac</sup>what shall  
 I 'know<sup>o</sup> this? For I' am aged, and my 'wife is <sup>o</sup>advanced  
 in her 'days."

<sup>19</sup> And answering, the messenger said to him, "I' am  
 Gabriel, 'who <sup>o</sup>stands before <sup>st</sup>God, and I was dispatched  
<sup>20</sup> to speak to<sup>d</sup> you and to bring you <sup>t</sup>this evangel<sup>o</sup>. And  
 'lo<sup>o</sup>! 'silent shall you be and not 'able<sup>o</sup> to speak until the  
 day on which these things may be occurring<sup>o</sup>, <sup>id</sup>because<sup>o</sup> <sup>w</sup>  
 you do not believe my 'words, which<sup>a</sup> shall be 'fulfilled  
<sup>to</sup>in their 'season."

<sup>21</sup> And the people were hoping for 'Zechariah, and they  
<sup>22</sup> marveled <sup>t</sup>at his 'delaying in the temple. Yet, on coming  
 out, he was not able<sup>o</sup> to speak to them, and they recognize  
 that he has seen an apparition in the temple. And he' was  
<sup>23</sup> motioning to them and continued to be mute. And it  
 occurred<sup>o</sup>, as the days of his 'ministry are fulfilled, that  
 he came away into his 'home.

<sup>24</sup> Now after these 'days Elizabeth, his 'wife, conceived.  
<sup>25</sup> And she kept herself close five months, saying that "Thus  
 has the Lord done to me, in the days in which He took  
 notice to 'eliminate my 'reproach among <sup>h</sup>men."

<sup>26</sup> Now in the sixth 'month, the messenger Gabriel was

- dispatched from 'God <sup>to</sup> to a city of 'Galilee, which is  
 27 named Nazareth, to<sup>d</sup> a virgin, °espoused° to a man whose  
 name is Joseph, ° of the house and kindred of David. And  
 28 the name of the virgin is Miriam. And, entering to<sup>d</sup> her,  
 the messenger said, "Rejoice, °favored° one! The Lord  
 29 is with you, you 'blessed° among women!" Now 'she,  
 perceiving it, was agitated <sup>on</sup> at his 'word, and she reasoned°  
 what manner of 'salutation this may be.  
 30 And the messenger said to her, "Fear° not, Miriam,  
 31 for you found favor <sup>b</sup>with 'God. And 'lo°! you shall be  
 conceiving° and be pregnant and be bringing forth a Son,  
 32 and you shall be calling His 'name Jesus. He' shall be  
 great, and Son of the Most High shall He be 'called. And  
 the Lord 'God shall be giving Him the throne of David,  
 33 His 'father, and He shall 'reign <sup>on</sup> over the house of Jacob  
 °for the cons. And of His 'kingdom there shall be no<sup>t</sup>  
 consummation."  
 34 Yet Miriam said to<sup>d</sup> the messenger, "How shall this be,  
 35 since I 'know not a man?" And answering, the messenger  
 said to her, "Holy spirit shall be coming° <sup>on</sup> on you, and  
 the power of the Most High shall be overshadowing you;  
 wherefore also the holy One Who is being generated°  
 36 shall be 'called the Son of God. And 'lo°! Elizabeth, your  
 'relative, she' also has conceived a son in her decrepitude,  
 and this is the sixth month with her 'who is 'called° barren,  
 37 seeing that it will not be 'impossible <sup>b</sup>with 'God to fulfill  
 His every declaration."  
 38 Now Miriam said, "Lo°! the slave of the Lord! May  
 it 'come° to be with me according to your 'declaration!"  
 And the messenger came away from her.  
 39 Now in these 'days, Miriam, <sup>-</sup>rising, went with diligence  
 40 into the mountainous region, into a city of Judah. And  
 she entered into the house of Zechariah, and salutes°  
 41 'Elizabeth. And it occurred°, as 'Elizabeth hears the salu-

tation of 'Mary, the babe jumps in her 'womb, and  
 42 'Elizabeth is filled with holy spirit, and she shouts out  
 with a loud voice and said, "'Blessed<sup>o</sup> are you among  
 43 women, and 'blessed<sup>o</sup> is the fruit of your 'womb! And  
 whence is this to me, that the mother of my 'Lord may be  
 44 coming to<sup>d</sup> me? For 'lo<sup>o</sup>! as the sound of your 'salutation  
 'came<sup>o</sup> into my 'ears, the babe jumps 'with exultation in  
 45 my 'womb. And happy is she 'who believes, seeing that  
 there shall be a maturing of 'that which 'has been spoken<sup>o</sup>  
 to her 'by the Lord!"

46 And Miriam said,

"My 'soul is magnifying the Lord,  
 47 And my 'spirit exults <sup>on</sup>in 'God my 'Saviour,  
 48 'For He looks <sup>on</sup>on the humiliation of His 'slave.  
 For 'lo<sup>o</sup>! from 'now on all 'generations will count  
 me 'happy,  
 49 'For the Powerful One does great things for me,  
 And holy is His 'name,  
 50 And His 'mercy is <sup>to</sup>for generations and generations  
 To 'those fearing<sup>o</sup> Him.  
 51 He does mightily 'with His arm,  
 He scatters the proud in the comprehension of  
 their hearts,  
 52 He pulls down potentates from thrones,  
 And exalts the humble.  
 53 The 'hungry He fills with good things,  
 And the 'rich He sends away empty.  
 54 He supported<sup>o</sup> Israel, His boy,  
 To be reminded of mercy  
 55 (According as He speaks to<sup>d</sup> our 'fathers)  
 To 'Abraham and to his 'seed, <sup>to</sup>for the eon."  
 56 Now Miriam remains <sup>to</sup>with her about three months,  
 and returns <sup>to</sup>to her 'home.

<sup>57</sup> Now 'Elizabeth's 'time is fulfilled for her 'to be bringing  
<sup>58</sup> forth, and she bears a son. And the homes about and her  
'relatives hear that the Lord magnifies His 'mercy with  
her, and they rejoiced together with her.

<sup>59</sup> And it occurred<sup>o</sup> 'on the eighth 'day, they came to  
'circumcise the little boy, and they called him <sup>on</sup>by the  
<sup>60</sup> name of his 'father, Zechariah. And answering, his  
<sup>61</sup> 'mother said, "No<sup>t</sup>! But he shall be 'called John." And  
they said to<sup>d</sup> her that "Not one is there<sup>o</sup> of your 'relation-  
<sup>62</sup> ship who is 'called<sup>o</sup> by this 'name." Now they nodded to  
his 'father, "<sup>a</sup>what he should be wanting him to be 'called<sup>o</sup>.  
<sup>63</sup> And 'requesting a tablet, he writes, saying, "John is his  
<sup>64</sup> 'name." And they all marvel. Now, opened was his  
'mouth instantly, and his 'tongue, and he spoke, blessing  
'God.

<sup>65</sup> And fear <sup>b</sup>came<sup>o</sup> on all 'who 'home about them, and in  
the whole 'mountainous region of 'Judea all these 'declara-  
<sup>66</sup> tions were spoken<sup>o</sup> about. And all 'who hear pondered<sup>o</sup>  
in their 'hearts, saying, "<sup>a</sup>What, consequently, will this  
'little boy be?" For the hand also of the Lord was with  
him.

<sup>67</sup> And Zechariah, his 'father, is filled with holy spirit and  
prophesies, saying,

<sup>68</sup> "Blessed be the Lord, the God of 'Israel,  
'For He visits<sup>o</sup>, and makes a redemption for His  
'people,  
<sup>69</sup> And rouses a horn of salvation for us  
In the house of David, His 'boy,  
<sup>70</sup> According as He speaks through the mouth of His  
'holy 'prophets, who are from the eon;  
<sup>71</sup> Salvation <sup>o</sup>from our enemies,  
And out of the hand of all 'those who are hating us,  
<sup>72</sup> To do mercy with our 'fathers,

- And to be reminded of His holy covenant,  
73 The oath which He swears to<sup>d</sup> Abraham our 'father,  
74 'To grant to us, being rescued out of the hand of  
our 'enemies,  
To be fearlessly offering divine service to Him  
75 In benignity and righteousness in His sight all our  
'days.  
76 Now you', also, little boy, a prophet of the Most  
High shall be 'called,  
For you shall be going before in the sight of the  
Lord  
To make ready His roads,  
77 'To give the knowledge of salvation to His 'people  
In the pardon of their sins,  
78 Because of the merciful compassions of our God,  
In which the Dayspring °from on high visits° us,  
79 To make Its advent to 'those sitting° in darkness and  
the shadow of death,  
'To direct our 'feet into the path of peace.”
- 80 Now the little boy grows up and was staunch° in spirit  
and was in the °wilderness till the day of his indication  
to<sup>d</sup> 'Israel.
- 2 Now it occurred° in those 'days, that a decree came out  
°from Caesar Augustus that the entire inhabited° earth  
2 'register°. This first 'registration occurred° when Qui-  
3 rinus is governing 'Syria. And all went° to 'register°, each  
into his <sup>s/</sup>own 'city.
- 4 Now Joseph also went up from 'Galilee, out of the city  
of Nazareth, into 'Judea, into the city of David which° is  
'called° Bethlehem, because of his 'being ° of the house and  
5 kindred of David, to register° together with Miriam, his  
6 °espoused° 'wife, who 'is parturient. Now it °came° to pass  
in their 'being there, the days are fulfilled for her 'to be



- <sup>7</sup> bringing forth. And she brought forth her 'Son, the first-born, and swaddles Him, and cradles Him in a manger, because there was no<sup>t</sup> place for them in the caravansary.
- <sup>8</sup> And shepherds were in the same 'district in the 'field fold, and maintaining watches at 'night <sup>on</sup>over their 'flock.
- <sup>9</sup> And 'lo<sup>o</sup>! a messenger of the Lord stood by them, and the glory of God shines about them, and they were afraid
- <sup>10</sup> with a great fear. And the messenger said to them, "Fear<sup>o</sup> not, for 'lo<sup>o</sup>! I am bringing you an evangel<sup>o</sup> of great joy
- <sup>11</sup> which<sup>a</sup> will be for the entire people, 'for today was brought forth to you a Saviour, Who is Christ, the Lord,
- <sup>12</sup> in the city of David. And this is the sign to you: you will be finding a Babe, 'swaddled<sup>o</sup> and lying<sup>o</sup> in a manger."
- <sup>13</sup> And suddenly <sup>th</sup>with the messenger there came<sup>o</sup> to be a multitude of the heavenly host, praising 'God and saying,
- <sup>14</sup> "Glory to God among the highest!  
And on earth peace,  
Among <sup>h</sup>men, delight!"
- <sup>15</sup> And it occurred<sup>o</sup>, as the messengers came away from them into 'heaven, that the shepherds spoke to<sup>d</sup> one another, saying, "By all means we may be passing through to Bethlehem, and we may be perceiving this 'declaration 'which 'has <sup>b</sup>come to pass, which the Lord makes known
- <sup>16</sup> to us." And they came 'hurrying, and they found both 'Miriam and 'Joseph, and the Babe lying<sup>o</sup> in the manger.
- <sup>17</sup> Now, perceiving it, they make known concerning the declaration 'that is 'spoken to them concerning this 'little
- <sup>18</sup> Boy. And all 'who hear marvel concerning 'that which is
- <sup>19</sup> being spoken to<sup>d</sup> them by the shepherds. Now 'Miriam preserved all these 'declarations, parleying them in her
- <sup>20</sup> 'heart. And the shepherds return, glorifying and praising 'God <sup>on</sup>f for all that which they hear and perceived, according as it was spoken to<sup>d</sup> them.

<sup>21</sup> And when the eight days to His 'circumcising are fulfilled, His 'name also was called Jesus, 'which He was 'called by the messenger before His 'conception in the  
<sup>22</sup> womb. And when the days of their 'cleansing are fulfilled according to the law of Moses, they brought Him  
<sup>23</sup> up into Jerusalem to present Him to the Lord (according as it is 'written° in the law of the Lord, that every male opening up the matrix shall be 'called holy to the Lord),  
<sup>24</sup> and 'to give a sacrifice according to 'that which is 'declared° in the law of the Lord, a pair of turtle doves or two squabs of the doves.

<sup>25</sup> And 'lo°! there was a <sup>h</sup>man in Jerusalem, whose name is Simeon. And this <sup>h</sup>man is just and pious, anticipating° the consolation of 'Israel, and holy spirit was on him.  
<sup>26</sup> And he was 'apprised° by the holy 'spirit that he would not be 'acquainted with death ere<sup>or</sup> he should be 'acquainted with the Lord's 'Christ. And he came, in the spirit, into the sanctuary, and 'as the parents are 'bringing in the little Boy Jesus, for them 'to do according to the  
<sup>28</sup> 'custom° of the law concerning Him, he' also receives° Him, clasping Him <sup>to</sup>in his 'arms. And he blesses 'God, and said,

<sup>29</sup> "Now art Thou dismissing Thy 'slave, O Owner,  
According to Thy 'declaration, in peace,  
<sup>30</sup> 'For my 'eyes perceived Thy 'Salvation,  
<sup>31</sup> Which Thou dost make ready suiting the face of  
all the peoples,  
<sup>32</sup> A Light <sup>to</sup>for the revelation of nations,  
And the Glory of Thy people Israel."

<sup>33</sup> And His 'father and 'mother were marveling <sup>on</sup>at 'that  
<sup>34</sup> which is 'spoken° concerning Him. And Simeon blesses them and said to<sup>d</sup> Miriam, His 'mother,

"Lo! He' is lying° <sup>40</sup>for the fall and rising of many  
in 'Israel,  
And <sup>40</sup>for a sign 'contradicted°.

35 Yet through your °own 'soul also shall be passing°  
a blade,  
So that the reasonings° of many hearts should be  
'revealed."

36 And there was Hannah, a prophetess, a daughter of  
Penuel, out of the tribe of Asher (she is °advanced in her  
many days, 'living with a husband seven years from her  
37 'virginity, and she is a widow till she is eighty-four years)  
who does not withdraw° from the sanctuary, with fasts  
38 and petitions offering divine service night and day. And  
in the same hour, 'standing by, she made a response° to  
'God, and spoke concerning Him to all 'who are an-  
ticipating° redemption in Jerusalem.

39 And, as they accomplish all 'according to the law of the  
Lord, they return into 'Galilee, into their <sup>s'</sup>own 'city,  
40 Nazareth. Now the little Boy grows up and was staunch°  
in spirit, being filled° with wisdom, and the grace of God  
was on Him.

41 And His 'parents went° year <sup>a</sup>by year into Jerusalem,  
42 to the festival of the Passover. And when He came° to  
be twelve years old, at their going up into Jerusalem  
43 according to the custom of the festival, and 'finishing the  
days, 'at their 'return the Boy Jesus remains behind in  
44 Jerusalem, and His 'parents know it not. Now, 'inferring  
that He is in the caravan, they came a day's way, and they  
hunted Him among the relatives and 'those known to  
45 them. And, not finding Him, they return into Jerusalem,  
hunting Him.

46 And it occurred°, after three days they found Him in  
the sanctuary, 'seated° in the midst of the teachers, hearing

<sup>47</sup> them, as well as inquiring of them. Now amazed<sup>o</sup> are all  
'those hearing Him <sup>on</sup>at His 'understanding and 'answers.

<sup>48</sup> And perceiving Him, they were astonished.

And His 'mother said to<sup>d</sup> Him, "Child, "why do you  
thus to us? 'Lo<sup>o</sup>! your 'father and I 'painfully<sup>o</sup> sought  
<sup>49</sup> you." And He said to<sup>d</sup> them, "“Why is it that you sought  
Me? Had you not perceived that I 'must be among the  
<sup>50</sup> things which are My 'Father's?” And they' do not <sup>-</sup>un-  
derstand the declaration which He speaks to them.

<sup>51</sup> And He descended with them and came into Nazareth,  
and was 'subject<sup>o</sup> to them. And His 'mother carefully  
kept all these 'declarations, parleying them in her <sup>s/</sup>own  
<sup>52</sup> 'heart. And Jesus progressed in 'wisdom and stature, and  
in favor <sup>b</sup>with God and <sup>h</sup>men.

**3** Now in the fifteenth year of the government of Tiberius  
Caesar, Pontius Pilate being governor of 'Judea, and  
Herod being tetrarch of 'Galilee, yet Philip, his 'brother,  
being tetrarch of the province of Iturea and Trachonitis,  
<sup>2</sup> and Lysanias being tetrarch of 'Abilene, <sup>on</sup>under Hannas  
and Caiaphas, the chief priests, <sup>b</sup>came<sup>o</sup> a declaration of  
God <sup>on</sup>to John, the son of Zechariah, in the wilderness.  
<sup>3</sup> And he came into the entire country about the Jordan,  
heralding a baptism of repentance <sup>io</sup>for the pardon of sins,  
<sup>4</sup> as it is <sup>o</sup>written<sup>o</sup> in the scroll of the sayings of Isaiah the  
prophet, saying,

“The voice of one imploring:

‘In the wilderness make ready the road of the Lord!  
Straight . . . be making the highways’” of Him!

<sup>5</sup> “‘Every ravine shall be 'filled  
And every mountain and hill shall be made 'low,  
And the crooked shall be <sup>io</sup>straight,  
And the rough places into smooth roads, . . .  
<sup>6</sup> And <sup>e</sup>all flesh shall 'see<sup>o</sup> the salvation of 'God.’”

- 7 He said, then, to the throngs going<sup>o</sup> out to be baptized by him, "Progeny of vipers! "Who intimates to you to be  
 8 fleeing from the impending indignation? <sup>do</sup>Produce, then, fruits worthy of 'repentance. And you should not 'begin<sup>o</sup> to be saying among yourselves, 'For a father we 'have 'Abraham,' for I am saying to you that 'God is 'able<sup>o</sup>, out  
 9 of these 'stones, to rouse children to 'Abraham. Now already the ax also is lying<sup>o</sup> <sup>td</sup>at the root of the trees. Every tree, then, which is not <sup>do</sup>producing ideal fruit is 'hewn<sup>o</sup> down and 'cast<sup>o</sup> into the fire."
- 10 And the throngs inquired of him, saying "What, then,  
 11 should we be doing?" Now answering, he said to them, "He 'who 'has two tunics, let him be sharing with him 'who 'has none, and let him 'who 'has <sup>=</sup>food be doing likewise."
- 12 Now tribute collectors also came to be baptized, and they said to<sup>d</sup> him, "Teacher, "what should we be doing?"  
 13 Now 'he said to<sup>d</sup> them, "Impose nothing more <sup>b</sup>than 'has been prescribed<sup>o</sup> to you."
- 14 Now 'soldiers<sup>o</sup> also inquired of him, saying, "What should we' also be doing?" And he said to<sup>d</sup> them, "You should be intimidating no one, neither be blackmailing, and be 'sufficed<sup>o</sup> with your 'rations."
- 15 Now at the people hoping, and all reasoning<sup>o</sup> in their 'hearts concerning 'John, lest at some time he' may be  
 16 the Christ, 'John answers<sup>o</sup>, saying to all, "I, indeed, in water am baptizing you. Yet coming<sup>o</sup> is 'One stronger than I, the thong of <sup>s</sup>Whose sandals I am not competent to loose. He' will be baptizing you in holy spirit and fire,  
 17 Whose 'winnowing shovel is in His 'hand, and He will be scouring His 'threshing floor and be gathering the grain into His 'barn, yet the chaff shall He 'burn up with unextinguished fire."
- 18 Indeed, then, entreating about many different things also, he brought the evangel<sup>o</sup> to the people.

<sup>19</sup> Now 'Herod the tetrarch, being exposed° by him concerning Herodias, the wife of his 'brother Philip,  
<sup>20</sup> and concerning all the wicked things which 'Herod does, °adds this also °n to them all: ° he locks up 'John in 'jail.

<sup>21</sup> Now it occurred°, 'as all the people are 'baptized, at Jesus also being baptized and praying°, 'heaven is opened,  
<sup>22</sup> and the holy 'spirit descends on Him, to bodily perception as if a dove, and a voice °b came° out of heaven, saying, "Thou' art My 'Son, the Beloved; in Thee I delight."

<sup>23</sup> And He', 'Jesus, when beginning°, was about thirty years old, being a son (as to the law°) of Joseph, of 'Eli,  
<sup>24</sup> of 'Matthat, of 'Levi, of 'Melchi, of 'Jannai, of 'Joseph,  
<sup>25</sup> of 'Mattathias, of 'Amos, of 'Nahum, of 'Eslai, of 'Naggai,  
<sup>26</sup> of 'Maath, of 'Mattithiah, of 'Shemei, of 'Josedech, of 'Joda,  
<sup>27</sup> of 'Joanna, of 'Rhesa, of 'Zerubbabel, of 'Shalithiel, of 'Neri,  
<sup>28</sup> of 'Melchi, of 'Addi, of 'Cosam, of 'Elmadam, of 'Er,  
<sup>29</sup> of 'Jesus, of 'Eliezer, of 'Jorim, of 'Matthat, of 'Levi,  
<sup>30</sup> of 'Simeon, of 'Judah, of 'Joseph, of 'Jonam, of 'Eliakim,  
<sup>31</sup> of 'Melea, of 'Menna, of 'Mattathah, of 'Nathan, of 'David,  
<sup>32</sup> of 'Jesse, of 'Obed, of 'Boaz, of 'Salmon, of 'Nahshon,  
<sup>33</sup> of 'Amminadab, of 'Admelech, of 'Arni, of 'Hezron, of  
<sup>34</sup> 'Pharez, of 'Judah, of 'Jacob, of 'Isaac, of 'Abraham, of  
<sup>35</sup> 'Tera, of 'Nahor, of 'Serug, of 'Reu, of 'Peleg, of 'Eber, of  
<sup>36</sup> 'Shelah, of 'Cainan, of 'Arphaxad, of 'Shem, of 'Noah, of  
<sup>37</sup> 'Lamech, of 'Methuselah, of 'Enoch, of 'Jared, of 'Maleleel,  
<sup>38</sup> of 'Cainan, of 'Enosh, of 'Seth, of 'Adam, of 'God.

<sup>4</sup> Now Jesus, full of holy spirit, returns from the Jordan,  
<sup>2</sup> and was led° in the spirit in the wilderness forty days, undergoing trial° by the Adversary. And He did not eat °t anything in those 'days, and subsequently, at their being  
<sup>3</sup> concluded, He hungers. Now the Adversary said to Him, "If you are 'God's son, °speak to this 'stone that it may be  
<sup>4</sup> becoming° bread." And 'Jesus answered °t him, saying,

"It is °written° that, 'Not on bread alone shall °man be living°, but on every declaration . . . of God.'"

<sup>5</sup> And, leading Him up into a high mountain, the Adversary shows Him all the kingdoms of the 'inhabited° earth

<sup>6</sup> in a second of time. And the Adversary said to Him, "To you shall I be giving °all this °authority and the glory of them, °for it has been given° up to me, and to whomsoever

<sup>7</sup> I may °will, I am giving it. If you', then, should ever be

<sup>8</sup> worshiping °before me, it will °all be yours." And, answering, Jesus said to him, "'Go away behind Me, Satan! It is °written°, The Lord your °God shall you be worshiping, and to Him only shall you be offering divine service."

<sup>9</sup> Now he led Him into Jerusalem and stands Him on the wing of the sanctuary, and he said to Him, "If you are  
<sup>10</sup> °God's son, °cast yourself down hence, for it is °written° that

'His °messengers shall be °directed° concerning Thee,  
'To protect Thee.'

<sup>11</sup> and that

'On their hands shall they be lifting Thee,  
Lest at some time Thou shouldst be dashing Thy  
°foot against °a stone.'

<sup>12</sup> And answering, Jesus said to him that "It has been declared°, 'You shall not be putting on trial the Lord your °God.'"

<sup>13</sup> And, °concluding every trial, the Adversary withdrew  
<sup>14</sup> from Him until an appointed time. And Jesus returns, in the power of the spirit, into °Galilee. And the fame concerning Him came out down the whole of the country about. And He' taught in their °synagogues, being glorified° by all.  
<sup>15</sup>

- <sup>16</sup> And He came <sup>to</sup> to 'Nazareth, where He was <sup>reared</sup>,  
and, according to His <sup>custom</sup> 'on the day of the sabbaths,
- <sup>17</sup> He entered into the synagogue and rose to read. And  
handed to Him was a scroll of the prophet Isaiah, and,  
<sup>opening</sup> the scroll, He found the place where it was  
<sup>written</sup>,
- <sup>18</sup> "The spirit of the Lord is on Me,  
On account of which He anoints Me to bring the  
evangel<sup>o</sup> to the poor.  
He has commissioned Me to heal<sup>o</sup> the <sup>crushed</sup>  
<sup>heart</sup>,  
To herald to captives a pardon,  
And to the blind the receiving of sight;  
To dispatch the <sup>oppressed</sup> <sup>with</sup> a pardon,
- <sup>19</sup> To herald an acceptable year of the Lord ..."
- <sup>20</sup> And <sup>furling</sup> the scroll, giving it back to the deputy, He  
is seated. And the eyes of all in the synagogue were look-  
<sup>21</sup> ing intently at Him. Now He begins<sup>o</sup> to be saying to<sup>d</sup>  
them that "Today this <sup>scripture</sup> is <sup>fulfilled</sup> in your <sup>ears</sup>."
- <sup>22</sup> And all testified of Him and marveled <sup>on</sup> at the gracious  
<sup>words</sup> <sup>which</sup> are issuing<sup>o</sup> out of His <sup>mouth</sup>. And they  
<sup>23</sup> said, "Is not this Joseph's son?" And He said to<sup>d</sup> them,  
"Undoubtedly you will be declaring to Me this <sup>parable</sup>:  
<sup>Physician</sup>, cure yourself!" <sup>Whatever</sup> we hear occurring<sup>o</sup>  
<sup>in</sup> <sup>Capernaum</sup> do here also in your own <sup>country</sup>."
- <sup>24</sup> Now He said, "Verily, I am saying to you that no<sup>t</sup> one  
<sup>25</sup> who is a prophet is acceptable in his <sup>sf</sup> own <sup>country</sup>. Now  
<sup>on</sup> of a truth I am saying to you, that many widows were  
in 'Israel in the days of Elijah, when <sup>heaven</sup> is locked <sup>on</sup> for  
three years and six months, as a great famine came<sup>o</sup> to be  
<sup>26</sup> <sup>on</sup> over the entire land, and to<sup>d</sup> none of them was Elijah  
sent, except into Sarepta of 'Sidonia, to<sup>d</sup> a widow woman.
- <sup>27</sup> And many lepers were in 'Israel <sup>on</sup> under Elisha the



prophet, and none of them is cleansed except Naaman the Syrian."

28 And filled with fury are all who are in the synagogue,  
29 at hearing these things, and rising, they cast Him<sup>o</sup> outside of the city. And they led Him to the brow of the mountain on which their city had been built<sup>o</sup>, so as to push Him  
30 over the precipice. Yet He', passing<sup>th</sup> through their midst, went<sup>o</sup>.

31 And He came down into Capernaum, a city of Galilee,  
32 and He was teaching them 'on the sabbaths. And they were astonished<sup>o</sup> on at His teaching, 'for His word was 'with authority.

33 And in the synagogue was a <sup>h</sup>man having the spirit of an unclean demon, and it cries out with a loud voice,  
34 saying, "Ha! <sup>a</sup>what is it to us and to you, Jesus the Nazarean? Did you come to destroy us? I am 'aware  
35 <sup>a</sup>who you are—the holy One of God!" And Jesus rebukes it, saying, "Be 'still, and 'come out from him!" And, pitching him into their midst, the demon came out from him, in nothing harming him.

36 And awe <sup>b</sup>came<sup>o</sup> on all, and they conferred <sup>td</sup>with one another, saying, "<sup>a</sup>What word is this? <sup>t</sup>for 'with authority and power is He enjoining the unclean spirits, and they  
37 are coming<sup>o</sup> out!" And a hubbub went<sup>o</sup> out concerning Him <sup>to</sup>to every place in the country about.

38 Now, rising from the synagogue, Jesus entered into the house of Simon. Now the mother-in-law of Simon was 'pressed<sup>o</sup> by a high fever, and they ask Him 'about  
39 her. And standing by over her, He rebukes the fever, and the fever leaves her. Now instantly, rising, she waited on them.

40 Now at the setting of the sun, all, whoever had those who are 'infirm with various diseases, led them also to<sup>d</sup> Him. Now He, placing His hands on each one of them,

<sup>41</sup> cures them. Now demons also came<sup>o</sup> out from many, clamoring and saying that "You' are the Christ, the Son of 'God!" And, rebuking them, He did not let them 'speak, <sup>t</sup>for they had perceived that He is the Christ.

<sup>42</sup> Now at the <sup>b</sup>coming<sup>o</sup> of day, coming out, He went into a desolate place. And the throngs sought for Him, and they came to Him and detained Him, <sup>'so</sup> as not to <sup>43</sup> be going<sup>o</sup> from them. Now He said to<sup>d</sup> them that "To <sup>'d</sup>other cities also I 'must bring the evangel<sup>o</sup> of the kingdom <sup>44</sup> of 'God, <sup>'t</sup>for <sup>on</sup>for this was I commissioned." And He was heralding <sup>'o</sup>in the synagogues of Judea.

**5** Now it occurred<sup>o</sup>, <sup>'as</sup> the throng is 'importuning<sup>o</sup> Him and hearing the word of 'God, He' also was <sup>'standing</sup> beside 'lake Gennesaret, and He perceived two ships <sup>'standing</sup> beside the lake. Now the fishers, <sup>'stepping</sup> off <sup>3</sup> from them, rinse off the nets. Now, <sup>'stepping</sup> <sup>'t</sup>into one of the ships, which was 'Simon's, He asks him to be backing up slightly from the land. Now, <sup>'being</sup> seated, He taught the throngs out of the ship.

<sup>4</sup> Now as He ceases<sup>o</sup> speaking, He said to<sup>d</sup> 'Simon, "Back up into the depth, and lower <sup>'y</sup>your 'nets <sup>'o</sup>for a catch." <sup>5</sup> And answering, 'Simon said to Him, "Doctor, the whole night through, <sup>'toiling</sup>, we did not get one. Yet, <sup>on</sup>at Thy <sup>6</sup> 'declaration, I shall 'lower the nets." And, this <sup>'doing</sup>, they impound a vast multitude of fishes. Yet their 'nets <sup>7</sup> tore<sup>o</sup> through, and they beckon to 'their partners 'in the <sup>'d</sup>other ship to 'come to their 'aid<sup>o</sup>. And they came, and they fill both the ships so that they are 'swamped<sup>o</sup>.

<sup>8</sup> Now perceiving it, Simon Peter prostrates before 'Jesus' 'knees, saying, "Come away from me, <sup>'t</sup>for a man, a sinner <sup>9</sup> am I, Lord!" For awe engulfs him and all 'those <sup>'t</sup>with <sup>10</sup> him <sup>on</sup>at the catch of 'fishes which they took. Now likewise are James also and John, sons of Zebedee, who were 'Simon's mates. And Jesus said to<sup>d</sup> 'Simon, "Fear<sup>o</sup> not!

- <sup>11</sup> From 'now on <sup>h</sup>men you shall be catching alive!" And bringing <sup>down</sup> the ships onto the land, leaving all, they follow Him.
- <sup>12</sup> And it occurred°, 'as He 'is in one of the cities, + 'lo°! a man full of leprosy. Now, perceiving 'Jesus, falling on his face, he besought Him, saying, "Lord, if Thou shouldst
- <sup>13</sup> be willing, Thou 'canst° cleanse me!" And, -stretching out His 'hand, He touches° him, saying, "I am willing! Be 'cleansed!" And immediately the leprosy came away
- <sup>14</sup> from him. And He' charges him to be speaking to no one. "But 'come away, show yourself to the priest, and -°bring <sup>to</sup> °for your 'cleansing, according as Moses bids, °for a testimony to them."
- <sup>15</sup> Yet rather the account concerning Him passed° through, and vast throngs came° together to 'hear and to be 'cured°
- <sup>16</sup> 'by Him 'of their 'infirmities. Now He' was retreating in the °wilderness and praying°.
- <sup>17</sup> And it occurred° 'on one of the days, +that He' was teaching, and the Pharisees and the teachers of the law were sitting°, who were °come out of every village of 'Galilee and of Judea and Jerusalem. And there was power
- <sup>18</sup> of the Lord °for their 'healing°. And 'lo°! men carrying on a couch a <sup>h</sup>man who was °paralyzed°, and they sought to be -°carrying him in and to place him <sup>a</sup>before Him.
- <sup>19</sup> And not finding by which means they may be carrying him in because of the throng, -going up on the housetop, they °let him down, <sup>to</sup>with the cot, through the tiles into
- <sup>20</sup> the midst in front of 'Jesus. And, perceiving their 'faith, He said to him, "<sup>h</sup>Man, °pardoned° you are your 'sins."
- <sup>21</sup> And the scribes and the Pharisees begin° to 'reason°, saying, "°Who is this who is speaking blasphemies? °Who is 'able° to pardon sins except 'God only?"
- <sup>22</sup> Now 'Jesus, recognizing their 'reasonings, answering, said to<sup>d</sup> them, "°What are you reasoning° in your 'hearts?

- <sup>23</sup> "What is easier, to be saying, '°Pardoned° are you your 'sins,' or to be saying, 'Rouse and 'walk'?"
- <sup>24</sup> "Now, that you may be perceiving that the Son of 'Man-kind 'has authority on 'earth to pardon sins (He said to the 'paralyzed°), to you am I saying, 'Rouse and pick up
- <sup>25</sup> your 'cot and 'go° into your 'house." And instantly, 'rising<sup>st</sup> before them, 'picking up that on which he was laid°, he
- <sup>26</sup> came away into his 'house, glorifying 'God. And amazement took hold of all, and they glorified 'God, and are filled with fear, saying that "We perceived baffling things today!"
- <sup>27</sup> And after these things He came out and gazes° at a tribute collector named Levi, sitting°<sup>on</sup> at the tribute office.
- <sup>28</sup> And He said to him, "Follow Me." And, leaving all,
- <sup>29</sup> 'rising, he follows Him. And Levi makes a great reception for Him in his 'house, and there was a vast throng of tribute collectors and others who were lying° down with them.
- <sup>30</sup> And the Pharisees and their scribes murmured to<sup>d</sup> His 'disciples, saying, "Wherefore are you eating and drink-
- <sup>31</sup> ing with the tribute collectors and sinners?" And answering, 'Jesus said to<sup>d</sup> them, "'Those who are 'sound 'have no'
- <sup>32</sup> need of a physician, but 'those who 'have an illness. I have not come to call the just, but sinners, 'to repentance."
- <sup>33</sup> Yet 'they said to<sup>d</sup> Him, "The disciples of John are fast- ing frequently and are making° petitions; likewise also 'those of the Pharisees; yet 'yours are eating and drink- ing."
- <sup>34</sup> Now 'Jesus said to<sup>d</sup> them, "You 'can° not make the sons of the bridal chamber fast while the bridegroom is with
- <sup>35</sup> them. Yet coming° will be days whenever the bridegroom may be 'taken away from them also. Then they will be fasting—in those 'days."
- <sup>36</sup> Now He told<sup>td</sup> them a parable also, that "No<sup>t</sup> one,

rending a patch from a new cloak, is patching it on an old cloak. Otherwise, surely the new also will be rending, and the patch 'from the new will not be agreeing with the old.

37 "And no<sup>t</sup> one is draining fresh wine into old wine skins. Otherwise, surely the fresh 'wine will be bursting the wine skins, and it' will be 'spilled and the wine skins will  
38 'perish°. But fresh wine is drained into new wine skins,  
39 and both are 'preserved°. And no<sup>t</sup> one, drinking the old, immediately is wanting the fresh, for he is saying, "The old is mellower."

6 Now it occurred° 'on the second first sabbath, He is going°<sup>th</sup> through the sowings, and His 'disciples plucked the  
2 ears and ate, °rubbing them together in 'their hands. Now "certain of the Pharisees said to them, "aWhat you are doing is what is not allowed to be 'done 'on the sabbaths."  
3 And answering, 'Jesus said to<sup>d</sup> them, "Did you not 'even read this, which David does once when he hungers, he  
4 and 'those who 'are with him, how he entered into the house of 'God, and, taking the °showbread, he ate also, and °gives to 'those with him also, that which is not  
5 allowed to be 'eaten except only by the priests?" And He said to them that "The Son of 'Mankind is Lord of the sabbath also."

6 Now it occurred° 'on a different sabbath also, He is entering into the synagogue and teaching. And there was  
7 a °man there, and his 'right 'hand was withered. Now the scribes and the Pharisees scrutinized° Him, to see if He is curing 'on the sabbath, that they may be finding  
8 an accusation against Him. Yet He' had perceived their 'reasonings. Now He said to the man 'having the withered 'hand, "Rouse and 'stand <sup>to</sup>in the midst." And °rising, he  
9 stood. Now 'Jesus said to<sup>d</sup> them, "I will be inquiring of you if it is allowed on the sabbath to do good or to do evil,

<sup>10</sup> to save a soul or to destroy?" And <sup>11</sup>looking<sup>o</sup> about on them all, He said to the <sup>h</sup>man, "Stretch out your <sup>h</sup>hand." Now <sup>11</sup>he does it, and his <sup>h</sup>hand was restored as the other. Now they<sup>h</sup> are filled with folly, and they spoke about it to<sup>d</sup> one another, saying, "What should they be doing to <sup>h</sup>Jesus?"

<sup>12</sup> Now it occurred<sup>o</sup> in these <sup>h</sup>days that He <sup>h</sup>came out into the mountain to pray<sup>o</sup>, and throughout the <sup>h</sup>night He was <sup>13</sup>in the prayer of <sup>h</sup>God. And when it became<sup>o</sup> day He shouts to His <sup>h</sup>disciples, and chooses<sup>o</sup> from them twelve, whom <sup>14</sup>He names apostles also: Simon, whom He names also Peter, and Andrew, his <sup>h</sup>brother, and James and John, and <sup>15</sup>Philip and Bartholomew, and Matthew and Thomas, and <sup>16</sup>James <sup>o</sup>f <sup>h</sup>Alpheus and Simon, <sup>h</sup>called<sup>o</sup> a Zealot, and Judas of James and Judas Iscariot, who also became<sup>o</sup> a traitor.

<sup>17</sup> And, <sup>h</sup>descending with them, He stood on an even place. And a vast throng of His disciples and a vast multitude of <sup>h</sup>people from entire <sup>h</sup>Judea and Jerusalem and <sup>h</sup>maritime Tyre and Sidon, who came to hear Him and to be healed <sup>18</sup><sup>h</sup>of their <sup>h</sup>diseases and <sup>h</sup>who are <sup>h</sup>annoyed<sup>o</sup> <sup>h</sup>by unclean <sup>19</sup>spirits, were cured<sup>o</sup>. And the entire throng sought to <sup>h</sup>touch<sup>o</sup> Him, <sup>h</sup>for power came<sup>o</sup> out <sup>h</sup>of Him, and He healed<sup>o</sup> all.

<sup>20</sup> And He<sup>h</sup>, <sup>h</sup>lifting up His <sup>h</sup>eyes <sup>to</sup>to His <sup>h</sup>disciples, said, "Happy are the poor, <sup>h</sup>for yours is the kingdom of <sup>h</sup>God. <sup>21</sup>Happy are <sup>h</sup>those hungering now, <sup>h</sup>for you shall be <sup>h</sup>satisfied. Happy are <sup>h</sup>those lamenting now, <sup>h</sup>for you shall be <sup>22</sup>laughing. Happy are you whenever <sup>h</sup>men should be hating you, and whenever they should be severing from you and reproaching you and casting out your <sup>h</sup>name as <sup>23</sup>wicked, on account of the Son of <sup>h</sup>Mankind. You may be rejoicing in that <sup>h</sup>day, and frisk, for <sup>h</sup>lo<sup>o</sup>! your <sup>h</sup>wages are vast in <sup>h</sup>heaven, for according to the <sup>h</sup>same manner did their <sup>h</sup>fathers to the prophets.

<sup>24</sup> "Moreover, woe to you <sup>h</sup>who are rich, <sup>h</sup>for you are

- 25 collecting your 'consolation! Woe to you 'who are 'filled°  
now, 'for you shall be hungering! Woe to you 'who are  
laughing now, 'for you shall be mourning and lamenting!
- 26 Woe to you whenever all 'hmen may be saying fine things  
of you, for according to the 'same manner did their  
'fathers to the false prophets!
- 27 "But to you, 'who are hearing, am I saying: 'Love your  
'enemies. Be doing ideally to 'those who are hating you.
- 28 'Bless 'those who are cursing° you. 'Pray° concerning
- 29 'those who are traducing you. To him 'who is beating you  
on the cheek, be tendering the other also. And you should  
not be preventing him 'who is taking away your 'cloak
- 30 from taking your 'tunic also. Now you, be giving° to  
everyone 'who is requesting, and from him 'who is taking
- 31 away 'what is yours be not demanding it. And, according  
as you are wanting that 'hmen may be doing to you, you'  
also be doing to them likewise.
- 32 "And if you are loving 'those loving you, what thanks is  
it to you? For 'sinners also are loving 'those loving them.
- 33 And if you should be doing good to 'those doing good to  
you, what thanks is it to you? For 'sinners also are doing
- 34 the same. And if you should ever be lending to 'those  
'from whom you are expecting to 'get back, what thanks is  
it to you? For sinners also are lending to sinners, that
- 35 they may 'get back the equivalent. Moreover, be loving  
your 'enemies, and be doing good, and be lending, expect-  
ing nothing from them, and your 'wages will be vast in  
the heavens, and you will be sons of the Most High, 'for  
He' is kind <sup>on</sup>to the ungrateful and wicked.
- 36 "Become°, then, pitiful, according as your 'Father also is
- 37 pitiful. And be not judging, and under no circumstances  
may you be 'judged; and be not convicting, and under  
no circumstances may you be 'convicted; be releasing, and
- 38 you shall be 'released; be giving, and it shall be 'given to

you: a measure ideal, °squeezed° down and °shaken° together and running° over, shall they be giving into your °bosom. For the same measure with which you are measuring will be °measured to you again.”

39 Now He told them a parable also: “The blind °can° not°  
°guide the blind. Will not both be falling° into a pit?

40 A disciple is not above his °teacher, yet everyone who is °adjusted° will be as his °teacher.

41 “Now °why are you observing the mote °in your °brother’s °eye, yet the beam °in your °own eye you are not considering? Or how °can° you be saying to your °brother, ‘Brother, let me °extract the mote °in your °eye,’ observing not, °yourself, the beam in your °eye? Hypocrite! °Extract first the beam out of your °eye, and then you will be °keen-sighted to be extracting the mote °in your °brother’s °eye.

43 For an ideal tree is not °producing rotten fruit; again,

44 neither is a rotten tree °producing ideal fruit. For each tree is °known° °by its °own fruit. For not °from thorns are they culling figs, neither °from a thorn bush are they picking grapes.

45 “The good °man out of the good treasure of his °heart is bringing forth °that which is good, and the wicked °man out of the wicked treasure of his °heart is bringing forth °that which is wicked, for out of the superabundance of the heart his °mouth is speaking.

46 “Now °why are °you calling Me ‘Lord,’ ‘Lord,’ and are

47 not doing what I am saying? Everyone °coming° to° Me and hearing My °words and doing them—I shall be

48 intimating to you °whom he is like. Like is he to a °man building a house, who digs and deepens, and °places the foundation on a °rock. Now, at an inundation occurring°, the river bursts through to that °house, and it is not strong enough to shake it, because °it is ideally °built°.

49 “Now he °who hears and does not, is like a °man °build-



ing a house on the earth without a foundation, to which the river bursts through, and straightway it collapses; and the crash of that 'house came' to be great."

7 Since, in fact, He completes all His 'declarations <sup>to</sup> in the hearing of the people, He entered into Capernaum.  
 2 Now a <sup>a</sup>certain centurion's slave, who was held in honor  
 3 by him, having an illness, was about to <sup>'</sup>decease. Now, <sup>'</sup>hearing concerning 'Jesus, he dispatches to<sup>d</sup> Him elders of the Jews, asking Him so that He', coming, should be  
 4 bringing his 'slave safely through. Now, <sup>'</sup>coming<sup>o</sup> along to<sup>d</sup> 'Jesus, they entreat Him diligently, saying to Him that "Worthy is he to whom Thou shouldst be tendering  
 5 this, for he 'loves our 'nation, and he' builds us the synagogue."

6 Now 'Jesus went<sup>o</sup> <sup>to</sup> with them. Now, as He is already not far 'away from the house, the centurion sends friends to<sup>d</sup> Him, saying to Him, "Lord, do not 'bother<sup>o</sup>, for not enough am I that Thou mayest be entering under my  
 7 'roof. Wherefore, neither do I count myself worthy to be coming to<sup>d</sup> Thee. But 'say the word, and my 'boy will be  
 8 'healed<sup>o</sup>. For I' also am a <sup>'</sup>man 'set<sup>o</sup> under authority, having soldiers under me<sup>'</sup>, and I am saying to this one, "Go," and he is going<sup>o</sup>, and to another, "Come<sup>o</sup>," and he is coming<sup>o</sup>, and to my 'slave, 'Do this,' and he is doing it."

9 Now, <sup>'</sup>hearing these things, 'Jesus marvels at him, and, being turned to the throng following Him, said, "I am saying to you that not <sup>'</sup>even in 'Israel did I find so much  
 10 faith." And, <sup>'</sup>returning into the house, 'those 'sent found the 'infirm slave 'sound.

11 And it occurred<sup>o</sup> in the next journey, that He went into a city 'called<sup>o</sup> Nain. And together with Him went<sup>o</sup> a considerable number of His 'disciples and a vast throng.

12 Now as He nears the gate of the city, <sup>'</sup>lo! there was fetched<sup>o</sup> out, being <sup>'</sup>dead, an only-begotten son of his

'mother. And she' was a widow. And a considerable  
 13 throng of the city was <sup>to</sup>with her. And perceiving her,  
 the Lord has compassion on her and said to her, "Do not  
 14 lament!" And approaching, He touches<sup>o</sup> the bier. Now  
 those bearing it stand. And He said, "Youth, to you am I  
 15 saying, Be 'roused!" And the dead youth sits up and be-  
 gins<sup>o</sup> to be speaking. And He <sup>o</sup>gives him back to his  
 'mother.

16 Now fear got all, and they glorified 'God, saying that  
 "A great prophet was roused among us!" and that "God  
 17 visits<sup>o</sup> His 'people!" And this 'saying concerning Him  
 came out in the whole of 'Judea and in the entire country  
 about.

18 And his 'disciples report to John concerning all these  
 19 things. And, <sup>o</sup>calling<sup>o</sup> a <sup>a</sup>certain two of his 'disciples to  
 him, 'John sends to<sup>d</sup> Jesus, saying, "Art Thou' the coming<sup>o</sup>  
 20 One, or may we be hoping for a different One?" Now  
 coming<sup>o</sup> along to<sup>d</sup> Him, the men say, "John the baptist  
 dispatches us to<sup>d</sup> Thee, saying, 'Art Thou' the coming<sup>o</sup>  
 21 One, or may we be hoping for another One?" In that  
 'hour He cures many 'of diseases and scourges and wicked  
 spirits, and to many blind He graciously<sup>o</sup> grants 'sight.  
 22 And answering, 'Jesus said to them, "Go, report to John  
 what you perceived and hear: that the blind are receiving  
 sight, the lame are walking, lepers are being cleansed<sup>o</sup>, and  
 the deaf are hearing, the dead are being roused<sup>o</sup>, and  
 23 to the poor the evangel<sup>o</sup> is being brought. And happy is  
 he whosoever may not be 'snared in Me."

24 Now, at John's 'messengers coming away, He begins<sup>o</sup>  
 to be saying to<sup>d</sup> the throngs concerning John, "<sup>a</sup>What do  
 you come out into the wilderness to gaze at? A reed being  
 25 shaken<sup>o</sup> by the wind? But <sup>a</sup>what do you come out to  
 'perceive? A <sup>h</sup>man <sup>o</sup>garbed<sup>o</sup> in soft garments? 'Lo! 'those  
 in glorious vesture and inhering in luxury are among the

- <sup>26</sup> royal. But <sup>a</sup>what have you come out to <sup>1</sup>perceive? A prophet? Yes, I am saying to you, and exceedingly more
- <sup>27</sup> than a prophet. This is he concerning whom it is <sup>1</sup>written°, <sup>1</sup>“Lo°! I am dispatching My <sup>1</sup>messenger before Thy face, who shall be constructing Thy <sup>1</sup>road in front of Thee.”
- <sup>28</sup> “For verily I am saying to you, A greater prophet, among those born of women, than John the baptist, there is not one. Yet the smaller, in the kingdom of <sup>1</sup>God is greater than he.
- <sup>29</sup> “And <sup>1</sup>hearing, the entire people, <sup>1</sup>even the tribute collectors, justify <sup>1</sup>God, being baptized with the baptism of
- <sup>30</sup> John. Yet the Pharisees and <sup>1</sup>those learned in the law repudiate the counsel of <sup>1</sup>God <sup>10</sup>for themselves, not being
- <sup>31</sup> baptized by him. To <sup>a</sup>whom, then, shall I be likening the
- <sup>32</sup> <sup>h</sup>men of this <sup>1</sup>generation, and to <sup>a</sup>whom are they like? Like are they to little boys and girls <sup>1</sup>sitting° in the market and shouting to one another and saying, ‘We flute to you and you do not dance! We wail to you and you do not lament!’
- <sup>33</sup> For come has John the baptist, neither eating bread nor drinking wine, and you are saying, ‘A demon <sup>1</sup>has he!’
- <sup>34</sup> Come has the Son of <sup>1</sup>Mankind, eating and drinking, and you are saying, ‘Lo°! a <sup>h</sup>man gluttonous and a tippler, a
- <sup>35</sup> friend of tribute collectors and sinners!’ And justified was <sup>1</sup>Wisdom <sup>1</sup>by all her <sup>1</sup>children.”
- <sup>36</sup> Now a <sup>a</sup>certain one of the Pharisees asked Him, that He may be eating with him. And entering into the Pharisee’s <sup>1</sup>house, He reclined.
- <sup>37</sup> And <sup>1</sup>lo°! a woman who<sup>a</sup> was in the city was a sinner. And, recognizing that He is lying° down at table in the Pharisee’s <sup>1</sup>house, <sup>1</sup>fetching an alabaster vase of attar
- <sup>38</sup> and <sup>1</sup>standing behind, beside the feet of <sup>1</sup>Jesus, lamenting, she begins° to <sup>1</sup>rain <sup>1</sup>tears on His <sup>1</sup>feet, and with the <sup>1</sup>hair of her <sup>1</sup>head she wiped them off and fondly
- <sup>39</sup> kissed His <sup>1</sup>feet, and rubbed them with the attar. Now,

perceiving it, the Pharisee 'who invites Him said in himself, saying, "This one, if he were a prophet, would have known <sup>a</sup>who and what manner of 'woman it is who<sup>a</sup> is touching<sup>o</sup> him, seeing that she is a sinner."

<sup>40</sup> And answering, 'Jesus said to<sup>d</sup> him, "Simon, I 'have <sup>a</sup>something to 'say to you." Now 'he is averring, "Teacher, 'say it!"

<sup>41</sup> "Two debtors paying usury were owing a <sup>a</sup>certain creditor. The one owed five hundred denarii, yet the <sup>42</sup> <sup>d</sup>other fifty. Now, they having nothing to pay, he deals graciously<sup>o</sup> with both. <sup>a</sup>Which of them, then, will be <sup>43</sup> loving him <sup>on</sup> more?" Now answering, 'Simon said, "I 'take it that it is he with whom he deals the more graciously<sup>o</sup>." Now 'He said to him, "Correctly do you decide."

<sup>44</sup> And, being turned to<sup>d</sup> the woman, He averred to 'Simon, "Are you observing this 'woman? I entered into your 'house; water <sup>on</sup>for My 'feet you do not <sup>-o</sup>give, yet she' rains 'tears on My 'feet and with her 'hair she wipes them <sup>45</sup> off; a kiss to Me you do not <sup>-o</sup>give, yet she', from <sup>w</sup> the time I entered, did not intermit fondly kissing My 'feet; <sup>46</sup> with oil My 'head you do not rub, yet she' with attar rubs <sup>47</sup> My 'feet; on behalf of which, I am saying to you, <sup>o</sup>pardoned<sup>o</sup> are her 'many 'sins, <sup>t</sup>for she loves much. Now to whom there is scant pardoning<sup>o</sup>, there is scant loving." <sup>48</sup> Now He said to her, "<sup>a</sup>Pardoned<sup>o</sup> are your 'sins." <sup>49</sup> And 'those lying<sup>o</sup> back at table <sup>ta</sup>with Him begin<sup>o</sup> to be saying among themselves, "<sup>a</sup>Who is this who is pardoning sins <sup>50</sup> also?" Now He said to<sup>d</sup> the woman, "Your 'faith has saved you. 'Go<sup>o</sup> <sup>io</sup>in peace."

**8** And it occurred<sup>o</sup> <sup>i</sup>consecutively, He' also traverses city <sup>ac</sup>by city and village by village, heralding and bringing the evangel<sup>o</sup> of the kingdom of 'God, and together with <sup>2</sup> Him the twelve, and <sup>a</sup>some women who were <sup>o</sup>cured<sup>o</sup> 'of wicked spirits and infirmities: Mary, 'called<sup>o</sup> Magdalene,

- <sup>3</sup> from whom seven demons had come out, and Joanna, wife of Chuza, Herod's manager, and Susanna and the many <sup>d</sup>others who<sup>a</sup> dispensed to Him out of their 'possessions.
- <sup>4</sup> Now a vast throng being together, and 'city <sup>ac</sup>by city <sup>5</sup>going<sup>o</sup> on to<sup>d</sup> Him, He said through a parable, "Out came the 'sower to sow his<sup>sf</sup> 'seed, and in his 'sowing, <sup>w</sup>some indeed falls beside the road and was trampled, and the fly-  
<sup>6</sup>ing creatures of 'heaven devoured it. And <sup>d</sup>other falls down on the rock, and, sprouting, is withered because of  
<sup>7</sup>having no moisture. And <sup>d</sup>other falls in the midst of 'thorns, and, sprouting together, the thorns smother it.  
<sup>8</sup> And <sup>d</sup>other falls into the good 'earth, and, sprouting, <sup>do</sup>produces fruit a hundredfold." These things saying, He shouted, "Who 'has ears to 'hear, let him 'hear!"
- <sup>9</sup> Now His 'disciples inquired of Him, saying, "<sup>a</sup>What may this 'parable be?"
- <sup>10</sup> Now He said, "To you has it been given<sup>o</sup> to know the secrets of the kingdom of 'God, yet to the rest in parables, that, observing, they may not be observing, and hearing, they may not be understanding.
- <sup>11</sup> "Now this is the parable: The seed is the word of 'God.  
<sup>12</sup> Now 'those beside the road are 'those who hear; thereafter the Adversary is coming<sup>o</sup> and is picking up the word from  
<sup>13</sup>their 'heart, lest, 'believing, they may be 'saved. Now 'those on the rock are those who, whenever they should be hearing, with joy are receiving<sup>o</sup> the word. And these 'have no<sup>t</sup> root, who are believing <sup>td</sup>for a season and, in a  
<sup>14</sup>season of trial, are withdrawing<sup>o</sup>. Now 'that falling <sup>io</sup>among the thorns, these are 'those who hear and, by worries and riches, and by the gratifications of 'life, going<sup>o</sup>  
<sup>15</sup>on, 'stifle<sup>o</sup>, and are bringing nothing to maturity. Now 'that in the ideal earth, these are they who<sup>a</sup>, in a heart ideal and good, 'hearing the word, are retaining it and are bearing fruit 'with endurance.

- 16 "Now not one, lighting a lamp, is covering it with a vessel or is placing it underneath a couch, but is placing it <sup>on</sup> on a lampstand that 'those going<sup>o</sup> in may be observing
- 17 the light. For nothing is hidden which shall not 'become<sup>o</sup> apparent, neither concealed which should not by all means
- 18 be 'known and 'come to be <sup>to</sup> apparent. 'Beware, then, how you are hearing! For whoever may 'have, to him shall be 'given, and whoever may not 'have, from him shall be 'taken away also what he is 'supposed to 'have."
- 19 Now there came<sup>o</sup> along to<sup>d</sup> Him His 'mother and His 'brothers, and they were not able<sup>o</sup> to 'fall in with Him
- 20 because of the throng. Now it was reported to Him, saying that "Thy 'mother and Thy 'brothers 'stand outside
- 21 wanting to <sup>p</sup>see Thee." Now He, 'answering, said to<sup>d</sup> them, "My mother and My brethren are these 'who are hearing the word of 'God and doing it."
- 22 Now it occurred<sup>o</sup> <sup>i</sup> on one of the days that He', as well as His 'disciples, stepped <sup>i</sup> into a ship, and He said to<sup>d</sup> them, "We may be passing through <sup>to</sup> to the other side of the
- 23 lake." And they set out. Now, at their sailing, He falls asleep. And a whirl of wind descended <sup>to</sup> to the lake, and they were foundered<sup>o</sup> and in danger.
- 24 Now approaching, they rouse Him, saying, "Doctor! Doctor! We are perishing<sup>o</sup>!" Now He, 'being roused, rebukes the wind and the surging of the water, and they
- 25 cease<sup>o</sup>, and it became<sup>o</sup> calm. Now He said to them, "Where is your 'faith?" Yet, being afraid, they marvel, saying to<sup>d</sup> one another, "Who, consequently, is this, that He is enjoining the winds as well as the water, and they are obeying Him!"
- 26 And they sail down into the country of the Gergesenes, which<sup>a</sup> is across from 'Galilee.
- 27 Now at His coming out on the land, there meets Him a "certain man out of the city, who had demons, and for a

considerable time puts<sup>o</sup> on no<sup>t</sup> cloak, and remained in no<sup>t</sup> house, but in the tombs.

- <sup>28</sup> Now, perceiving <sup>t</sup>Jesus and <sup>t</sup>crying out, he prostrates to Him and said in a loud voice, ““What is it to me and to Thee, Jesus, Son of <sup>t</sup>God <sup>t</sup>Most High! I <sup>t</sup>beseech<sup>o</sup> Thee, <sup>29</sup> Thou shouldst not be tormenting me.” For He charged the unclean <sup>t</sup>spirit to be coming out from the <sup>h</sup>man; for many times it had gripped him, and he was bound<sup>o</sup>, being guarded<sup>o</sup> with chains and fetters, and, bursting through the bonds, he was driven<sup>o</sup> by the demon into the <sup>t</sup>wilder-ness.
- <sup>30</sup> Now <sup>t</sup>Jesus inquires of him, saying, ““What is your name?” Now <sup>t</sup>he said, “Legion,” <sup>t</sup>for many demons entered into him. And they entreated Him that He should not <sup>t</sup>enjoin them to be coming away into the submerged chaos.
- <sup>32</sup> Now a considerable herd of hogs was there, grazing<sup>o</sup> <sup>t</sup>on the mountain, and they entreat Him that He should <sup>t</sup>permit them to be entering into those. And He permits <sup>33</sup> them. Now the demons, coming out from the <sup>h</sup>man, entered into the hogs, and the herd rushes down the precipice into the lake and was smothered.
- <sup>34</sup> Now the <sup>t</sup>graziers, perceiving <sup>t</sup>what <sup>t</sup>has occurred, fled <sup>35</sup> and report it <sup>to</sup>in the city and <sup>to</sup>in the fields. Now they came out to <sup>t</sup>perceive <sup>t</sup>what <sup>t</sup>has occurred, and they came to<sup>d</sup> <sup>t</sup>Jesus and found the <sup>h</sup>man from whom the demons came out, <sup>t</sup>garmented<sup>o</sup> and <sup>t</sup>sane, sitting<sup>o</sup> <sup>b</sup>at the feet of <sup>36</sup> Jesus, and they were afraid. Yet <sup>t</sup>those also who are perceiving how the <sup>t</sup>demoniac was saved, report to them.
- <sup>37</sup> And the entire multitude of the country about the Ger- gesenes asks Him to be coming away from them, <sup>t</sup>for they were pressed<sup>o</sup> by a great fear.
- <sup>38</sup> Now He<sup>t</sup>, <sup>t</sup>stepping<sup>t</sup> into the ship, returns. Now the man from whom the demons had come out besought<sup>o</sup>

Him to be <sup>to</sup>with Him, yet 'Jesus dismisses him, saying,  
 39 "Return <sup>to</sup>to your 'home and 'relate<sup>o</sup> how much 'God  
 does for you." And he came away, <sup>ac</sup>down the whole city,  
 heralding how much 'Jesus does for him.

40 Now it occurred<sup>o</sup> 'at 'Jesus' 'return, that the throng  
 41 welcomes<sup>o</sup> Him, for they were all hoping for Him. And  
 'lo<sup>o</sup>! a man came whose name was Jairus, and he' possessed  
 the chieftainship of the synagogue. And, falling <sup>b</sup>at the  
 feet of 'Jesus, he entreated Him to be entering into his  
 42 'house, 'for he had an only-begotten daughter of about  
 twelve years, and she' died.

Now 'at His 'going away, the throngs stifled Him.  
 43 And a woman, <sup>be</sup>having<sup>i</sup> a hemorrhage 'for twelve years,  
 whose<sup>a</sup> whole 'livelihood is 'being consumed by physi-  
 cians, is not strong enough to be cured 'by <sup>nt</sup>anyone.  
 44 Approaching from behind, she touches<sup>o</sup> the tassel of His  
 'cloak. And instantly, stanchd was her 'hemorrhage.

45 And 'Jesus said, "<sup>a</sup>Who 'touches<sup>o</sup> Me?" Now, at all  
 denying<sup>o</sup> it, 'Peter and 'those <sup>to</sup>with Him, said, "Doctor,  
 the throngs are pressing Thee and jostling, and art Thou  
 46 saying, "<sup>a</sup>Who 'touches<sup>o</sup> Me?" Yet 'Jesus said, "<sup>a</sup>Someone  
 touches<sup>o</sup> Me, for I' knew power 'has come out from Me."  
 47 Now the woman, perceiving that she did not elude  
 Him, came trembling, and prostrating to Him, reports  
 in the sight of the entire people <sup>bc</sup>for what cause she  
 48 touches<sup>o</sup> Him and so was healed instantly. Now 'He  
 said to her, "Courage, daughter! Your 'faith has saved  
 you! 'Go<sup>o</sup> <sup>to</sup>in peace!"

49 While He is still speaking, <sup>a</sup>someone <sup>b</sup>from the chief  
 of the synagogue's house is coming<sup>o</sup>, saying to him that  
 "Your 'daughter is 'dead. By no means 'bother the  
 50 teacher any longer." Yet 'Jesus, hearing it, answered him,  
 saying, "Fear<sup>o</sup> not; only believe, and she shall be 'saved."

51 Now coming into the house, He <sup>-</sup>lets no<sup>t</sup> <sup>nt</sup>one 'enter



together with Him, except Peter and James and John and  
 52 the father of the girl and the mother. Now they all  
 lamented, and they grieved<sup>o</sup> for her. Now He said, "Be  
 53 not lamenting, for she did not die, but is drowsing." And  
 54 they ridiculed Him, being <sup>o</sup>aware that she died. Yet He',  
 casting <sup>o</sup>all outside and <sup>o</sup>holding her <sup>o</sup>hand, shouts, saying,  
 55 "Girl, be <sup>o</sup>roused!" And back turns her <sup>o</sup>spirit, and she  
 rose instantly. And He prescribes that she be given some-  
 56 thing to <sup>o</sup>eat. And her <sup>o</sup>parents were amazed, yet He  
 charges them to <sup>o</sup>tell no one <sup>o</sup>what <sup>o</sup>has occurred.

9 Now <sup>o</sup>calling<sup>o</sup> together the twelve apostles, He <sup>o</sup>gives  
 them power and authority <sup>on</sup>over all the demons and to be  
 2 curing diseases. And He commissions them to be herald-  
 ing the kingdom of <sup>o</sup>God and to be healing<sup>o</sup> the infirm.  
 3 And He said to<sup>d</sup> them, "Nothing <sup>o</sup>pick up <sup>io</sup>for the road,  
 neither staff, nor beggar's bag, nor bread, nor silver, nor  
 4 <sup>o</sup>have two tunics apiece. And into whatever house you may  
 be entering, there be remaining, and thence be coming<sup>o</sup>  
 5 away. And whoever should not be receiving<sup>o</sup> you, coming<sup>o</sup>  
 out from that <sup>o</sup>city, <sup>o</sup>twitch off <sup>o</sup>even the dust from your  
<sup>o</sup>feet <sup>io</sup>for a testimony <sup>on</sup>against them."

6 Now coming<sup>o</sup> out, they passed<sup>o</sup> through <sup>ac</sup>by the villages,  
 bringing the evangel<sup>o</sup> and curing everywhere.

7 Now Herod the tetrarch hears all <sup>o</sup>that is occurring<sup>o</sup> by  
 Him, and was bewildered because of <sup>o</sup>what is being said<sup>o</sup>  
 by <sup>a</sup>some that "John was roused <sup>o</sup>from among the dead,"  
 8 yet by <sup>a</sup>some that "Elijah appeared," yet by others that  
 9 "<sup>a</sup>Some prophet of the ancients rose." Yet He said,  
 "John I behead. Now <sup>a</sup>who is this <sup>o</sup>about whom I am  
 hearing such things?" And he sought to become <sup>o</sup>ac-  
 quainted with Him.

10 And <sup>o</sup>returning, the apostles relate<sup>o</sup> to Him whatever  
 they do and whatever they teach. And taking them along,  
 11 He retreats privately into a city <sup>o</sup>called<sup>o</sup> Bethsaida. Now

the throngs, knowing it, follow Him. And <sup>°</sup>welcoming them, He spoke to them concerning the kingdom of <sup>°</sup>God, and <sup>°</sup>those having need of a cure, He healed<sup>°</sup>.

- <sup>12</sup> Now the day begins<sup>°</sup> to be declining. Now approaching, the twelve said to Him, "Dismiss the throng, that they, being gone into the villages and the fields around, should be putting up for the night and finding forage, <sup>°</sup>for we are in a desolate place here." Yet He said to<sup>d</sup> them, "You<sup>°</sup> be giving them something to <sup>°</sup>eat." Yet they say, "We have no<sup>t</sup> more than five cakes of bread and two fishes, except <sup>any</sup> should we<sup>°</sup> <sup>°</sup>go and <sup>°</sup>buy <sup>°</sup>food <sup>°</sup>for <sup>°</sup>all these <sup>°</sup>people." For there were about five thousand men.

- Now He said to<sup>d</sup> His <sup>°</sup>disciples, "Cause them to recline in groups of about fifty apiece." And they do thus, and <sup>°</sup>cause all to recline. Now taking the five cakes of bread and the two fishes, <sup>°</sup>looking up into <sup>°</sup>heaven, He blesses them, and breaks them up, and gave to the disciples to place before the throng. And they ate, and all are satisfied. And twelve panniers of their <sup>°</sup>superfluous fragments were picked up.

- <sup>18</sup> And it occurred<sup>°</sup>, <sup>°</sup>as He <sup>°</sup>is praying in seclusion, the disciples were together with Him, and <sup>°</sup>Jesus inquires of them, saying, "<sup>a</sup>Who are the throngs saying that I am?" <sup>19</sup> Now they, <sup>°</sup>answering, say, "John the baptist, yet others <sup>°</sup>Elijah, yet others that <sup>°</sup>Some prophet of the ancients rose." <sup>20</sup> Now He said to them, "Now you, <sup>a</sup>who are you saying that I am?" Now <sup>°</sup>Peter, answering, said, "The <sup>21</sup> Christ of <sup>°</sup>God." Now He, <sup>°</sup>warning them, charges them <sup>22</sup> to <sup>°</sup>tell no one this, saying that "The Son of <sup>°</sup>Mankind <sup>°</sup>must be suffering much, and be rejected <sup>°</sup>by the elders and chief priests and scribes, and be killed, and the third day be roused."

- <sup>23</sup> Now He said to<sup>d</sup> all, "If anyone is wanting to <sup>°</sup>come<sup>°</sup> after Me, let him disown<sup>°</sup> himself and pick up his <sup>°</sup>cross<sup>ac</sup>

- 24 daily and 'follow Me. For whosoever may be wanting to save his 'soul, shall be destroying it, yet whoever should be destroying his 'soul on My account, he' shall be saving it.
- 25 For "what does a <sup>h</sup>man 'benefit°, -gaining the whole world, yet -destroying or forfeiting himself?
- 26 "For whoever may be ashamed of Me and of My 'words, of this one the Son of 'Mankind shall be 'ashamed, whenever He may be coming in the glory of Him and of the
- 27 Father and of the holy messengers. Now I am saying to you, truly there are "some of 'those °standing here who" under no circumstances should be tasting° death till they should be perceiving the kingdom of 'God."
- 28 Now it occurred° about eight days after these 'sayings, taking along Peter and John and James also, that He
- 29 ascended into the mountain to pray°. And it occurred°, in His 'praying°, to the perception His 'face became° different, and His 'vesture glittering white. And 'lo°! two
- 30 men conferred with Him, who<sup>a</sup> were Moses and Elijah, who, being seen in the glory, spoke of His 'exodus, which
- 31 He was about to be completing in Jerusalem.
- 32 Now 'Peter and 'those <sup>to</sup>with Him were °heavy° with sleep. Yet, -becoming alert, they perceived His 'glory and
- 33 the two men 'who °stand together with Him. And it occurred°, 'as 'they are 'detached° from Him, that 'Peter said to<sup>d</sup> Jesus, "Doctor, it is ideal for us to be here. And we should be making three tabernacles, one for Thee, and one for Moses, and one for Elijah"—not being °aware
- 34 what he is saying. Now, at his saying these things, a cloud <sup>b</sup>came° and overshadowed them. Now they were afraid
- 35 'at their 'entering into the cloud. And a voice <sup>b</sup>came° out of the cloud saying, "This is My 'Son, the 'Chosen°; Him
- 36 be hearing." And 'at the <sup>b</sup>coming° of the voice, Jesus was found alone. And they' hush, and to no<sup>t</sup> one in those 'days do they report <sup>nt</sup>anything of what they have seen.

37 Now it occurred<sup>o</sup> 'on the next day, at their coming down from the mountain, that a vast throng meets with Him.  
 38 And 'lo<sup>o</sup>! a man from the throng exclaims, saying, "Teacher, I 'beseech<sup>o</sup> Thee, look<sup>on</sup> on my 'son, 'for my only-  
 39 begotten is he! And 'lo<sup>o</sup>! a spirit is getting him, and suddenly he is crying out, and it is tearing and convulsing him, with froth, and is departing with difficulty from him,  
 40 bruising him. And I besought Thy 'disciples that they should 'cast it out, and they could not."

41 Now, answering, Jesus said, "O generation unbelieving and 'perverse<sup>o</sup>! Till when shall I be 'td<sup>o</sup> with you and 'bear<sup>o</sup>  
 42 with you? 'Lead your 'son here to Me." Yet, while he is still approaching<sup>o</sup>, the demon tears and violently convulses him. Yet Jesus rebukes the unclean 'spirit, and He heals<sup>o</sup>  
 43 the boy and 'gives him back to his 'father. Now all were astonished<sup>o on</sup> at the magnificence of 'God.

Now at all marveling<sup>on</sup> at all which 'Jesus did, He said  
 44 to<sup>d</sup> His 'disciples, "You' be laying<sup>o</sup> up these 'sayings 'in your 'ears, for the Son of 'Mankind is 'about to be 'given<sup>o</sup>  
 45 up into the hands of 'men." Yet 'they were ignorant of this 'declaration, and it was 'screened<sup>o</sup> from them, that they may not be sensing<sup>o</sup> it, and they feared<sup>o</sup> to ask Him concerning this 'declaration.

46 Now a reasoning entered among them as to 'which of  
 47 them should be greatest. Now 'Jesus, perceiving the reasoning of their 'hearts, getting<sup>o</sup> hold of a little child,  
 48 stands it beside Himself and said to them, "Whosoever should be receiving<sup>o</sup> this 'little child 'on in My 'name is receiving<sup>o</sup> Me, and whosoever should be receiving<sup>o</sup> Me is receiving<sup>o</sup> Him 'Who commissions Me. For the one 'inherently smaller among you all, he' is great."

49 Now, answering, 'John said, "Doctor, we perceived  
 50 'someone casting out demons in Thy 'name, and we forbade him, 'for he is not following with us." Yet 'Jesus

said to<sup>d</sup> him, "Be not forbidding, for he who is not against you is for<sup>s</sup> you."

<sup>51</sup> Now it occurred<sup>o</sup> in the 'fulfillment<sup>o</sup> of the days of His 'taking up, 'He' fixes His 'face steadfastly 'to 'go<sup>o</sup> 'to

<sup>52</sup> Jerusalem. And He dispatches messengers before His face. And, being gone, they entered into a village of the Samar-

<sup>53</sup> itans, so as to make ready for Him. And they do not receive<sup>o</sup> Him, 'for His 'face was going<sup>o</sup> 'to Jerusalem.

<sup>54</sup> Now perceiving it, His 'disciples, James and John, say, "Lord, art Thou willing? May we be telling fire to descend from 'heaven and consume them, as Elijah also does?" Now, being turned, He rebukes them. <sup>56</sup> And they went into a different village.

<sup>57</sup> And at their going<sup>o</sup> in the road, "someone said to<sup>d</sup> Him, "I will be following Thee wheresoever Thou mayest be coming away, Lord!" And Jesus said to him, "The jackals 'have burrows and the flying creatures of 'heaven roosts, yet the Son of 'Mankind 'has no<sup>t</sup> where that He may be reclining His 'head."

<sup>59</sup> Now He said to<sup>d</sup> a different one, "Follow Me!" Yet 'he said, "Lord, permit me first to 'come away to entomb my 'father." Yet He said to him, "Let the dead entomb their <sup>s</sup>'own 'dead. Yet you', coming away, 'publish the kingdom of 'God."

<sup>61</sup> Now a different one also said, "I shall be following Thee, Lord! Yet first permit me to take leave<sup>o</sup> of 'those <sup>62</sup> 'in my 'home." Yet Jesus said to<sup>d</sup> him, "No<sup>t</sup> one, putting forth his 'hand on a plow and looking<sup>to</sup> 'behind, is fit in the kingdom of 'God."

**10** Now after these things the Lord indicates seventy-two <sup>d</sup>others also, and He dispatches them two by two before His face into every city and place where He' was about to be entering<sup>o</sup>. Now He said to<sup>d</sup> them, "The harvest, indeed, <sup>2</sup> is vast, yet the workers are few. 'Beseech, then, the Lord

of the harvest, so that He should be ejecting workers into His 'harvest.

3 "Go! 'Lo! I am dispatching you as lambs in the midst  
4 of wolves. 'Bear no purse nor beggar's bag nor yet sandals, and you should be greeting° no one <sup>ac</sup>by the way.

5 "Now into whatever house you may be entering, first  
6 'say, 'Peace to this 'household!' And if a son of peace should be there, your 'peace will be resting° <sup>on</sup> on it;  
7 otherwise, surely it will 'come back on you. Now in the same house, 'remain, eating and drinking 'what they<sup>b</sup> have, for worthy is the worker of his 'wages. Do not 'proceed <sup>o</sup>from house <sup>to</sup>to house.

8 "And into whatever city you may be entering°, and they may be receiving° you, 'eat 'what is 'placed° before you,  
9 and 'cure the infirm in it, and 'say to them, "Near <sup>on</sup>to you is the kingdom of 'God.'

10 "Now into whatever city you may be entering, and they may not be receiving° you, coming out into its 'squares,  
11 say, "Even the dust <sup>to</sup>on our 'feet, 'which is clinging to us out of your 'city, are we wiping° off before you. Moreover, 'know this, that 'near <sup>on</sup>to you is the kingdom of  
12 'God!' Now I am saying to you that it will be more tolerable for Sodom in that 'day than for that 'city.

13 "Woe to you, Chorazin! Woe to you, Bethsaida! <sup>t</sup>for if the powerful deeds 'which are occurring° in you occurred in Tyre and Sidon, long ago they would repent, sitting°  
14 in sackcloth and ashes. Moreover for Tyre and Sidon will  
15 it be more tolerable in the judging than for you. And you, Capernaum! Not to 'heaven shall you be exalted! To the unseen shall you 'subside!

16 "He 'who is hearing you is hearing Me. And he 'who is repudiating you is repudiating Me. Yet he 'who is repudiating Me is repudiating Him 'Who commissions Me."

17 Now the seventy-two return with joy, saying, "Lord,

- <sup>18</sup> 'even the demons are 'subject° to us in Thy 'name!" Yet He said to them, "I beheld 'Satan, as lightning, falling out of 'heaven. 'Lo°! I have given you 'authority to be treading upon serpents and scorpions and <sup>on</sup>over the entire power of the enemy, and nothing shall be injuring you
- <sup>20</sup> under any circumstances. However, in this be not rejoicing, that the spirits are 'subject° to you, yet be rejoicing that your 'names are 'engraven° in the heavens."
- <sup>21</sup> In this 'hour He exults° in the holy 'spirit and said, "I am acclaiming° Thee, Father, Lord of 'heaven and 'earth, 'for Thou dost conceal these things from the wise and intelligent and Thou dost reveal them to minors. Yea, 'Father, seeing that thus it became° a delight in front of Thee."
- <sup>22</sup> And being turned to<sup>d</sup> the disciples, He said, "All was given up to Me by My 'Father, and no<sup>t</sup> one 'knows <sup>a</sup>who the Son is except the Father, and <sup>a</sup>who the Father is except the Son, and whomsoever the Son may be intending° to unveil Him."
- <sup>23</sup> And being turned to<sup>d</sup> the disciples, He said privately, "Happy are the eyes 'that are observing what you are
- <sup>24</sup> observing! For I am saying to you that many prophets and kings want to 'perceive what you' are observing, and they perceive not, and to hear of Me what you are hearing, and they hear not."
- <sup>25</sup> And 'lo°! a <sup>a</sup>certain lawyer rose, putting Him on trial, and saying, "Teacher, by 'doing <sup>a</sup>what should I 'enjoy
- <sup>26</sup> the allotment of life eonian?" Now 'He said to<sup>d</sup> him, <sup>a</sup>"What is 'written° in the law? How are you reading?"
- <sup>27</sup> Now he, 'answering, said, "You shall be loving the Lord your 'God out of your whole 'heart, and 'with your whole 'soul, and 'with your whole 'strength, and 'with your whole 'comprehension, and 'your 'associate as yourself."

28 Now He said to him, "Correctly have you answered. This be doing and you shall be living°."

29 Yet he, 'wanting to justify himself, said to<sup>d</sup> 'Jesus, "And <sup>a</sup>who is my associate?"

30 Now taking him up, 'Jesus said, "A <sup>a</sup>certain <sup>h</sup>man descended from Jerusalem <sup>to</sup>to Jericho. And he falls among robbers, who, 'stripping him as well as <sup>°</sup>pounding him, came away, leaving him half dead. Now it 'happens <sup>ac</sup>by a coincidence, that a <sup>a</sup>certain priest descended <sup>°</sup>by that 'road, and, perceiving him, passed by on the other side. Now likewise, a Levite also, coming <sup>ac</sup>to the place and perceiving him, passed by on the other side.

33 "Now a <sup>a</sup>certain Samaritan, being on his way, came <sup>ac</sup>by him, and, perceiving him, he has compassion, and coming to him, he bandages his 'wounds, pouring on oil and wine. Now, 'mounting him on his 'own beast, he <sup>to</sup>led him to a khan and had him cared for. And, on the morrow, coming away, extracting two denarii, he <sup>°</sup>gives them to the khan keeper and said to him, "Care for him, and anything whatever you should be expending, 'at my 'coming° back, I' will be paying you.'

36 "<sup>a</sup>Which, then, of these 'three are you supposing has become an associate of the one falling in <sup>to</sup>with the robbers?" Now 'he said, "The one 'doing the merciful thing with him." Now 'Jesus said to him, "'Go°, and you' 'do likewise."

38 Now 'at their 'going°, He' entered into a <sup>a</sup>certain village. Now a <sup>a</sup>certain woman, named Martha, entertains° Him <sup>to</sup>in her 'house. Now to her was also a sister 'called° Mary, who, 'seated also <sup>td</sup>at the Lord's 'feet, heard His 'word.

40 Now 'Martha was distracted° about much serving. Now, 'standing by, she said, "Lord, art Thou not caring that my 'sister left me to 'serve alone? Then 'speak to her that she may be aiding° me."



<sup>41</sup> Now, answering, the Lord said to her, "Martha, Martha, you are worrying and in a 'tumult' about many things.

<sup>42</sup> Yet of few is there need, or of one. For Mary chooses<sup>o</sup> the good part which<sup>a</sup> shall not be 'wrested from her."

**11** And it occurred<sup>o</sup> 'at His 'being in a "certain place praying<sup>o</sup>, as He ceases<sup>o</sup>, a "certain one of His 'disciples said to<sup>d</sup> Him, "Lord, teach us to 'pray<sup>o</sup>, according as John also  
<sup>2</sup> teaches his 'disciples." Now He said to them, "Whenever you may be praying<sup>o</sup>, be saying, 'Our Father, 'Who art in the heavens, 'hallowed be Thy 'name! Thy 'kingdom 'come. Thy 'will 'be<sup>c</sup> done, as in heaven, on earth also.  
<sup>3</sup> 'Give<sup>o</sup> us our <sup>ac</sup> 'daily 'dole of 'bread. <sup>4</sup> And pardon us our 'sins, for we 'ourselves also are pardoning everyone who is owing us. And mayest Thou not 'bring us <sup>to</sup> into trial, but rescue us from the wicked one.'"

<sup>5</sup> And He said to<sup>d</sup> them, "<sup>a</sup>Who<sup>o</sup> of you will be having a friend and will be going<sup>o</sup> to<sup>d</sup> him at midnight and may be saying to him, 'Friend, let me use three cakes of bread,  
<sup>6</sup> since, in fact, a friend of mine came<sup>o</sup> along out of the road to<sup>d</sup> me, and I 'have nothing <sup>w</sup>that I should be placing  
<sup>7</sup> before him'; and 'he, inside, answering, may be saying, 'Do not 'afford me <sup>=</sup>weariness; already the door is 'locked<sup>o</sup>, and my 'little children with me are <sup>to</sup>in 'bed; I 'can<sup>o</sup> not  
<sup>8</sup> rise to give to you'? I am saying to you, 'even if he will not rise to 'give to him because of his 'being his friend, surely because of his 'pestering, being roused, he will be giving him whatever he 'needs.

<sup>9</sup> "And I' to you am saying, 'Request, and it shall be 'given to you. 'Seek, and you shall 'find. 'Knock, and it  
<sup>10</sup> shall be 'opened to you. For everyone 'who is requesting is obtaining and 'who is seeking is finding, and to the one knocking it shall be 'opened.

<sup>11</sup> "Now of "some 'father<sup>o</sup> of you a 'son will be requesting bread. No stone will he be handing him! Or a fish, also.

- Not, instead of a fish, a serpent will he be handing him!
- <sup>12</sup> Or he will also be requesting an egg. He will not be handing him a scorpion! If you', then, being 'inherently wicked, are 'aware how to 'give good gifts to your 'children, how much rather will the Father 'Who is out of heaven, be giving holy spirit to 'those requesting Him!"
- <sup>14</sup> And He was casting out a demon, and it' was a mute one. Now it occurred°, at the coming out of the demon,
- <sup>15</sup> that the mute man speaks. And the throngs marvel. Yet "some° of them said, "By Beelzeboul, the chief of the demons, is he casting out the demons." Yet 'He, answering, said, "How 'can° Satan be casting out Satan?"
- <sup>16</sup> Yet 'others, trying Him, sought a sign out of heaven
- <sup>17</sup> 'from Him. Yet He', 'aware of their 'cogitations, said to them, "Every kingdom 'divided °nagainst itself is being
- <sup>18</sup> desolated°, and house °nagainst house is falling. Now if 'Satan, also, is divided °nagainst himself, how shall his 'kingdom 'stand—seeing that you are saying, I am casting
- <sup>19</sup> out the demons 'by Beelzeboul? Now if I', 'by Beelzeboul, am casting out 'demons, 'by °whom are your 'sons casting
- <sup>20</sup> them out? Therefore they' shall be your judges. Now if I', 'by the finger of God, am casting out 'demons, consequently the kingdom of 'God outstrips in time °n to you.
- <sup>21</sup> "Whenever the strong one, 'armed°, may be guarding
- <sup>22</sup> his °own 'courtyard, his 'possessions are in peace. Yet if ever a 'stronger than he, coming on, should be conquering him, he is taking away his 'panoply, °n in which he had
- <sup>23</sup> confidence, and is distributing his 'spoils. He 'who 'is not with Me is against Me, and he 'who is not gathering with Me is scattering.
- <sup>24</sup> "Whenever the unclean spirit may be coming out from a °hman, it is passing°th through waterless places, seeking rest, and not finding it. Then it is saying, 'I will be returning
- <sup>25</sup> into my 'home whence I came out.' And coming, it

- <sup>26</sup> is finding it 'unoccupied, 'swept° and 'decorated°. Then it is going° and taking along with itself seven 'other spirits more wicked than itself, and entering, it is dwelling there. And the last state of that 'man is becoming° worse than the first."
- <sup>27</sup> Now it occurred° 'as He is 'saying these things, a 'certain woman out of the throng, 'lifting up her voice, said to Him, "Happy the womb 'which bears Thee, and the
- <sup>28</sup> breasts which Thou didst suckle!" Yet He' said, "Indeed then, happy are 'those who are hearing the word of 'God and maintaining it!"
- <sup>29</sup> Now, the throngs being convened°, He begins° to be saying, "This 'generation is a wicked generation. A sign it is seeking, and a sign shall not be 'given to it except the
- <sup>30</sup> sign of Jonah the prophet. For, according as 'Jonah became° a sign to the Ninevites, thus the Son of 'Mankind,
- <sup>31</sup> also, will be to this 'generation. The queen of the south will be 'roused in the judging with the men of this 'generation and will be condemning them, 'for she came °from the ends of the earth to hear the wisdom of Solomon, and
- <sup>32</sup> 'lo°! more than Solomon is here! Men, Ninevites, will be rising° in the judging with this 'generation and they will be condemning it, 'for they repent °at the heralding of Jonah, and 'lo°! more than Jonah is here!
- <sup>33</sup> "Now no' one, 'lighting a lamp, is placing it °in hiding, nor yet under a 'peck measure, but on a 'lampstand, that
- <sup>34</sup> 'those going° in may be observing the light. The lamp of the body is your 'eye. Whenever, then, your 'eye may be single, your whole 'body, also, is luminous, yet if ever
- <sup>35</sup> it may be wicked, your 'body also, is dark. Be noting,
- <sup>36</sup> then, that the light 'in you is not darkness. If, then, your whole 'body is luminous, not having any part dark, luminous will be the whole, as whenever a 'lamp, in its 'flashing, may be illuminating you."

- <sup>37</sup> Now, in His 'speaking, a <sup>a</sup>certain Pharisee is asking Him so that He should be lunching <sup>b</sup>with him. Now entering,
- <sup>38</sup> He leans back at table. Now the Pharisee, perceiving it, marvels that He is not first baptized before 'luncheon.
- <sup>39</sup> Yet the Lord said to<sup>d</sup> him, "Now you' Pharisees are cleansing the outside of the cup and the platter, yet your
- <sup>40</sup> 'inside is brimming with rapacity and wickedness. Imprudent ones! Does not He 'Who makes the outside
- <sup>41</sup> also make the inside? However, 'what 'is within be giving as alms, and 'lo<sup>o</sup>! all is clean to you.
- <sup>42</sup> "But woe to you, Pharisees! <sup>t</sup>for you are taking tithes from 'mint and 'rue and <sup>e</sup>all greens, and you are passing<sup>o</sup> by 'judging and the love of 'God. Now these it was
- <sup>43</sup> binding for you to do and not to be devoid of those. Woe to you, Pharisees! seeing that you are loving the front seat in the synagogues and the salutations in the markets.
- <sup>44</sup> Woe to you, scribes and Pharisees, hypocrites! <sup>t</sup>for you are as the obscure 'tombs, and the <sup>h</sup>men 'who are walking upon them are not <sup>o</sup>aware of it."
- <sup>45</sup> Now, answering, a <sup>a</sup>certain one of 'those learned in the law is saying to Him, "Teacher, saying these things, us
- <sup>46</sup> also are you outraging." Yet 'He said, "To you 'who are learned in the law, also, woe! <sup>t</sup>for you are loading <sup>h</sup>men with loads hard to bear, and you' <sup>s</sup>yourselves are not
- <sup>47</sup> grazing the loads with one of your 'fingers. Woe to you! <sup>t</sup>for you are building the tombs of the prophets, yet your
- <sup>48</sup> 'fathers kill them. Consequently you are witnesses and are endorsing the acts of your 'fathers, <sup>t</sup>for they', indeed,
- <sup>49</sup> kill them, yet you' are building their 'tombs. Therefore, also, 'God's 'Wisdom said, 'I shall be dispatching <sup>io</sup>to them prophets and apostles, and some <sup>o</sup>of them they will be
- <sup>50</sup> killing and banishing,' that the blood of all the prophets 'which is 'shed<sup>o</sup> from the disruption of the world may be
- <sup>51</sup> 'exact<sup>o</sup>d from this 'generation, from the blood of Abel to

the blood of Zechariah, 'who 'perished<sup>o</sup> between the altar and the house. Yea, I am saying to you, It will be 'exacted  
 52 from this 'generation! Woe to you 'who are learned in the law! 'for you take away the key of 'knowledge—you<sup>s</sup> yourselves do not enter, and 'those who are entering<sup>o</sup> you prevent."

53 And at His coming out thence, the scribes and the Pharisees begin<sup>o</sup> to 'hem Him in dreadfully and to be  
 54 quizzing Him concerning more things, ambushing Him, seeking to pounce upon<sup>a</sup> something out of His 'mouth,  
 12 that they shall be accusing Him. 'At which, a 'throng of 'ten thousand being assembled so as to be trampling one another, He begins<sup>o</sup> to be saying to<sup>d</sup> His 'disciples first,  
 "Take 'heed to yourselves 'of the leaven of the Pharisees,  
 2 which<sup>a</sup> is hypocrisy. Now nothing is 'covered<sup>o</sup> up which shall not be 'revealed, and hidden which shall not be  
 3 'known, <sup>id</sup>because<sup>w</sup> whatever you say in the darkness shall be 'heard in the light, and what you speak <sup>td</sup>in the ear in the storerooms shall be 'heralded on the housetops.

4 "Now I am saying to you, My 'friends, be not 'afraid 'of 'those who are killing the body and after<sup>e</sup> this do not 'have  
 5 anything more excessive that they can do. Now I shall be intimating to you of<sup>a</sup> Whom you may be 'afraid: Be 'afraid of Him 'Who, after 'killing, 'has authority to be casting<sup>i</sup> into 'Gehenna. Yea, I am saying to you, of this One be 'afraid!

6 "Are not five sparrows selling<sup>o</sup> for two pence?—and  
 7 not one<sup>o</sup> of them is 'forgotten<sup>o</sup> in 'God's sight. But 'even the hairs of your 'head have all been numbered<sup>o</sup>. Then do not 'fear<sup>o</sup>! You are of more 'consequence than many sparrows.

8 "Now I am saying to you that everyone whoever shall be avowing<sup>i</sup> Me in front of<sup>h</sup> men, 'him shall the Son of 'Mankind also be avowing in front of the messengers of

- <sup>9</sup> 'God. Now he 'who is 'disowning<sup>o</sup> Me <sup>st</sup>before 'hmen will  
<sup>10</sup> be 'renounced <sup>st</sup>before the messengers of 'God. And every-  
 one who shall be declaring a word <sup>io</sup>against the Son of  
 'Mankind, it shall be 'pardoned him, yet the one who  
 blasphemes <sup>io</sup>against the holy spirit shall not be 'pardoned.
- <sup>11</sup> "Now whenever they may be bringing you <sup>io on</sup>before the  
 synagogues and the chiefs and the authorities, you should  
 not be worrying about how or <sup>a</sup>what your 'defense<sup>o</sup> should  
<sup>12</sup> be or <sup>a</sup>what you may 'say, for the holy spirit will be  
 teaching you in the same hour what you 'must be saying."
- <sup>13</sup> Now <sup>a</sup>someone out of the throng said to Him, "Teacher,  
 'tell my 'brother to part<sup>o</sup> the enjoyment of the allotment  
<sup>14</sup> with me." Now 'He said to him, "<sup>h</sup>Man! <sup>a</sup>who constitutes  
<sup>15</sup> Me a judge or a part<sup>on</sup>over 'you?" Now He said to<sup>d</sup>  
 them, "See and 'guard<sup>o</sup> 'against <sup>e</sup>all greed, 'for <sup>a</sup>one's <sup>his</sup>  
 'life is not in the 'superfluity<sup>o</sup> of his 'possessions."
- <sup>16</sup> Now He told <sup>td</sup>them a parable, saying, "The country  
<sup>17</sup> place of a <sup>a</sup>certain rich <sup>h</sup>man bears well. And he reasoned<sup>o</sup>  
 in himself, saying, "<sup>a</sup>What shall I be doing, seeing that I  
<sup>18</sup> 'have no<sup>t</sup> where to 'gather my 'fruits?" And he said, "This  
 will I be doing: I will 'pull down my 'barns, and greater  
 ones will I 'build, and I will 'gather there all my 'grain  
<sup>19</sup> and my 'good things. And I will be declaring to my 'soul,  
 "Soul, many good things 'have you 'laid<sup>o</sup> up <sup>io</sup>for many  
 years. 'Rest<sup>o</sup>, 'eat, 'drink, make 'merry<sup>o</sup>."
- <sup>20</sup> "Yet 'God said to him, 'Imprudent one! In this 'night  
 your 'soul are they demanding from you. Now, what  
<sup>21</sup> you make ready, <sup>a</sup>whose will it be?" Thus is he 'who is  
 hoarding for himself and is not 'rich <sup>io</sup>for God."
- <sup>22</sup> Now He said to<sup>d</sup> His 'disciples, "Therefore I am saying  
 to you, Do not 'worry about the soul, <sup>a</sup>what you may be  
 eating, nor yet about your 'body, <sup>a</sup>what you should be  
<sup>23</sup> putting<sup>o</sup> on, for the soul is more than 'nourishment and  
<sup>24</sup> the body than 'apparel. Consider the ravens, that they are

- not sowing, neither are they reaping, for which there is no<sup>t</sup> storeroom nor yet barn, and 'God is nurturing them. Of how much 'more 'consequence are you<sup>t</sup> than the flying  
 25 creatures! Now "who<sup>t</sup> of you by worrying is 'able<sup>o</sup> to add  
 26 on to his 'stature one cubit? If, then, you are not 'even  
 'able<sup>o</sup> for the least, "why are you worrying 'about the rest?  
 27 "Consider the anemones, how they are growing. They  
 are not toiling, neither are they spinning; yet I am saying  
 to you that not 'even Solomon in 'all his 'glory was  
 28 clothed<sup>o</sup> as one of these. Now if 'God is thus garbing the  
 grass in the field, which 'is today and tomorrow is 'cast<sup>o</sup>  
 into the stove, how much rather you, 'scant of faith?  
 29 "And do not you<sup>t</sup> be seeking "what you may be eating  
 and "what you may be drinking, and be not in 'suspense<sup>o</sup>.  
 30 For, for all these the nations of the world are seeking.  
 31 Now your 'Father is 'aware that you 'need these. How-  
 ever, be seeking the kingdom of 'God, and all these things  
 will be 'added to you.  
 32 "Do not 'fear<sup>o</sup>, little flocklet, 'for it delights your 'Father  
 33 to give you the kingdom. Sell your 'possessions and 'give  
 alms. Make yourselves purses which do not 'age<sup>o</sup>, a  
 treasure which does not default, in the heavens where<sup>o</sup> a  
 34 thief is not nearing, neither moth is causing decay. For  
 wherever your 'treasure is, there will your 'heart be also.  
 35 "Let your 'loins be 'girded<sup>o</sup> about and 'lamps be burn-  
 36 ing<sup>o</sup>, and you be like "men anticipating<sup>o</sup> their "own 'lord,  
 when he should 'break loose<sup>o</sup> from the wedding festivities,  
 that at his coming and 'knocking, they should immedi-  
 37 ately be opening to him. Happy are those 'slaves, whom  
 the Lord, coming, will be finding watching. Verily, I am  
 saying to you that He will be girding<sup>o</sup> Himself about and  
 causing them to recline, and, coming by, will be serving  
 them.  
 38 "And if He should be coming in the second watch, and

if in the third watch, and should be finding them thus,  
<sup>39</sup> happy are those 'slaves. Now this you 'know, that if the  
 householder were 'aware at what hour the thief is coming°,  
 he would watch and would not -°let his 'house be tunneled  
<sup>40</sup> into. You' also 'become° ready, then, 'for, in an hour  
 which you are not supposing, the Son of 'Mankind is  
 coming°."

<sup>41</sup> Now 'Peter said to Him, "Lord, to<sup>d</sup> us art Thou saying  
<sup>42</sup> this 'parable, or also to<sup>d</sup> all?" And the Lord said, "°Who,  
 consequently, is the faithful and 'prudent administrator,  
 whom the lord will be placing <sup>on</sup>over his 'attendance, 'to  
<sup>43</sup> be giving them the measure of grain in season? Happy  
 is that 'slave, whom his 'lord, coming, will be finding  
<sup>44</sup> doing thus. Truly, I am saying to you that <sup>on</sup>over all his  
 'possessions will he be placing him.

<sup>45</sup> "Now if that 'slave should be saying in his 'heart, 'My  
 'lord is delaying his coming°, and should be beginning°  
<sup>bs</sup>both to 'beat the boys and the maids and to be eating and  
<sup>46</sup> drinking and to be 'drunk°, the lord of that 'slave will be  
 arriving 'on a day for which he is not hoping and 'at an  
 hour which he does not 'know, and shall be cutting him  
 asunder and shall be appointing his 'part with the unfaith-  
 ful.

<sup>47</sup> "Now that 'slave 'who 'knows the will of <sup>sf</sup>his 'lord and  
 does not make ready, nor yet does aught with a view to<sup>d</sup>  
<sup>48</sup> his 'will, shall have many 'lashes°. Now he 'who does not  
 'know, yet does what deserves blows, shall have few  
 'lashes°. Now to everyone to whom much was given,  
<sup>b</sup>from him much will be 'sought, and to whom they com-  
 mitted much, more excessively will they be requesting of  
 him.

<sup>49</sup> "Fire came I to be casting on the earth, and °what 'will  
<sup>50</sup> I, if it were already kindled? Yet a baptism 'have I to be  
 baptized with, and how I am being pressed° till <sup>w</sup> it should



<sup>51</sup> be 'accomplished! Are you supposing that I came<sup>°</sup> along to give peace 'to the earth? No<sup>t</sup>, I am saying to you, but  
<sup>52</sup> rather division. For from 'now on there will be five in one home 'divided<sup>°</sup>, three <sup>on</sup>against two, and two <sup>on</sup>against  
<sup>53</sup> three will be 'divided, father <sup>on</sup>against son and son <sup>on</sup>against father, and mother <sup>on</sup>against daughter and daughter <sup>on</sup>against 'mother, mother-in-law <sup>on</sup>against her 'daughter-in-law and daughter-in-law <sup>on</sup>against her 'mother-in-law."

<sup>54</sup> Now He said to the throngs, also, "Whenever you should be perceiving a cloud rising <sup>on</sup>in the west, immediately you are saying that 'A rainstorm is coming<sup>°</sup>,' and  
<sup>55</sup> it is occurring<sup>°</sup> thus. And whenever it is blowing from the south, you are saying that 'There will be a scorching heat,'  
<sup>56</sup> and it is occurring<sup>°</sup>. Hypocrites! The aspect of the sky and the earth you are 'aware how to be testing, yet this  
<sup>57</sup> 'era you are not 'aware how to be testing! Now 'why, 'even 'of yourselves, are you not deciding 'what is just?  
<sup>58</sup> For as you are going away with your 'plaintiff <sup>on</sup>to a magistrate, 'take action 'on the way to be cleared from him, lest at some time he may be dragging you to<sup>d</sup> the judge, and the judge will be giving you over to the sheriff,  
<sup>59</sup> and the sheriff will be casting you into jail. I am saying to you, Under no circumstances may you be coming out thence till 'you may be paying 'even the last mite."

**13** Now there were 'some 'present, 'on the same occasion, reporting to Him concerning the Galileans whose 'blood  
<sup>2</sup> Pilate mixes with their 'sacrifices. And, answering, Jesus said to them, "Are you supposing that these 'Galileans came<sup>°</sup> to be sinners <sup>b</sup>beyond all the Galileans, seeing that  
<sup>3</sup> they have suffered such things? No<sup>t</sup>, I am saying to you. But if you should not be repenting, you all shall likewise  
<sup>4</sup> be perishing<sup>°</sup>. Or those 'eighteen on whom the tower in 'Siloam falls <sup>on</sup> and kills them, are you supposing that they'

came<sup>o</sup> to be debtors <sup>b</sup>beyond all the <sup>h</sup>men <sup>d</sup>dwelling in  
<sup>5</sup> Jerusalem? No<sup>t</sup>, I am saying to you. But if ever you  
 should not be repenting, all of you similarly shall be  
 perishing<sup>o</sup>.”

<sup>6</sup> Now He told this <sup>p</sup>parable: “A <sup>c</sup>certain man had a fig  
 tree, <sup>p</sup>lanted<sup>o</sup> in his <sup>v</sup>vineyard, and he came, seeking fruit  
<sup>7</sup> <sup>o</sup>n it and did not find any. Now he said to<sup>d</sup> the vine-  
 yardist, “Lo<sup>o</sup>! <sup>f</sup>For three years <sup>w</sup>I am coming<sup>o</sup> seeking  
 fruit <sup>o</sup>n this <sup>f</sup>fig tree, and I am not finding any. Hew it  
 down, then. Why is it making the land unproductive  
<sup>8</sup> also?” Yet he, <sup>a</sup>answering, is saying to him, ‘Lord, leave it  
 this <sup>y</sup>year also, till <sup>w</sup>I shall be digging and casting manure  
<sup>9</sup> about it. And if, indeed, it ever should be <sup>do</sup>producing  
 fruit <sup>o</sup>n the impending year—otherwise you shall surely  
<sup>h</sup>hew it down.’”

<sup>10</sup> Now He was teaching in one of the synagogues <sup>o</sup>n the  
<sup>11</sup> sabbaths. And <sup>lo</sup>! there was a woman having a spirit of  
 infirmity eighteen years, and she was bending together  
<sup>12</sup> and <sup>o</sup>utterly <sup>u</sup>unable<sup>o</sup> to unbend. Now perceiving her,  
 Jesus shouts and said to her, “Woman, you have been  
<sup>13</sup> released<sup>o</sup> from your <sup>i</sup>infirmity!” And He <sup>p</sup>laces His  
<sup>h</sup>hands on her, and instantly she was made erect again,  
 and she glorified <sup>G</sup>God.

<sup>14</sup> Now answering, the chief of the synagogue, resenting  
 that Jesus cures on the sabbath, said to the throng that  
 “Six days are there <sup>o</sup>n which one <sup>m</sup>must be working<sup>o</sup>; <sup>o</sup>n  
 them, then, coming<sup>o</sup>, be <sup>c</sup>cured<sup>o</sup>, and not on the sabbath  
<sup>15</sup> <sup>d</sup>ay.” Yet the Lord answered him and said, “Hypocrites!  
 Each of you, <sup>o</sup>n the sabbath, is he not loosing his <sup>o</sup>x or  
<sup>a</sup>ss from the manger, and, leading it away, is giving it to  
<sup>16</sup> drink? Now this woman—being a daughter of Abraham,  
 whom <sup>S</sup>Satan binds, <sup>lo</sup>! eighteen years—<sup>m</sup>must she not be  
<sup>17</sup> loosed from this <sup>b</sup>bond on the sabbath <sup>d</sup>ay?” And at His  
 saying these things, all <sup>t</sup>those opposing<sup>o</sup> Him were morti-

fied°, and the entire throng rejoiced °n at all the glorious things 'coming° to be done by Him.

18 He said, then, "To °what is the kingdom of 'God like?

19 And to °what shall I be likening it? Like is it to a mustard kernel, which, getting, a °man casts into °his 'garden. And it grows and became° °to a great tree, and the flying creatures of 'heaven roost among its 'boughs."

20 And again He said, "To °what shall I be likening the  
21 kingdom of 'God? Like is it to leaven, which, getting, a woman hides in ° three seahs of meal, till ° the whole was leavened."

22 And He went through° ° by cities and villages, teaching  
23 and going, making° ° for Jerusalem. Now ° someone said to Him, "Lord, ° are few 'being saved?" Now 'He said  
24 to° them, "Be struggling° to be entering through the cramped door, ° for I am saying to you, many will be  
25 seeking to 'enter and will not be 'strong enough. From which time the householder should be 'roused and 'latch the door, and you should be beginning° to ° stand outside and to be knocking at the door, saying, 'Lord, Lord, open to us!' and answering, he will be declaring to you, 'I am  
26 not °acquainted with you! Whence are you?' Then should you be beginning° to 'say, 'We ate and drank in  
27 your sight, and in our 'squares you teach!' He also will be declaring: 'I am saying to you, I am not acquainted with you! Whence are you? 'Withdraw from me, all 'workers of 'injustice!'

28 "There there will be 'lamentation and 'gnashing of 'teeth, whenever you should be seeing° Abraham and Isaac and Jacob and all the prophets in the kingdom of 'God, yet you 'cast° outside. And they will be arriving from east and west and from north and south and will be made  
30 to 'recline in the kingdom of 'God. And 'lo°! they are last who will be first, and they are first who will be last."

31 In the same hour <sup>a</sup>some Pharisees approached, saying to Him, "Come out and 'go' hence, 'for Herod 'wants to  
32 kill you." And He said to them, "Go and say to this 'jackal, "Lo! I am casting out demons and performing healings today and tomorrow, and the third day I am  
33 being perfected'." Moreover, I 'must be going' today and tomorrow and the coming' one, 'for it is not credible' that a prophet 'perish' outside of Jerusalem.

34 "Jerusalem! Jerusalem! 'killing the prophets and pelting with stones 'those who 'have been dispatched' to<sup>d</sup> her! How many times do I want to assemble your 'children in  
<sup>w</sup>the manner a hen does her<sup>d</sup>' brood under her 'wings, and  
35 'you will not! 'Lo! 'left' to you is your 'house. Yet I am saying to you that by no means may you be perceiving Me till the time will be arriving when you should be saying, "Blessed' is He 'Who is coming' in the name of the Lord!"

14 And it occurred' 'at His 'coming into the house of a  
<sup>a</sup>certain one of the chiefs of the Pharisees on a sabbath to  
2 'eat bread, 'they' were scrutinizing' Him. And 'lo! a  
3 <sup>a</sup>certain <sup>b</sup>man in front of Him was dropsical. And answering, 'Jesus spoke to<sup>d</sup> 'those learned in the law and to the Pharisees, saying, "<sup>i</sup>Is it allowed to cure on the sabbath or not?" Now 'they are quiet. And, getting hold' of  
4 him, He heals' and dismisses him. And answering, He said to<sup>d</sup> them, "<sup>a</sup>Whose 'son or ox of yours will be falling'  
5 into a well and he will not immediately 'pull him up 'on the sabbath 'day?" And they are not strong enough to answer Him again to<sup>d</sup> these things.

7 Now He told a parable to<sup>d</sup> 'those 'invited', attending to how they chose' the first reclining places, saying to<sup>d</sup> them,  
8 "Whenever you may be 'invited by anyone <sup>to</sup>to wedding festivities, you may not 'recline <sup>to</sup>in the first reclining place, lest at some time one held in honor more than you may

- 9 be °invited° by him, and when he °who invites you and him °comes, he will be declaring to you, "Give this one place.' And then, with shame, you should be beginning to  
 10 °retain the last place. But, whenever you may be °invited, going, lean back °in the last place, that whenever he °who has invited you may be coming, he will be declaring to you, 'Friend, °step <sup>td</sup> up further up.' Then glory will be yours in the sight of all °those lying° back at table with you.  
 11 °For everyone °exalting himself shall be °humbled, and °humbling himself shall be °exalted."  
 12 Now He said to him also °who °has invited Him, "Whenever you may be making a luncheon or a dinner, do not be summoning your °friends, nor yet your °brothers, nor yet your °relatives, nor yet rich neighbors, lest at some time they° also should be inviting you in return, and  
 13 repayment may °b°come° to you. But, whenever you may be making a reception, °invite the poor, the cripples, the  
 14 lame, the blind, and happy will you be, °for they °have nothing to repay you, for it will be °repaid you in the resurrection of the just."  
 15 Now, °hearing these things, °someone of °those lying° back at table with Him, said to Him, "Happy is he who<sup>a</sup>  
 16 will be eating° bread in the kingdom of °God!" Now °He said to him, "A °certain °man made a great dinner, and  
 17 invites many. And he dispatches his °slave at the dinner °hour to °say to °those °invited°, "Come°, °for already, it is  
 18 ready!" And they all begin°, from one motive, to make °excuse°. The first said to him, 'I buy a field, and I °have felt the necessity of coming out to °b°see it. I am asking  
 19 you to °have me °excused°.' And a different one said, 'I buy five yoke of oxen, and I am going° to test them. I am  
 20 asking you to °have me °excused°.' And a different one said, 'I marry a wife, and therefore I °can° not °come.'  
 21 "And, coming° along, the slave reports these things to

his 'lord. Then, being indignant, the householder said to his 'slave, 'Come out quickly into the squares and streets of the city, and 'lead in here the poor, and cripples, and blind, and lame.'

22 "And the slave said to him, 'Lord, what you enjoin ° is  
23 <sup>b</sup>done, and still there is place.' And the lord said to<sup>d</sup> the slave, 'Come out into the roads and stone dikes, and compel them to 'enter, that my 'house <sup>sh</sup>may be 'crammed.  
24 For I am saying to °you that not one of those 'men 'who are °invited° shall be tasting° of my 'dinner.' "

25 Now vast throngs went° together with Him. And, being  
26 turned, He said to<sup>d</sup> them, "If anyone is coming° to<sup>d</sup> Me and is not hating his 'father and 'mother and 'wife and 'children and 'brothers and 'sisters, and still more <sup>sf</sup>his  
27 'soul besides, he 'can° not be My disciple. And anyone who is not bearing <sup>sf</sup>his 'cross and coming° after Me, 'can° not be My disciple.

28 "For <sup>a</sup>which° of you, wanting to build a tower, is not first °seated to 'calculate the expense, to see if he 'has the  
29 <sup>to</sup>wherewithal?—lest at some time, he laying a foundation and not being strong enough to finish up, all 'those behold-  
30 ing should 'begin° to 'scoff at him, saying that 'This 'man begins° building and is not strong enough to finish up!

31 "Or <sup>a</sup>what king, going° to 'engage <sup>a</sup>another king <sup>to</sup>in battle, will not, °being seated, first 'plan° to see if he is able to meet, 'with ten thousand, him 'who is coming° <sup>on</sup>against  
32 him with twenty thousand? Otherwise, surely, at his being still at a distance, he, °dispatching an embassy, is  
33 asking the terms <sup>td</sup>of peace. Thus, then, everyone° of you who is not taking° leave of all of <sup>sf</sup>his 'possessions, 'can° not be My disciple.

34 "Ideal, then, is 'salt. Yet if °even the salt should be made  
35 'insipid, 'with <sup>a</sup>what shall it be 'seasoned? Neither is it

fit <sup>to</sup>for the land nor <sup>to</sup>for manure. Outside are they casting it. 'Who 'has ears to 'hear, let him 'hear!"

**15** Now all the tribute collectors and 'sinners were coming  
<sup>2</sup> near Him to be hearing Him. And both the Pharisees and the scribes grumbled, saying that "This man sinners is receiving<sup>o</sup>, and is eating with them!"

<sup>3</sup> Now He told <sup>td</sup>them this 'parable, saying, <sup>4</sup> "What <sup>h</sup>man <sup>o</sup>of you, having a hundred sheep, and 'losing one <sup>o</sup>of them, is not leaving the ninety-nine in the wilderness and is going<sup>o</sup> <sup>on</sup>after the 'lost one, till <sup>w</sup>he may be finding it?  
<sup>5</sup> And, finding it, he is placing it <sup>on</sup>on his 'shoulders, rejoicing.  
<sup>6</sup> And, coming into the house, he is calling together the friends and the neighbors, saying to them, "Rejoice together with me that I found my 'sheep 'that was 'lost!"  
<sup>7</sup> I am saying to you that thus there will be joy in 'heaven <sup>on</sup>over one sinner repenting, more than <sup>on</sup>over the ninety-nine just persons who<sup>a</sup> 'have no<sup>t</sup> need of repentance.

<sup>8</sup> "Or <sup>a</sup>what woman having ten drachmas, if she should ever be losing one drachma, is not lighting a lamp and sweeping the house and seeking carefully till <sup>w</sup>she may be  
<sup>9</sup> finding it? And, finding it, she is calling together the friends and the neighbors, saying "Rejoice together with  
<sup>10</sup> me that I found the drachma which I lose!" Thus, I am saying to you, there is coming<sup>o</sup> to be joy in the sight of the messengers of 'God <sup>on</sup>over one sinner repenting."

<sup>11</sup> Now He said, "A <sup>a</sup>certain <sup>h</sup>man had two sons. <sup>12</sup> And the younger of them said to the father, 'Father, 'give me the part of the estate accruing to me.' Now 'he apportioned  
<sup>13</sup> to them the livelihood. And, after not many days, gathering all together, the younger son travels into a far country and there dissipates his 'estate, living profligately.

<sup>14</sup> "Now, he 'spending all, a severe famine occurred<sup>o</sup> <sup>ac</sup>in  
<sup>15</sup> that 'country, and he 'begins<sup>o</sup> to be in 'want<sup>o</sup>. And, going, he was joined to one of the citizens of that 'country, and

<sup>16</sup> he sends him into his 'fields to 'graze hogs. And he yearned to be satisfied °with the little carob pods which the hogs ate, and no<sup>t</sup> one gave to him.

<sup>17</sup> "Now, coming °to himself, he averred, 'How many of my 'father's hired men are being cloyed° with °bread, yet  
<sup>18</sup> I' am perishing° here of famine! °Rising, I will 'go° to<sup>d</sup> my 'father and 'declare to him, "Father, I sinned °against  
<sup>19</sup> 'heaven and in your sight. No<sup>t</sup> longer am I worthy to be called your son. Make me as one of your 'hired men."  
<sup>20</sup> And °rising, he came to<sup>d s/</sup>his 'father.

"Now, at his being still far 'away, his 'father perceived him and has compassion, and running, falls on °n his 'neck  
<sup>21</sup> and fondly kisses him. Now the son said to him, 'Father, I sinned °against 'heaven and in your sight. No<sup>t</sup> longer am I worthy to be called your son. Make me as one of  
<sup>22</sup> your 'hired men.' Yet the father said to<sup>d</sup> his 'slaves, 'Quick! °Bring forth the first robe, and put it on him, and 'give him a ring °for his 'hand and sandals °for his 'feet.  
<sup>23</sup> And 'bring the grain-fed 'calf, sacrifice it, and, eating, we  
<sup>24</sup> may make 'merry, °for this my 'son was dead and revives; he was °lost and was found.' And they begin° to make 'merry°.

<sup>25</sup> "Now his 'elder 'son was in the field, and, coming°, as he  
<sup>26</sup> nears the house, he hears music and choral dancing. And, °calling° one of the boys to him, he inquired to ascertain°  
<sup>27</sup> °whatever °this may be. Now 'he said to him that 'Your 'brother is arriving, and your 'father sacrifices the grain-fed  
<sup>28</sup> 'calf, seeing that he got him back 'sound.' Now he is indignant and would not 'enter. Yet his 'father, coming  
<sup>29</sup> out, entreated him. Now he, 'answering, said to his 'father, "Lo°! so many years am I slaving for you, and I never passed by your precept, and you never °give me a  
<sup>30</sup> kid that I may make 'merry with my 'friends. Yet when this 'son of yours came, 'who is devouring your 'livelihood



with prostitutes, you sacrifice for him the grain-fed calf!

<sup>31</sup> “Now he said to him, ‘Child, you’ are always with me,

<sup>32</sup> and all mine is yours. Yet we must be merry and rejoice, seeing that this your brother was dead and revives, and was lost and was found.’”

**16** Now He said to<sup>d</sup> His disciples also, “A <sup>a</sup>certain <sup>h</sup>man, who was rich, had an administrator, and this man was accused to him by an adversary as dissipating his possessions. And summoning him, he said to him, “What is this I am hearing concerning you? Render an account of your administration, for you can<sup>o</sup> no longer be administrator.’ Now the administrator said in himself, “What shall I be doing, seeing that my lord will be wresting<sup>o</sup> the administration from me? To dig I am not strong enough. To be a mendicant I am ashamed.<sup>o</sup> I knew what I shall be doing that whenever I may be deposed<sup>o</sup> from the administration, they should be receiving<sup>o</sup> me into <sup>s/</sup>their homes.’

<sup>5</sup> “And, calling<sup>o</sup> to him each one of the debtors paying usury to <sup>s/</sup>his lord, he said to the first, ‘How much are you owing my lord?’ Now he said to him, ‘A hundred baths of oil.’ Now he said to him, ‘Receive<sup>o</sup> your bills, and, being seated, quickly write fifty.’ Thereupon to <sup>d</sup>another he said, ‘Now you, how much are you owing?’ Now he said, ‘A hundred cors of grain.’ And he is saying to him, ‘Receive your bills, and write eighty.’

<sup>8</sup> “And the lord applauds the unjust administrator, for he does prudently, for the sons of this <sup>e</sup>on are more prudent, above the sons of light <sup>io</sup>in their <sup>s/</sup>own generation.

<sup>9</sup> “And am I saying to you, Make for yourselves friends with the mammon of injustice, that, whenever it may be defaulting, they should be receiving<sup>o</sup> you into the <sup>e</sup>onian tabernacles? He who is faithful in the least is faithful in

much also, and he 'who is unjust in the least is unjust in  
<sup>11</sup> much also. If, then, you did not come<sup>o</sup> to be faithful in  
 the unjust mammon, "who will be entrusting to you the  
<sup>12</sup> true? And, if you did not come<sup>o</sup> to be faithful in 'that  
 which is an outsider's, "who will be giving you 'that which  
<sup>13</sup> is yours? No <sup>one</sup> domestic 'can<sup>o</sup> be slaving for two lords,  
 for either he will be hating 'one and loving the <sup>d</sup>other, or  
 he will be upholding<sup>o</sup> one and despising the <sup>d</sup>other. You  
 'can<sup>o</sup> not 'slave for God and mammon."

<sup>14</sup> Now the Pharisees also, 'inherently fond of money,  
<sup>15</sup> heard all these things, and they scouted Him. And He  
 said to them, "You' are 'those who are justifying yourselves  
 in the sight of <sup>h</sup>men, yet 'God 'knows your hearts, 'for  
 'what is high among <sup>h</sup>men is an abomination in the sight  
 of 'God.

<sup>16</sup> "The law and the prophets are unto John; thenceforth,  
 the evangel<sup>o</sup> of the kingdom of 'God is being brought, and  
 everyone is violently<sup>o</sup> forcing into it, and the violent are  
<sup>17</sup> snatching it. Yet it is easier for 'heaven and 'earth to  
 'pass by than for one serif of the law to 'fall.

<sup>18</sup> "Everyone 'dismissing his 'wife and marrying <sup>d</sup>another  
 is committing adultery. And everyone marrying her 'who  
 'has been dismissed<sup>o</sup> from a husband, is committing  
 adultery.

<sup>19</sup> "Now a <sup>a</sup>certain <sup>h</sup>man was rich and he dressed<sup>o</sup> in  
 purple and cambric, <sup>ac</sup>daily making merry<sup>o</sup> splendidly.  
<sup>20</sup> Now there was a <sup>a</sup>certain poor man named Lazarus, who  
<sup>21</sup> had been cast<sup>o</sup> <sup>td</sup>at his 'portal, having ulcers<sup>o</sup>, and yearning  
 to be satisfied from the scraps 'which are falling from the  
 rich man's 'table. But the curs also, coming<sup>o</sup>, licked his  
<sup>22</sup> 'ulcers. Now the poor man <sup>b</sup>came<sup>o</sup> to 'die and he is carried  
 away by the messengers into Abraham's 'bosom. Now the  
<sup>23</sup> rich man also died, and was entombed. And in the un-  
 seen, 'lifting up his 'eyes, existing in torments, he is seeing

<sup>24</sup> Abraham from afar, and Lazarus in his <sup>ab</sup>bosom. And he',  
 shouting, said, 'Father Abraham, be merciful to me, and  
 send Lazarus that he should be dipping the tip of his 'fin-  
 ger in water and cooling my 'tongue, 'for I am 'pained°  
 in this 'flame.'

<sup>25</sup> "Now Abraham said, 'Child, be 'reminded that you got  
 your 'good things in your 'life, and Lazarus likewise 'evil  
 things. Yet now here he is being consoled°, yet you' are in  
<sup>26</sup> 'pain°. And in all <sup>ab</sup>this, between us and you a great chasm  
 has been established°, so that 'those wanting to cross hence  
 to<sup>d</sup> you may not be 'able°, nor yet 'those thence may be  
 ferrying to<sup>d</sup> us.'

<sup>27</sup> "Yet he said, 'I am asking you then, father, that you  
 should be sending° him into my 'father's 'house, for I  
<sup>28</sup> 'have five brothers, so that he may be certifying° to them,  
 lest they' also may be coming into this 'place of 'torment.'  
<sup>29</sup> Yet Abraham is saying to him, 'They 'have Moses and  
<sup>30</sup> the prophets. Let them hear them!' Yet 'he said, 'No<sup>t</sup>,  
 father Abraham, but if <sup>a</sup>'someone should be going to<sup>d</sup>  
<sup>31</sup> them from the dead, they will be repenting.' Yet he said  
 to him, 'If Moses and the prophets they are not hearing,  
 neither will they be 'persuaded if <sup>a</sup>'someone should be  
 rising °from among the dead.'"

**17** Now He said to<sup>d</sup> His 'disciples, "Incredible is it for  
 'snares not 'to be coming. Moreover, woe to him through  
<sup>2</sup> whom they are coming°! An 'advantage were it to him if a  
 millstone were lying°<sup>ab</sup> about his 'neck and he were  
 'pitched° into the sea, rather than that he should be snar-  
<sup>3</sup> ing one of these 'little ones. Take 'heed to yourselves. Yet if  
 your 'brother should be sinning, rebuke him, and if he  
<sup>4</sup> should ever indeed 'repent, forgive him. And if he should  
 ever be sinning <sup>io</sup>against you seven times a 'day, and if he  
 should ever be turning about seven times a 'day to<sup>d</sup> you,  
 saying, 'I am repenting,' you shall be forgiving him."

- 5 And the apostles say to the Lord, "Add to us faith."
- 6 Yet the Lord said, "If <sup>2</sup>you 'have faith as a mustard kernel, you would say to this 'black mulberry, 'Be 'uprooted and be 'planted in the sea,' and it would obey you.
- 7 "Now <sup>a</sup>who ° of you, having a slave plowing or tending sheep, who, on entering °from the field, will be declaring
- 8 to him, "Come by immediately, lean back at table'? But will he not be declaring to him, 'Make <sup>a</sup>something ready for me. I should be dining. And, 'being girded', 'serve me till I should be eating and drinking, and after <sup>2</sup>this you' shall be eating and drinking.'
- 9 "Has that 'slave no thanks, seeing that he does 'what is
- 10 'prescribed? I 'presume not! Thus, you also, whenever you should be doing all these things 'that are 'prescribed you, be saying that 'Useless slaves are we. What we ought to do we have done.'
- 11 And it occurred° 'at His 'going° into Jerusalem, He' also passed° <sup>th</sup> through the middle of Samaria and Galilee.
- 12 And, at His entering° into a 'certain village, ten men,
- 13 lepers, meet Him, who stand ahead. And they' lift 'their
- 14 voices, saying, "Jesus, Doctor, be merciful to us!" And, perceiving it, He said to them, "'Go, exhibit yourselves to the priests." And 'at their 'going away, it came° to be that they are cleansed.
- 15 Now one ° of them, perceiving that he was healed, re-
- 16 turns, glorifying 'God with a loud voice. And he falls on his face °at His 'feet, thanking Him. And he' was a
- 17 Samaritan. Now, answering, 'Jesus said, "Are not the ten
- 18 cleansed? Yet where are the nine? Were none found 'returning to give glory to 'God except this 'foreigner?"
- 19 And He said to him, "Rise, 'go°. Your 'faith has saved you."
- 20 Now, being inquired of by the Pharisees as to when the kingdom of 'God is coming°, He answered them and said,

- "The kingdom of 'God is not coming° with scrutiny.  
 21 Neither shall they be declaring "Lo°! here!" or "Lo°! there!"  
 for 'lo°! the kingdom of 'God is inside of you."
- 22 Yet He said to<sup>d</sup> His 'disciples, "Coming° will be days  
 when you will be yearning to 'perceive one of the days of  
 23 the Son of 'Mankind, and you shall not 'see° it. And they  
 shall be declaring to you, "Lo°! there!" or "Lo°! here!"  
 You may not 'come away, nor yet should you be pursuing.  
 24 For even as the lightning, flashing out from 'here under  
 'heaven <sup>to</sup>there under heaven, is shining, thus will be  
 25 the Son of 'Mankind in His 'day. Yet first He 'must be  
 suffering many things and be rejected 'by this 'generation.  
 26 "And according as it occurred° in the days of Noah,  
 thus will it be in the days of the Son of 'Mankind also.  
 27 They ate, they drank, they married, they took out in  
 marriage°, until the day on which Noah entered into the  
 ark, and the deluge came and destroys them all.  
 28 "Likewise, according as it occurred° in the days of Lot,  
 they ate, they drank, they bought, they sold, they planted,  
 29 they built. Yet on the day in which Lot came out from  
 Sodom, fire and sulphur rains from heaven and destroys  
 30 them all. In accord with <sup>these</sup>will it be on the day in  
 which the Son of 'Mankind is 'unveiled°.  
 31 "In that 'day, he who shall be on the housetop and his  
<sup>gear</sup>in his 'house, let him not be descending to pick <sup>it</sup>up.  
 And let the one in the field likewise not turn back  
 32 <sup>to</sup>that behind him. 'Remember Lot's 'wife. <sup>33</sup>Whoso-  
 ever should be seeking to procure° his 'soul will be destroy-  
 ing it, yet whoever should be destroying it will cause it to  
 'live.  
 34 "I am saying to you, in this 'night there will be two on  
 one couch; the one shall be 'taken along and the <sup>d</sup>other  
 35 shall be 'left. There will be two grinding <sup>on</sup>at the same  
 place; the one shall be 'taken along, yet the <sup>d</sup>other shall

<sup>37</sup> be 'left." And answering, they are saying to Him, "Where, Lord?" Yet 'He said to them, "Wherever the body is, there the vultures also will be 'assembled." (no verse 36)

**18** Now He told them a parable also, <sup>td</sup>so that they 'must <sup>2</sup> always be praying° and not be 'despondent, saying, "A <sup>a</sup>certain judge was in a <sup>a</sup>certain city, who did not 'fear° <sup>3</sup> 'God and did not 'respect° <sup>h</sup>man. Now there was a widow in that 'city, and she came° to<sup>d</sup> him, saying, 'Avenge me <sup>4</sup> from my 'plaintiff.' And <sup>on</sup>for a time he would not. Yet, after <sup>3</sup>this, he said in himself, "Even if I am not fearing° <sup>5</sup> 'God nor respecting° <sup>h</sup>man, surely, <sup>th</sup>because of the weariness this 'widow is 'affording me, I shall be avenging her, lest she, coming°, may 'belabor me into a consummation.'"

<sup>6</sup> Now the Lord said, "Hear <sup>a</sup>what the unjust 'judge is <sup>7</sup> saying. Yet should not 'God by all means be doing the avenging of His 'chosen ones, 'who are imploring Him <sup>8</sup> day and night? And He is 'patient <sup>on</sup>with them. I am saying to you that He will be doing the avenging of them 'swiftly. Moreover, consequently, at the coming of the Son of 'Mankind, will He be finding the faith on the earth?"

<sup>9</sup> Now He said, also, to<sup>d</sup> <sup>a</sup>some 'who 'have confidence <sup>on</sup>in themselves that they are just, and are scorning the <sup>10</sup> rest, this 'parable: "Two <sup>h</sup>men went up into the sanctuary to pray°, the one a Pharisee, and the <sup>d</sup>other a tribute <sup>11</sup> collector. The Pharisee, standing, prayed° <sup>3</sup>this to<sup>d</sup> himself: "God, I am thanking you that I am not even as the rest of <sup>h</sup>men, rapacious, unjust, adulterers, or <sup>even</sup> as <sup>12</sup> this 'tribute collector. I am fasting twice of a 'sabbath. I am taking tithes from all whatever I am acquiring°." <sup>13</sup> Now the tribute collector, °standing afar off, would not <sup>v</sup>even lift up his 'eyes <sup>io</sup>to 'heaven, but beat his 'chest, saying, "God, make a 'propitiatory shelter for me, the <sup>14</sup> sinner!" I am saying to you, this man descended <sup>io</sup>to his

'home °justified°, rather <sup>b</sup>than that one, <sup>t</sup>for everyone 'who is exalting himself shall be 'humbled, yet he 'who is humbling himself shall be 'exalted."

<sup>15</sup> Now they brought the babes also to Him, that He may be touching° them. Now, perceiving it, the disciples  
<sup>16</sup> rebuked them. Yet 'Jesus calls° them to Him, saying, "Let the little children be coming° to<sup>d</sup> Me, and do not  
<sup>17</sup> 'forbid them, for of 'such is the kingdom of 'God. Verily, I am saying to you, Whoever should not be receiving° the kingdom of 'God as a little child, may under no circumstances be entering into it."

<sup>18</sup> And a "certain chief inquires of Him, saying, "Good Teacher, by °doing "what should I 'enjoy the allotment of life conian?" Now 'Jesus said to him, "°Why are you terming Me good? No<sup>t</sup> one is good except One, 'God.  
<sup>20</sup> With the precepts you are °acquainted: You should not be committing adultery. You should not be murdering. You should not be stealing. You should not be testifying falsely. Be honoring your 'father and your 'mother."

<sup>21</sup> Yet 'he said, "These all I maintain °from my youth."

<sup>22</sup> Now °hearing °this, 'Jesus said to him, "Still one thing you are lacking. All, whatever you 'have, sell, and 'distribute to the poor, and you will be having treasure in the heavens. And hither! 'Follow Me."

<sup>23</sup> Yet he, °hearing all these things, became sorrow-stricken, for he was tremendously rich. Now 'Jesus, perceiving him becoming° sorrow-stricken, said, "How squeamishly shall 'those having °money be entering° into the kingdom of 'God! For it is easier for a camel to be entering through the eye of a bodkin than for a rich man to be entering into the kingdom of 'God."

<sup>26</sup> Now 'those °hearing it said, "And "who 'can° be saved?"

<sup>27</sup> Yet 'He said, "What is °impossible <sup>b</sup>with <sup>h</sup>men is possible <sup>b</sup>with 'God."

<sup>28</sup> Now Peter said, "Lo! we, leaving our own, follow  
<sup>29</sup> Thee." Now He said to them, "Verily, I am saying to  
 you that there is no one who leaves house, or wife, or  
 brothers, or parents, or children, on account of the king-  
<sup>30</sup> dom of God, who may not by all means be getting back  
 manyfold in this era, and in the coming<sup>o</sup> eon, life conian."

<sup>31</sup> Now, taking aside the twelve, He said to<sup>d</sup> them, "Lo!  
 we are going up into Jerusalem, and all will be accom-  
 plished as to the Son of Mankind that is written<sup>o</sup> through  
<sup>32</sup> the prophets. For He will be given up to the nations  
 and will be scoffed at and outraged and spat upon, and,  
<sup>33</sup> scourging Him, they will be killing Him. And the  
<sup>34</sup> third day He will be rising<sup>o</sup>." And they understand  
 none of these things, and this declaration was hid<sup>o</sup> from  
 them, and they knew not what was said<sup>o</sup>.

<sup>35</sup> Now it occurred<sup>o</sup> at His nearing<sup>to</sup> Jericho, that a  
 certain blind man, a mendicant, sat<sup>o</sup> beside the road.  
<sup>36</sup> Now, hearing a throng going<sup>o</sup> through, he ascertained<sup>o</sup>  
<sup>37</sup> what this may be. Now they report to him that Jesus, the  
<sup>38</sup> Nazarene, is passing<sup>o</sup> by. And he implores, saying, "Jesus,  
<sup>39</sup> Son of David, be merciful to me!" And those preceding  
 rebuked him, that he should be silent. Yet he much the  
 more cried, "Jesus, Son of David, be merciful to me!"

<sup>40</sup> Now standing still, Jesus orders him to be led to<sup>d</sup> Him.  
<sup>41</sup> Now at his drawing near, He inquires of him, "What  
 are you wanting I shall be doing to you?" Now he said,  
<sup>42</sup> "Lord, that I should be receiving sight!" And Jesus said  
<sup>43</sup> to him, "Receive sight! Your faith has saved you." And  
 instantly he receives sight and followed Him, glorifying  
 God. And the entire people, perceiving it, give praise  
 to God.

**19** And entering, He passed<sup>o</sup> through Jericho. <sup>2</sup> And lo!  
 a man whose name is called<sup>o</sup> Zaccheus was there, and he  
<sup>3</sup> was a chief tribute collector, and he was rich. And he



- sought to <sup>12</sup>see Jesus, <sup>a</sup>who He is, and was not able<sup>o</sup>
- <sup>4</sup> <sup>1</sup>because of the throng, <sup>1</sup>for he was little in <sup>1</sup>stature. And running before <sup>10</sup>in <sup>1</sup>front, he climbed up on a fig mulberry that he may <sup>12</sup>see Him, seeing that He was about to be
- <sup>5</sup> passing<sup>o</sup> through that way. And as He came <sup>on</sup>to the place, <sup>1</sup>looking up, Jesus perceived him and said to<sup>d</sup> him, “Zaccheus! <sup>1</sup>Hurry! <sup>1</sup>Descend, for today I <sup>1</sup>must remain
- <sup>6</sup> in your <sup>1</sup>house.” And <sup>1</sup>hurrying, he descended, and enters<sup>o</sup>
- <sup>7</sup> Him with rejoicing. And perceiving it, all grumbled, saying that <sup>b</sup>with a man who is a sinner He entered to put up for the night.
- <sup>8</sup> Now standing, <sup>1</sup>Zaccheus said to<sup>d</sup> the Lord, “Lo<sup>o</sup>! the half of my <sup>1</sup>possessions, Lord, I am giving to the poor! And if from anyone I get anything by blackmail, I am
- <sup>9</sup> giving back fourfold.” Now <sup>1</sup>Jesus said to<sup>d</sup> him that “Today salvation <sup>b</sup>came<sup>o</sup> to this <sup>1</sup>home, forasmuch as he’
- <sup>10</sup> also is a son of Abraham. For the Son of <sup>1</sup>Mankind came to seek and to save the <sup>o</sup>lost.”
- <sup>11</sup> Now at their hearing these things, adding, He spoke a parable <sup>th</sup>because of His <sup>1</sup>being near Jerusalem, and they are supposing that instantly the kingdom of <sup>1</sup>God is <sup>1</sup>about
- <sup>12</sup> to be looming<sup>o</sup> up. He said, then, “A <sup>a</sup>certain <sup>b</sup>man, a noble, went into a far country, to <sup>1</sup>obtain for himself a
- <sup>13</sup> kingdom, and to return. Now, <sup>1</sup>calling ten of <sup>s</sup>his slaves, he <sup>1</sup>gives to them ten minas and said to<sup>d</sup> them, ‘Go into
- <sup>14</sup> business<sup>o</sup> while I am coming<sup>o</sup>.’ Now his <sup>1</sup>citizens hated him, and they dispatch an embassy after him, saying, ‘We do not <sup>1</sup>want this man to reign <sup>on</sup>over us!’
- <sup>15</sup> “And, obtaining the kingdom, it occurred<sup>o</sup> <sup>1</sup>at his <sup>1</sup>coming back, that he said also to summon to him these <sup>1</sup>slaves to whom he had <sup>1</sup>given the silver, that he may <sup>1</sup>know
- <sup>16</sup> <sup>a</sup>what business<sup>o</sup> they do. Now along came<sup>o</sup> the first,
- <sup>17</sup> saying, ‘Lord, your <sup>1</sup>mina earns<sup>o</sup> ten minas.’ And he said to him, ‘Well done, surely, good slave! Seeing that you

became<sup>o</sup> faithful in the least, be having authority over ten  
 18 cities.' And the second came, saying, 'Your 'mina, lord,  
 19 makes five minas.' Now he said to this one also, 'And  
 you', 'be<sup>o</sup> over five cities.'

20 "And a 'different one came, saying, 'Lord, 'lo<sup>o</sup>! your  
 21 'mina which I had, 'reserved<sup>o</sup> in a handkerchief. For I  
 feared<sup>o</sup> you, seeing that you are a harsh 'man. You are  
 picking up what you do not °lay down and reaping what  
 22 you do not sow.' Now he is saying to him, 'Out of your  
 'mouth will I 'judge you, wicked slave! You were °aware  
 that I am a harsh 'man, picking up what I do not °lay  
 23 down and reaping what I do not sow. And wherefore  
 do you not °give my 'silver <sup>on</sup>to the bank, and I', coming,  
 24 would utilize it together with interest?' And to 'those  
 °standing by he said, 'Take away the mina from him  
 25 and 'give it to him 'who 'has the ten minas.' And they say  
 to him, 'Lord, he 'has ten minas!'

26 "For I am saying to you that to everyone 'who 'has,  
 shall be 'given, yet from him 'who 'has not, that also which  
 27 he 'has shall be 'taken away from him. 'However, these,  
 my 'enemies, 'who are not °willing for me to reign <sup>on</sup>over  
 them—'lead them here and slay them in front of me.'"

28 And, saying these things, He went<sup>o</sup> in front, going up  
 29 into Jerusalem. And it occurred<sup>o</sup>, as He nears <sup>to</sup> Bethphage  
 and Bethany, <sup>at</sup> the mount 'called<sup>o</sup> Olivet, He dispatches  
 30 two of His 'disciples, saying, "'Go away into the village  
 facing you, in which, entering<sup>o</sup>, you will be finding a colt  
 °bound<sup>o</sup>, on which no<sup>t</sup> °man ever is seated, and °loosing  
 it, be leading it to Me.

31 "And if anyone should be asking you, 'Wherefore are  
 you loosing it?' thus shall you be declaring to him, that  
 'The Lord 'has need of it.'"

32 Now, coming away, 'those who 'have been dispatched<sup>o</sup>  
 33 found it according as He said to them. Now, at their

loosing the colt, its 'masters say to<sup>d</sup> them, "<sup>a</sup>Why are you  
 34 loosing the colt?" Now 'they say that "The Lord 'has  
 35 need of it." And they led it to<sup>d</sup> 'Jesus, and, 'tossing<sup>on</sup> their  
 36 'garments on the colt, they mount 'Jesus. Now, at His  
 going<sup>o</sup>, they strewed<sup>s/</sup> their 'garments under Him in the  
 road.

37 Now at His already drawing near to<sup>d</sup> the descent of  
 the mount of 'Olives, the entire multitude of the disciples  
 begins<sup>o</sup> rejoicing, praising 'God with a loud voice con-  
 cerning all the powerful deeds which they perceived,  
 38 saying, "Blessed<sup>o</sup> be the King 'coming<sup>o</sup> in the name of  
 the Lord! In heaven peace, and glory among the highest!"  
 39 And "<sup>a</sup>some of the Pharisees from the throng say to<sup>d</sup>  
 40 Him, "Teacher, rebuke your 'disciples!" And answering,  
 He said to them, "I am saying to you that, if ever these  
 will be 'silent, the stones will be crying."

41 And as He draws near, perceiving the city, He laments  
 42 <sup>on</sup>over it, saying that, "If you knew, 'even you, and surely  
 in this 'day, 'what is '<sup>td</sup>for your peace—! Yet now it was  
 43 hid from your eyes, 'for the days will be arriving on you,  
 and your 'enemies will be casting up a rampart about  
 you, and will be surrounding you, and will be pressing  
 44 you everywhere, and will be leveling you and your 'chil-  
 dren in you, and they will not be leaving a stone on a  
 stone in you, '<sup>td</sup>because<sup>w</sup> you knew not the era of your  
 'visitation."

45 And, entering into the sanctuary, He begins<sup>o</sup> to 'cast  
 46 out 'those who are selling and buying in it, saying to them,  
 "It is 'written<sup>o</sup>, 'My 'house shall also be a house of prayer,'  
 yet you 'make it a burglars' cave."

47 And He was teaching<sup>ac</sup> 'daily in the sanctuary, yet the  
 chief priests and the scribes and the foremost of the people  
 48 sought to destroy Him. And they found not "<sup>a</sup>what they  
 should be doing, for<sup>e</sup> all the people, hearing, hung<sup>o</sup> on Him.

**20** And it occurred<sup>o</sup> 'on one of those 'days, at His teaching the people in the sanctuary and bringing the evangel<sup>o</sup>, the chief priests and the scribes, together with the elders,  
<sup>2</sup> stand by. And they say, speaking to<sup>d</sup> Him, "Tell us, 'by what authority are you doing these things, or <sup>a</sup>who is  
<sup>3</sup> 'giving you this 'authority?" Now answering, He said to<sup>d</sup> them, "I' also shall be asking you one word, and you tell  
<sup>4</sup> Me: The baptism of John—was it <sup>o</sup>of heaven or <sup>o</sup>of  
<sup>5</sup> <sup>h</sup>men?" Now 'they reckon<sup>o</sup> together <sup>td</sup>among themselves, saying that "If we should be saying, <sup>o</sup>Of heaven,' he will be declaring, 'Wherefore, then, do you not believe him?'  
<sup>6</sup> Yet, if we should be saying, <sup>o</sup>Of <sup>h</sup>men,' the people <sup>e</sup>all will be stoning us, for they are <sup>o</sup>persuaded<sup>o</sup> that John is a  
<sup>7</sup> prophet." And they answered, "We are not aware  
<sup>8</sup> whence." And Jesus said to them, "Neither am I' telling you 'by what authority I am doing these things."  
<sup>9</sup> Now He begins<sup>o</sup> to be telling to<sup>d</sup> the people this 'parable, "A <sup>a</sup>certain <sup>h</sup>man plants a vineyard and leased<sup>o</sup> it to  
<sup>10</sup> farmers, and travels a considerable <sup>o</sup>time. And in season he dispatches to<sup>d</sup> the farmers a slave, that they shall 'give him 'of the fruit of the vineyard. Yet the farmers, 'lashing  
<sup>11</sup> him, send him away empty. And, in addition<sup>o</sup>, he sent a different slave. Yet that one also, 'lashing and 'dishonor-  
<sup>12</sup> ing, 'those men send away empty. And, in addition<sup>o</sup>, he sent a third. Yet 'wounding this one also, 'those men cast him out.  
<sup>13</sup> "Now the lord of the vineyard said, <sup>a</sup>"What shall I be doing? I shall be sending my 'son, the beloved. Him they  
<sup>14</sup> will be respecting<sup>o</sup> equally with me.' Now on perceiving him, the farmers reasoned<sup>o</sup> <sup>td</sup>with one another, saying, "This is the enjoyer of the allotment. Hither! We should be killing him, that the enjoyment of the allotment may  
<sup>15</sup> 'become<sup>o</sup> ours.' And, casting<sup>o</sup> him outside of the vineyard, they kill him. <sup>a</sup>"What, then, will the lord of the

<sup>16</sup> vineyard be doing to them? He will be coming<sup>o</sup> and destroying these 'farmers and will be giving the vineyard to others."

Now 'those 'hearing say, "May it not be <sup>b</sup>coming<sup>o</sup> to that!" Yet 'He, 'looking at them, said, "What, then, is this 'that is 'written<sup>o</sup>,

'The stone which is rejected by the 'builders,  
'This came to be <sup>to</sup>for the head of the corner'?

<sup>18</sup> Everyone 'falling on that 'stone shall be 'shattered, yet on whomever it should be falling, it will be scattering him like chaff."

<sup>19</sup> And the scribes and the chief priests seek to 'lay 'hands on <sup>on</sup>Him in this 'hour, and they were afraid of the people, for they know that He told this 'parable in regard

<sup>20</sup> to <sup>d</sup>them. And 'scrutinizing Him, they dispatch eavesdroppers, feigning<sup>o</sup> themselves to be just, that they may 'get<sup>o</sup> hold of a word of His, so as to give Him up to the

<sup>21</sup> sovereignty and the jurisdiction of the governor. And they inquire of Him, saying, "Teacher, we are <sup>are</sup>aware that you are saying and teaching correctly, and are not taking the surface view, but <sup>on</sup>of a truth the way of 'God you are

<sup>22</sup> teaching. Is it allowed us to give a tax to Caesar, or not?"

<sup>23</sup> Now, 'considering their 'craftiness, He said to <sup>d</sup>them,

<sup>24</sup> "Why are you trying Me? Show Me a denarius." Now 'they show Him one, and He said, "Whose image and inscription 'has it?" Now answering, they say, "Caesar's."

<sup>25</sup> Now 'He said to <sup>d</sup>them, "Now then, be paying 'Caesar's <sup>to</sup>to Caesar, and 'God's to 'God." And they are not strong enough to 'get<sup>o</sup> hold of a declaration of His in front of the people. And, 'marveling <sup>on</sup>at His 'answer, they hush.

<sup>27</sup> Now approaching, <sup>a</sup>some of the Sadducees, 'who 'say <sup>there is no resurrection</sup>, inquire of Him, saying, "Teacher, Moses writes to us, if anyone's brother should be dying,

and, having a wife, this one should be dying childless, that his 'brother may be getting the wife, and should be  
 29 raising up seed to his 'brother. Seven brothers there were,  
 30 then, and the first, getting a wife, died childless. And the  
 31 second got the wife, and this one died childless. And the  
 32 third got her. Now similarly, the seven also left no<sup>t</sup>  
 33 children, and they died. Now subsequently to all, the  
 woman also died. The woman, in the resurrection, then,  
 of "which of them is she becoming<sup>o</sup> the wife? For the  
 seven have had her as wife."

34 And, answering, 'Jesus said to them, "The sons of this  
 35 'eon are marrying and are taking out in marriage<sup>o</sup>. Yet  
 'those deemed worthy to 'happen upon that 'eon and the  
 resurrection <sup>o</sup>from among the dead are neither marrying  
 36 nor taking out in marriage<sup>o</sup>. For neither 'can<sup>o</sup> they still  
 be dying, for they are equal to messengers, and are the  
 sons of God, being sons of the resurrection.

37 "Now that the dead are rousing<sup>o</sup>, <sup>+</sup>even Moses divulges  
<sup>on</sup>at the thorn bush, as he is terming the Lord the God of  
 Abraham and the God of Isaac and the God of Jacob.  
 38 Now God is He, not of the dead, but of the living, for all,  
 39 to Him, are living." Now answering, <sup>a</sup>some of the scribes  
 40 say to Him, "Teacher, ideally say you." For they no<sup>t</sup>  
 longer dared 'inquire of Him <sup>nt</sup>anything.

41 Now He said to<sup>d</sup> them, "How are <sup>a</sup>some saying that  
 42 the Christ is David's Son? For he', David, is saying in the  
 scroll of the Psalms,

'Said the Lord to my 'Lord,  
 "Sit <sup>o</sup>at My right,

43 Till I should be placing Thine 'enemies for a foot-  
 stool for Thy 'feet.'"'

44 David, then, is calling Him Lord. And how is He his  
 Son?"

<sup>45</sup> Now, in the hearing of the entire people, He said to  
<sup>46</sup> His 'disciples, "Take 'heed 'of the scribes, 'who are want-  
 ing to 'walk in robes, and are 'fond of salutations in the  
 markets and front seats in the synagogues and first reclin-  
<sup>47</sup> ing places 'at the dinners, who are devouring the homes  
 of 'widows and, for a pretense, are prolix in praying.<sup>o</sup>  
 These will be getting<sup>o</sup> more excessive judgment."

**21** Now, 'looking up, He perceived the rich casting their  
<sup>2</sup> 'approach presents into the treasury. Yet He perceived  
 a "certain widow also, a drudge, casting there two mites.  
<sup>3</sup> And He said, "Truly, I am saying to you that this 'poor  
<sup>4</sup> 'widow casts in more than all. For all these cast out of  
 their 'superfluity into the approach presents of 'God, yet  
 this woman, out of her 'want, casts in all the livelihood  
 which she had."

<sup>5</sup> And at "some saying concerning the sanctuary, that it  
 is "adorned<sup>o</sup> with ideal stones and votive offerings, He  
<sup>6</sup> said, "These which you are beholding—there will be  
 coming<sup>o</sup> days in which not a stone will be 'left here on a  
 stone, which will not be 'demolished."

<sup>7</sup> Now they inquire of Him, saying, "Teacher, when,  
 then, will these things be, and "what is the sign whenever  
<sup>8</sup> these things may be 'about to be occurring<sup>o</sup>?" Now 'He  
 said, "'Beware that you may not be 'deceived, for many  
 shall be coming<sup>o</sup> <sup>on</sup>in My 'name, saying that 'I am!' and  
 'The season is 'near!' You may not, then, be going after  
<sup>9</sup> them. Now whenever you should be hearing battles and  
 turbulences you may not be 'dismayed, for these things  
 'must 'occur<sup>o</sup> first, but not immediately is the consumma-  
 tion."

<sup>10</sup> Then He said to them, "'Roused shall be nation <sup>on</sup>against  
<sup>11</sup> nation, and kingdom <sup>on</sup>against kingdom. Besides, there  
 shall be great quakes and, <sup>ac</sup>in places, famines and pesti-  
 lences. There shall be fearful sights besides great signs

- <sup>12</sup> also from heaven. Yet before all these things they shall be laying <sup>on</sup> their 'hands on you and they shall be persecuting you, giving you up into the synagogues and jails, being led<sup>o</sup> off <sup>on</sup> to kings and governors on account of My
- <sup>13</sup> 'name. Yet it shall be eventuating<sup>o</sup> to you <sup>fo</sup> for a testimony.
- <sup>14</sup> 'Ponder, then, in your 'hearts not to be premeditating a
- <sup>15</sup> defense, for I' will be giving you a mouth and wisdom, which all 'those opposing<sup>o</sup> you shall not be 'able<sup>o</sup> to with-
- <sup>16</sup> stand or 'contradict. Yet you shall be 'given up by parents also, and brothers and relatives and friends, and they
- <sup>17</sup> shall be putting some<sup>o</sup> of you to death. And you shall
- <sup>18</sup> be 'hated<sup>o</sup> by all because of My 'name. And a hair<sup>o</sup> of
- <sup>19</sup> your 'head should by no means be perishing<sup>o</sup>. 'By your 'endurance shall you be acquiring<sup>o</sup> your 'souls.
- <sup>20</sup> "Now whenever you may be perceiving 'Jerusalem 'surrounded<sup>o</sup> by encampments, then 'know that her 'deso-
- <sup>21</sup> lation is 'near. Then let 'those in 'Judea 'flee into the mountains, and let 'those in her midst be coming out into the country, and let not 'those in the 'country be
- <sup>22</sup> entering<sup>o</sup> into her, 'for days of vengeance are these, 'to
- <sup>23</sup> fulfill all 'that is 'written<sup>o</sup>. Yet woe to 'those who are 'pregnant, and to 'those suckling in those 'days; for there will be great necessity <sup>on</sup> in the land and indignation on this 'people.
- <sup>24</sup> "And they shall be falling<sup>o</sup> by the edge of the sword and shall be led into 'captivity into all 'nations. And Jerusa-
- <sup>25</sup> lem shall be 'trodden<sup>o</sup> by the nations, until <sup>to</sup> the eras of the nations may be 'fulfilled. And there shall be signs in the sun and the moon and the constellations, and on the earth pressure of nations in perplexity, at the resounding
- <sup>26</sup> of the sea and the shaking, at the chilling of 'men from fear and apprehensiveness of 'that which is coming<sup>o</sup> on the 'inhabited<sup>o</sup> earth, for the powers of the heavens shall
- <sup>27</sup> be 'shaken. And then they shall be seeing<sup>o</sup> the Son of



- 'Mankind coming° in a cloud with power and much glory.
- 28 Now at the beginning° of these 'occurrences°, unbend and lift up your 'heads, because your 'deliverance is drawing near."
- 29 And He told them a parable: "Perceive the fig tree and
- 30 all the trees. Whenever they should be already budding, you, observing 'for yourselves, 'know it is because 'summer is already near. Thus you also, whenever you may be perceiving these things occurring°, 'know that near
- 32 is the kingdom of 'God. Verily, I am saying to you that by no means may this 'generation be passing by till
- 33 all should be occurring°. 'Heaven and 'earth shall be passing° by, yet My 'words shall by no means be passing° by.
- 34 "Now take 'heed to yourselves, lest at some time your 'hearts should be 'burdened 'with crapulence and drunkenness and the worries of life's affairs, and that 'day may be
- 35 standing by<sup>on</sup> you unawares, as a trap, for it will 'intrude° on all 'those sitting° on the surface of the entire earth.
- 36 Now be 'vigilant, 'on every occasion beseeching° that you may be prevailing to 'escape all these things 'which are 'about to 'occur°, and to stand in front of the Son of 'Mankind."
- 37 Now during the days, He was in the sanctuary, teaching. Yet during the nights, coming° out, He camped° out 'in
- 38 the mount 'called° Olivet. And the entire people came early to<sup>d</sup> Him in the sanctuary, to 'hear Him.
- 22 Now near drew the festival of 'unleavened bread,
- 2 'termed° the Passover. And the chief priests and the scribes sought 'how they may be assassinating Him, for
- 3 they feared° the people. Yet Satan entered into Judas, 'called° Iscariot, being° of the number of the twelve.
- 4 And, coming away, he confers with the chief priests and
- 5 officers 'how he may be giving Him up to them. And they

<sup>6</sup> rejoiced, and they agreed<sup>o</sup> to give him silver. And he acquiesces, and sought an opportunity to give Him up to them minus a throng.

<sup>7</sup> Now came the day of unleavened<sup>3</sup> bread, in which the  
<sup>8</sup> passover must be sacrificed<sup>o</sup>. And He dispatches Peter and John, saying, "Go and make ready for us the pass-  
<sup>9</sup> over, that we may be eating." Yet they say to Him, "Where dost Thou want that we should be making ready  
<sup>10</sup> to eat the passover?" Now He said to them, "Lo<sup>o</sup>! at your entering into the city a <sup>h</sup>man will meet with you, bearing a jar of water. Follow him into the house <sup>to</sup> which  
<sup>11</sup> he is entering<sup>o</sup>. And you will be declaring to the householder of the house, saying, 'The Teacher is saying to you, "Where is My caravansary where<sup>e</sup> I may be eating  
<sup>12</sup> the passover with My disciples?"' And that man will be showing you a large upper room with places <sup>o</sup>spread<sup>o</sup>.  
<sup>13</sup> There make ready." Now, coming away, they found it according as He had declared to them. And they make ready the passover.

<sup>14</sup> And when the hour <sup>b</sup>came<sup>o</sup>, He leans back at table, and  
<sup>15</sup> the twelve apostles <sup>to</sup>with Him. And He said to<sup>d</sup> them, "With yearning I yearn to be eating this passover with  
<sup>16</sup> you before My suffering. For I am saying to you that under no circumstances may I be eating<sup>o</sup> of it till <sup>w</sup>it may  
<sup>17</sup> be fulfilled in the kingdom of God." And, receiving<sup>o</sup> the cup, giving thanks, He said, "Take this and divide  
<sup>18</sup> it <sup>to</sup>among yourselves. For I am saying to you that under no circumstances may I be drinking, from now on, of  
<sup>19</sup> the product of the grapevine till <sup>w</sup>the kingdom of God may be coming." And, taking bread, giving thanks, He  
<sup>20</sup> breaks it and gives to them, saying, "Take. This is My body, given<sup>o</sup> for your sakes. This do <sup>to</sup>for a recollection  
 of Me." Similarly, the cup also, after the dinner, saying, "This cup is the new covenant in My blood, which is

<sup>21</sup> 'shed° for your sakes. Moreover, 'lo! the hand of him  
<sup>22</sup> 'who is giving Me up is with Me on the table, seeing that  
 the Son of 'Mankind is indeed going°, according as it 'has  
 been specified°. However, woe to that °man through  
 whom He is being given° up!"

<sup>23</sup> And they', consequently, begin° to 'discuss °d among  
 themselves °which° of them it may be 'who is 'about to  
<sup>24</sup> 'commit this thing. Now there came° to be a rivalry also  
 among themselves as to °which of them is seeming to be  
 greatest.

<sup>25</sup> Now 'He said to them, "The kings of the nations are  
 lording it over them, and 'those exercising authority over  
<sup>26</sup> them are 'called° benefactors. Yet you are not thus, but  
 let the greatest among you 'become° as the youngest, and  
<sup>27</sup> he 'who is leading° as he 'who is serving. For °who is  
 greater, the one lying° back at table or the one serving?  
 Is it not the one lying° back? Yet I am in your midst as  
 the One Who is serving.

<sup>28</sup> "Now you' are 'those who 'have continued with Me in  
<sup>29</sup> My 'trials. And I' am covenanting° a covenant with you,  
 according as My 'Father covenanted° a kingdom to Me,  
<sup>30</sup> that you may be eating and drinking °n at My 'table in My  
 'kingdom. And you will be 'seated° on thrones, judging  
 the twelve tribes of Israel."

<sup>31</sup> Now the Lord said, "Simon, Simon, 'lo! 'Satan claims°  
<sup>32</sup> you men, 'to sift you as 'grain. Yet I' besought concerning  
 you, that your 'faith may not be defaulting. And once  
<sup>33</sup> you' turn back, establish your 'brethren." Now 'he said  
 to Him, "Lord, with Thee I am ready to 'go° °to jail as  
<sup>34</sup> well as °to death!" Yet 'He said, "I am saying to you,  
 Peter, under no circumstances will a cock be crowing  
 today till thrice you will be abjuring acquaintance with  
 Me."

<sup>35</sup> And He said to them, "When I dispatch you minus

- purse and beggar's bag and sandals, you did not want  
<sup>36</sup> anything?" Yet they say, "Nothing." Yet He said to them, "But now, he who has a purse let him pick it up, likewise a beggar's bag also; and he who has none, let  
<sup>37</sup> him sell his cloak and buy a sword. For I am saying to you that this which is written must be accomplished in Me: And with the lawless is He reckoned. For that also which concerns Me is having its consummation."  
<sup>38</sup> Now they say, "Lord, lo! here are two swords." Now He said to them, "It is enough."  
<sup>39</sup> And, coming out, He went, according to His custom, into the mount of Olives. Now the disciples also follow  
<sup>40</sup> Him. Now, coming to be <sup>on</sup> at the place, He said to them,  
<sup>41</sup> "Be praying not to be entering into trial." And He' is pulled away from them about a stone's throw, and, kneeling,  
<sup>42</sup> He prayed, saying, "Father, if it is Thy intention, carry aside this cup from Me. However, not My will,  
<sup>43</sup> but Thine, be done!" Now a messenger from heaven  
<sup>44</sup> was seen by Him, strengthening Him. And coming to be in a struggle, He prayed more earnestly, and His sweat became as if clots of blood descending on the earth.  
<sup>45</sup> And, rising from prayer, coming to <sup>d</sup> the disciples, He  
<sup>46</sup> found them reposing from sorrow. And He said to them, "Why are you drowsing? Rise, pray, lest you may be entering into trial."  
<sup>47</sup> At His still speaking, lo! a throng, and he who is termed Judas, one of the twelve, came before them, and  
<sup>48</sup> he draws near Jesus to kiss Him. Now Jesus said to him, "Judas, with a kiss are you giving up the Son of Man-kind?"  
<sup>49</sup> Now those about Him, perceiving what will be, say to Him, "Lord, shall we be smiting with a sword?"  
<sup>50</sup> And a certain one of them smites the slave of the chief  
<sup>51</sup> priest and amputates his right ear. Now answering,

Jesus said, "Give 'leave, till this—" And 'touching<sup>o</sup> the ear, He heals<sup>o</sup> him.

52 Now Jesus said to<sup>d</sup> the chief priests and officers of the sanctuary and elders who 'came<sup>o</sup> along <sup>on</sup>after Him, "As <sup>on</sup>after a robber do you come out with swords and cudgels?

53 At My being <sup>ac</sup> daily with you in the sanctuary, you do not stretch out your 'hands <sup>on</sup>for Me, but this is your 'hour

54 and the jurisdiction of 'darkness." Now apprehending Him, they led Him; \* they led Him <sup>to</sup> into the house of the chief priest.

55 Now Peter followed afar off. Now at their 'kindling a fire in the middle of the courtyard and 'being seated<sup>o</sup>

56 together, Peter sat<sup>o</sup> in their midst. Now a <sup>a</sup>certain maid, perceiving him sitting<sup>o</sup> toward the light, and 'looking intently at him, said, "This man also was <sup>to</sup>with him!"

57 Yet 'he denies<sup>o</sup>, saying, "I am not <sup>o</sup>acquainted with Him, woman!" And after a bit, a different one, perceiving him,

58 averred, "You' also are <sup>o</sup>of them!" Yet Peter averred,

59 "<sup>h</sup>Man, I am not!" And after an 'interval of about one hour <sup>a</sup>some other one stoutly insisted,<sup>o</sup> saying, "<sup>on</sup>Of a

60 truth, this man also was with him, for he is a Galilean also." Yet Peter said, "<sup>h</sup>Man, I am not <sup>o</sup>aware what you are saying." And instantly, at his still speaking, a cock crows.

61 And being turned, the Lord looks at Peter, and Peter is reminded of the declaration of the Lord, as He said to him, <sup>t</sup>"Ere a cock crows today, you will be renouncing

62 Me thrice." And coming <sup>o</sup> outside, Peter laments bitterly.

63 And the men 'who are pressing Jesus, scoffed at Him,

64 lashing Him. And 'putting a covering about Him, they beat His 'face and inquired of Him, saying, "Prophecy!

65 "Who is it 'that hits you?" And many different things they said <sup>to</sup>against Him, blaspheming.

66 And as it became<sup>o</sup> day, the eldership of the people was

gathered, both chief priests and scribes, and they led Him  
67 away into their 'Sanhedrin, saying, "If you' are the Christ,  
tell us." Yet He said to them, "If I should 'tell you, under  
68 no circumstances would you be believing. Yet if I should  
ever be asking also, under no circumstances would you  
69 be answering or releasing Me. Yet from 'now on the Son  
of 'Mankind shall be sitting<sup>o</sup> 'at the 'right hand of the  
70 power of 'God." Now they all say, "You', then, are the  
Son of 'God?" Yet 'He averred to<sup>d</sup> them, "You' are saying  
71 that I' am!" Now 'they said, "aWhat need 'have we still  
of testimony? For we <sup>s</sup>ourselves hear from his 'mouth!"

**23** And 'rising, the entire multitude of them led Him <sup>on</sup> to  
2 'Pilate. Now they begin<sup>o</sup> to 'accuse Him, saying, "This  
man we found perverting our 'nation and forbidding to  
be giving taxes to Caesar, and saying himself to be Christ,  
3 a king." Now 'Pilate inquires of Him, saying, "You' are  
the king of the Jews?" Now He, 'answering him, averred,  
"You' are saying so!"

4 Now 'Pilate said to<sup>d</sup> the chief priests and the throngs,  
5 "Not one fault am I finding in this <sup>h</sup>man." Yet 'they  
were insistent, saying that "He is exciting the people,  
teaching down the whole of 'Judea, 'beginning<sup>o</sup> 'even  
6 from 'Galilee as far as here." Now Pilate, 'hearing "Gali-  
7 lee," inquires if the <sup>h</sup>man is a Galilean. And realizing  
that He is out of the jurisdiction of Herod, he sends Him  
up to<sup>d</sup> 'Herod, he also being in Jerusalem in these 'days.

8 Now 'Herod, perceiving 'Jesus, was overjoyed, for he  
was <sup>o</sup>for a considerable 'time wanting to become 'ac-  
quainted with Him, because of 'hearing much concerning  
Him. And he expected to be perceiving <sup>a</sup>some sign occur-  
9 ring<sup>o</sup> by Him. Now he inquired of Him 'with ample  
10 words, yet He' answers<sup>o</sup> him nothing. Now the chief  
priests and the scribes <sup>o</sup>stood strenuously accusing Him.  
11 Now, 'scorning Him and 'scoffing at Him, 'Herod, to-

gether with his 'troops, clothing Him in splendid attire, sends Him back to 'Pilate.

12 Now both 'Herod and 'Pilate became° friends with one another 'on 'that same day, for before this they 'were inherently 'at enmity <sup>td</sup>between themselves.

13 Now Pilate, 'calling° together the chief priests and the chiefs and the people, said to<sup>d</sup> them, "You 'bring to me this 'man as one who is turning away the people, and 'lo°! I', 'examining him in your sight, found in this 'man 15 not one fault of which you are accusing<sup>ag</sup> him. <sup>bt</sup>Nay, neither Herod, for he sends him back to<sup>d</sup> us, and 'lo°! 16 nothing deserving of death is °committed° by him. 'Disciplining him then, I will 'release him."

17 Now of necessity he had to 'release one for them <sup>ac</sup>at 18 the festival. Yet they cried out, all as one multitude, saying, "Away with this one! Yet release for us 'Bar-Abbas" 19 —who<sup>a</sup> was, because of a °certain insurrection occurring° 20 in the city, and a murder, 'cast into 'jail. Now again 21 'Pilate shouts to them, willing to release 'Jesus. Yet they retorted, saying, "Crucify°, 'crucify° him!"

22 Now for the third time 'he said to<sup>d</sup> them, "<sup>for a</sup>What evil does this man? Not one cause of death did I find in him. 23 'Disciplining him then, I will 'release him." Yet 'they importuned° with loud voices, requesting° that He be crucified. And their 'voices and the chief priests' prevailed. 24 Now 'Pilate adjudges that it 'occur° as they 'request. 25 Now he releases him 'who because of insurrection and murder 'had been cast° into 'jail, whom they requested°. Yet Jesus he °gives up to their 'will.

26 And as they led Him away, getting hold° of a °certain Simon, a Cyrenian, coming° from the field, they °place 27 the cross on him to 'carry behind 'Jesus. Now there followed Him a vast multitude of the people and of 28 women who grieved° and wailed over Him. Now being

turned toward them, Jesus said, "Daughters of Jerusalem! Do not 'lament <sup>on</sup>over Me! However, <sup>on</sup>over yourselves  
<sup>29</sup> 'lament, and <sup>on</sup>over your 'children, 'for 'lo<sup>o</sup>! coming<sup>o</sup> are days in which they will be declaring, 'Happy are the barren, and the wombs which bear not, and the breasts  
<sup>30</sup> which do not nourish!' Then shall they 'begin<sup>o</sup> to 'say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'  
<sup>31</sup> 'For if they are doing these things in the wet wood, "what may be occurring<sup>o</sup> in the withered?"

<sup>32</sup> Now two <sup>d</sup>others also, malefactors, were led<sup>o</sup> to be  
<sup>33</sup> despatched together with Him. And when they came away <sup>on</sup>to the place 'called<sup>o</sup> "Skull," there they crucify Him, and the malefactors, <sup>w</sup>one, indeed, <sup>o</sup>at the right, yet the <sup>w</sup>other <sup>o</sup>at the left.

<sup>34</sup> Now Jesus said, "Father, forgive them, for they are not 'aware "what they are doing." Now dividing<sup>o</sup> His  
<sup>35</sup> 'garments, they cast the lot. And the people had stood, beholding. Now the chiefs also <sup>tw</sup>with them scouted, saying, "Others he saves! Let him save himself, if this is the Christ of 'God, the Chosen One!"

<sup>36</sup> Yet the soldiers also scoff at Him, approaching<sup>o</sup>, bringing to Him vinegar, and saying, "If you' are the king of  
<sup>37</sup> the Jews, save yourself!" Now there was an inscription also, 'inscribed<sup>o</sup> <sup>on</sup>over Him, in letters of Greek and Roman and Hebrew, "The King of the Jews is this."

<sup>39</sup> Now one of the 'hanged malefactors blasphemed Him, saying, "Are not you' the Christ? Save yourself and us!"  
<sup>40</sup> Yet answering, the <sup>d</sup>other one, rebuking him, averred, "Yet you' are not fearing<sup>o</sup> 'God, seeing that you are in  
<sup>41</sup> the same judgment! And we, indeed, justly, for we are getting back the deserts of what we commit, yet this One  
<sup>42</sup> commits nothing amiss." And he said to Jesus, "Be 'reminded of me, Lord, whenever Thou mayest be coming in Thy kingdom."



<sup>43</sup> And 'Jesus said to him, "Verily, to you am I saying today, with Me shall you be in 'paradise."

<sup>44</sup> And it was already about the sixth hour, and darkness

<sup>45</sup> 'came<sup>o</sup> <sup>on</sup> over the whole land till the ninth hour, at the defaulting of the sun. Now rent is the curtain of the

<sup>46</sup> temple in the middle. And 'shouting with a loud voice, 'Jesus said, "Father, into Thy hands am I committing<sup>o</sup> My 'spirit." Now, saying this, He expires.

<sup>47</sup> Now the centurion, perceiving 'what is occurring<sup>o</sup>, glorified 'God, saying that, "Really, this 'Man was just!"

<sup>48</sup> And all the throngs which 'came along together <sup>on</sup>to 'behold this, 'beholding the 'occurrences<sup>o</sup>, beating 'their

<sup>49</sup> chests, returned. Now all 'those known to Him, and the women 'who 'follow with Him from 'Galilee, 'stood 'afar off, seeing these things.

<sup>50</sup> And 'lo<sup>o</sup>! a man named Joseph, belonging to the coun-

<sup>51</sup> selors, and a good man and just (he' has not 'concurring<sup>o</sup> in their 'counsel and 'what they had committed), from Arimathea, a city of the Jews, and who also 'himself

<sup>52</sup> anticipated<sup>o</sup> the kingdom of 'God—this man, approaching 'Pilate, requests<sup>o</sup> the body of 'Jesus.

<sup>53</sup> And, taking it down, he folds it up in a linen wrapper, and he 'places Him in a rock-hewn tomb, where no<sup>t</sup> one <sup>nt</sup> was lying<sup>o</sup> as yet.

<sup>54</sup> And it was the day of preparation, and a sabbath lighted

<sup>55</sup> up. Now 'following after, the women who<sup>a</sup> were 'come together out of 'Galilee with Him, gaze<sup>o</sup> at the tomb, and

<sup>56</sup> how His 'body was placed. Now, 'returning, they make ready spices and attars. And on the sabbath, indeed, they are quiet, according to the precept.

**24** Now in the early depths of 'one of the sabbaths, they, and 'certain others together with them, came <sup>on</sup>to the

<sup>2</sup> tomb, bringing the spices which they make ready. Now

<sup>3</sup> they found the stone 'rolled<sup>o</sup> away from the tomb. Now,

entering also, they found not the body of the Lord Jesus.

- 4 And it occurred°, 'at their 'being perplexed° concerning this, + 'lo°! two men stand by them in flashing attire.  
5 Now at their becoming° affrighted and inclining 'their faces <sup>to</sup>to the earth, they say to<sup>d</sup> them, "“Why are you  
6 seeking the living with the dead? He is not here, but was roused. Be 'reminded how He speaks to you, being  
7 still in 'Galilee, saying that ‘The Son of 'Mankind 'must be given up into the hands of <sup>h</sup>men, sinners, and be  
8 crucified, and the third day rise.’” And they are reminded of His 'declarations.

- 9 And, <sup>~</sup>returning from the tomb, they report all these  
10 things to the eleven and to all the rest. Now there were the Magdalene Mary and Joanna and Mary 'of James and the rest together with them, who told these things to<sup>d</sup> the  
11 apostles. And these 'declarations appear in their sight as if nonsense, and they disbelieved them.

- 12 Yet 'Peter, <sup>~</sup>rising, ran <sup>on</sup>to the tomb, and <sup>~</sup>peering in, is observing the swathings only. And he came away marveling to<sup>d</sup> himself at 'that which 'has occurred.

- 13 And 'lo°! two° of them in the same day were going° into a village which is named Emmaus, sixty stadia 'away  
14 from Jerusalem. And they' conversed <sup>td</sup>with one another concerning all of these things 'which 'have befallen. And it occurred°, in their 'conversation and 'discussion, Jesus  
15 <sup>°</sup>Himself also, <sup>~</sup>drawing near, went° together with them.  
16 Yet their 'eyes were held° 'so as not to recognize Him.

- 17 Now He said to<sup>d</sup> them, ““What 'words are these which you are bandying one <sup>td</sup>with another while walking?” And they stood with a sad countenance.

- 18 Now, answering, the one named Cleopas said to<sup>d</sup> Him, “You’ are sojourning alone in Jerusalem and did not know 'what things are occurring° in her in these 'days?”

- 19 And He said to them, “Which?”

Now they say to Him, "Those concerning Jesus the Nazarean, a Man Who came<sup>o</sup> to be a Prophet, powerful in work and in word, in front of God and the entire  
 20 people, so that both our chief priests and chiefs <sup>o</sup>give Him up <sup>to</sup>to the judgment of death, and they crucify Him.  
 21 Yet we expected that He is the One about to be redeeming<sup>o</sup> Israel. But surely, together with all these things also, it is leading in this third day since these things  
 22 occurred<sup>o</sup>. But some also<sup>o</sup> of our women amaze us.  
 23 Coming<sup>o</sup> to be <sup>on</sup>at the tomb early and not finding His body, they came saying that they have seen an apparition  
 24 of messengers also, who say that He is living. And some of those <sup>to</sup>with us came away <sup>on</sup>to the tomb, and they found it thus, according as the women also said, yet Him they did not perceive."

25 And He said to<sup>d</sup> them, "O foolish and tardy of heart  
 26 to be believing on all which the prophets speak! Must not the Christ be suffering these things, and be entering  
 27 into His glory?" And, beginning<sup>o</sup> from Moses and from all the prophets, He interprets to them, in all the scriptures, that which concerns Himself.

28 And they draw near <sup>to</sup>to the village where they went<sup>o</sup>,  
 29 and He does<sup>o</sup> as though He were going<sup>o</sup> further. And they urge<sup>o</sup> Him, saying, "Remain with us, <sup>for</sup>for it is toward dusk and the day has already declined." And He entered  
 30 to remain together with them. And it occurred<sup>o</sup>, at His reclining at table with them, taking the bread, He blesses  
 31 it, and, breaking, He handed it to them. Now their eyes were opened up, and they recognize Him. And He became<sup>o</sup> unapparent to them.

32 And they say to<sup>d</sup> one another, "Was not our heart burning<sup>o</sup> in us as He spoke to us on the road and as He  
 33 opened up to us the scriptures?" And rising in the same hour, they return <sup>to</sup>to Jerusalem and found the eleven

34 °convened° together and 'those <sup>to</sup>with them, who 'said that  
 "Really roused was the Lord, and was seen by 'Simon!"

35 And they' unfolded° the events 'on the road, and how He  
 is known to them in the breaking of the bread.

36 Now at their speaking these things, 'Jesus °Himself  
 stood in their midst and is saying to them, "Peace to you!"

37 Yet, being dismayed and becoming° affrighted, they sup-

38 posed they are beholding a spirit. And He said to them,  
 "aWhy are you °disturbed°? And wherefore are reason-

39 ings coming up in your 'hearts? 'Perceive My 'hands and  
 My 'feet, that it is I' °Myself. Handle Me and 'perceive,

'for a spirit 'has not flesh and bones according as you  
 40 'behold Me having." And saying this, He exhibits to them

41 His 'hands and 'feet. Now, at their still disbelieving from  
 'joy, and marveling, He said to them, "Have you any

42 food in this place?" Now 'they °hand Him part of a  
 43 broiled fish, and, taking it, He ate °before them.

44 Now He said to<sup>d</sup> them, "These are My 'words, which I  
 speak to<sup>d</sup> you, still being <sup>to</sup>with you, 'for all 'must be

fulfilled that is °written° in the law of Moses and the  
 45 prophets and psalms concerning Me." Then He opens up

46 their 'mind 'to understand the scriptures, and said to them  
 that "Thus it is °written°, and thus 'must the Christ be

suffering and rise °from among the dead the third day,  
 47 and there is to be heralded °in His 'name repentance

°for the pardon of sins, °to all the nations, 'beginning°  
 48 from Jerusalem. Now you' shall be witnesses of these

49 things. And 'lo! I' am delegating the promise of My  
 'Father on you. Now you' be seated in the city of Jeru-

salem till<sup>w</sup> you should be putting° on power °from on  
 high."

50 Now He led them out as far as to<sup>d</sup> Bethany, and,  
 51 'lifting up His 'hands, He blesses them. And it occurred°

'as He is 'blessing them, He put an interval 'between

Himself and them, and He was carried<sup>o</sup> up into 'heaven.  
<sup>52</sup> And they', ¯worshipping Him, return <sup>to</sup>to Jerusalem with  
<sup>53</sup> great joy. And they were continually in the sanctuary,  
praising and blessing 'God. Amen!

## JOHN'S ACCOUNT

In the beginning was the word, and the word was toward  
2 'God, and God was the word. This was in the beginning  
3 toward 'God. All came<sup>o</sup> into being through it, and apart  
from it not <sup>v</sup>even one thing came<sup>o</sup> into being which has  
4 come into being. In it was life, and the life was the light  
5 of <sup>h</sup>men. And the light is appearing in the darkness, and  
the darkness grasped it not.

6 There came<sup>o</sup> to be a <sup>h</sup>man, <sup>o</sup>commissioned<sup>o</sup> <sup>v</sup>by God.  
7 His name was John. This one came <sup>io</sup>for a testimony,  
that he should be testifying concerning the light, that all  
8 should be believing through it. Not 'he' was the light,  
but he came that he should be testifying concerning the  
9 light. It was the true 'light—which is enlightening every  
<sup>h</sup>man—coming<sup>o</sup> into the world.

10 In the world He was, and the world came<sup>o</sup> into being  
11 through Him, and the world knew Him not. <sup>io</sup>To His  
'own He came, and 'those who are His own accepted Him  
12 not. Yet whoever obtained Him, to them He <sup>o</sup>gives the  
right to 'become<sup>o</sup> children of God, to 'those who are be-  
13 lieving <sup>io</sup>in His 'name, who were begotten, not <sup>o</sup>of bloods,  
neither <sup>o</sup>of the will of the flesh, neither <sup>o</sup>of the will of a  
man, but <sup>o</sup>of God.

14 And the Word became<sup>o</sup> flesh and tabernacles among  
us, and we gaze<sup>o</sup> at His 'glory, a glory as of an only-  
begotten <sup>v</sup>from the Father, full of grace and truth.

15 John is testifying concerning Him and has cried, saying,  
"This was He of Whom I said, 'He 'Who is coming<sup>o</sup>

after me, has come to be in front of me,' <sup>t</sup>for He was first,  
 16 before me," <sup>t</sup>for <sup>o</sup> of 'that which fills Him we' all obtained,  
 17 and grace <sup>ad</sup>for grace. <sup>t</sup>For the law through Moses was  
 18 given; 'grace and 'truth <sup>b</sup>came<sup>o</sup> through Jesus Christ. God  
 no<sup>t</sup> one has ever seen. The only-begotten God, 'Who 'is  
<sup>to</sup>in the bosom of the Father, <sup>t</sup>He' unfolds<sup>o</sup> Him.

19 And this is the testimony of 'John when the Jews<sup>o</sup> of  
 Jerusalem dispatch to<sup>d</sup> him priests and Levites that they  
 20 should be inquiring of him, "<sup>a</sup>Who are you'?" And he  
 avows and denies<sup>o</sup> not and avows that "I' am not the  
 21 Christ." And they ask him again, "<sup>a</sup>What are you, then?  
 Are you Elijah?" And he is saying, "I am not." "Are  
 22 you' the Prophet?" And he answered, "No<sup>t</sup>." They said,  
 then, to him, "<sup>a</sup>Who are you?—that we may be giving an  
 answer to 'those who send us. <sup>a</sup>What are you saying  
 23 concerning yourself?" He averred, "I am 'the voice of  
 one imploring, "In the wilderness straighten the road of  
 the Lord!"' according as said Isaiah the prophet."

24 And 'those who 'have been dispatched<sup>o</sup> were<sup>o</sup> of the  
 25 Pharisees. And they ask him and said to him, "<sup>a</sup>Why,  
 then, are you baptizing, if you' are not the Christ, neither  
 26 Elijah, nor the Prophet?" 'John answered them, saying,  
 "I' am baptizing in water. Now in the midst of you One  
 27 <sup>o</sup>stood of Whom you' are not <sup>o</sup>aware. He it is 'Who,  
 coming<sup>o</sup> after me, has come to be in front of me, of Whom  
 I' am not worthy that I should be loosing the thong of  
 28 His 'sandal." These things occurred<sup>o</sup> in Bethany, the  
 other side of the Jordan river, where<sup>e</sup> 'John was, baptizing.  
 29 On the morrow he is observing 'Jesus coming<sup>o</sup> toward  
 him, and is saying, "Lo! the Lamb of 'God 'Which is  
 30 taking away the sin of the world! This is He concerning  
 Whom I' said, 'After me is coming<sup>o</sup> a Man Who has come  
 31 to be in front of me,' <sup>t</sup>for He was First, before me. And  
 I' was not <sup>o</sup>aware of Him. But that He may be 'mani-

festes to 'Israel, therefore came I', baptizing in water."

32 And John testifies, saying that "I have gazed<sup>o</sup> upon the  
spirit, descending as a dove out of 'heaven, and it remains  
33 on Him. And I' was not <sup>a</sup>aware of Him, but He 'Who  
sends me to be baptizing in 'water, That One said to me,  
'On Whomever you may be perceiving the spirit descend-  
ing and remaining on Him, This is He 'Who is baptizing  
34 in holy spirit.' And I' have seen and have testified that  
This One is the Son of 'God."

35 On the morrow John again <sup>a</sup>stood, and two<sup>o</sup> of his  
36 'disciples. And, <sup>a</sup>looking at Jesus walking, he is saying,  
37 "Lo! the Lamb of 'God!" And the two disciples hear  
him speaking, and they follow Jesus.

38 Now Jesus, being turned and <sup>a</sup>gazing<sup>o</sup> at them follow-  
ing, is saying to them, "'What are you seeking?" Yet  
'they said to Him, "Rabbi" (which, being construed<sup>o</sup>, is  
39 <sup>a</sup>termed<sup>o</sup> "Teacher"), "where art Thou remaining?" He  
is saying to them, "Come<sup>o</sup> and <sup>b</sup>see." They came, then,  
and perceived where He is remaining, and they remain  
<sup>b</sup>with Him that 'day. It was about the tenth hour.

40 Now Andrew, the brother of Simon Peter, was one<sup>o</sup> of  
41 the two 'who hear <sup>b</sup>from John and follow Him. This one  
first is finding his 'own 'brother, Simon, and is saying to  
him, "We have found the Messiah!" (which is, being  
42 construed<sup>o</sup>, "Christ"). And he led him to<sup>d</sup> Jesus. <sup>a</sup>Look-  
ing at him, Jesus said, "You' are Simon, the son of John.  
You' shall be <sup>a</sup>called Cephas" (which is being translated<sup>o</sup>  
"Peter").

43 On the morrow He wants to <sup>a</sup>come away into 'Galilee,  
and He is finding Philip. And Jesus is saying to him,  
44 "Follow Me." Now Philip was from Bethsaida,<sup>o</sup> the city  
45 of Andrew and Peter. Philip is finding 'Nathanael and  
is saying to him, "Him of Whom Moses writes in the law  
and the prophets, have we found—Jesus, a son of Joseph,



46 'from Nazareth." And Nathanael said to him, "Can<sup>o</sup> anything good be out of Nazareth?" Philip is saying to him, "Come<sup>o</sup> and <sup>p</sup>see!"

47 Jesus perceived Nathanael coming<sup>o</sup> toward Him, and is saying concerning him, "Lo! truly an Israelite in whom  
48 there is no<sup>t</sup> guile!" Nathanael is saying to Him, "Whence do you 'know me?" Jesus answered and said to him, "Before Philip 'summons you, when you 'are under the fig  
49 tree, I perceived you." Nathanael answered and is saying to Him, "Rabbi, Thou' art the Son of 'God! Thou' art the  
50 King of 'Israel!" Jesus answered and said to him, "Seeing that I said to you that 'I perceived you underneath the fig tree,' are you believing? Greater things than these should  
51 you be seeing<sup>o</sup>!" And He is saying to him, "Verily, verily, I am saying to <sup>e</sup>you, henceforth you shall be seeing<sup>o</sup> heaven' opened up and the messengers of 'God ascending and descending on the Son of 'Mankind."

2 And on the third 'day a wedding occurred<sup>o</sup> in Cana of  
2 'Galilee, and the mother of Jesus was there. Now Jesus  
3 also was called <sup>io</sup>to the wedding, and His 'disciples. And, at their 'being in want of wine, the mother of Jesus is  
4 saying to<sup>d</sup> Him, "They 'have no<sup>t</sup> wine." And Jesus is saying to her, "<sup>a</sup>What is it to Me and to thee, woman!  
5 Not as yet is My 'hour arriving." His 'mother is saying to the servants, "Anything which He should be saying to you, do."

6 Now there were six stone water pots lying<sup>o</sup> there, in accord with the cleansing of the Jews, containing two or  
7 three firkins apiece. And Jesus is saying to them, "Brim-fill the water pots with water." And up to the brim they  
8 fill them. And He is saying to them, "Draw now and 'bring to the chief of the dining room." Now they <sup>-</sup>bring it.

9 Now as the chief of the dining room tastes<sup>o</sup> the water

'become<sup>o</sup> wine, and was not <sup>o</sup>aware whence it is—yet the servants 'who 'have drawn the water were <sup>o</sup>aware—the chief of the dining room is summoning the bridegroom  
<sup>10</sup> and is saying to him, “Every <sup>h</sup>man is placing the ideal wine first, and whenever they should be made 'drunk, then the inferior. Yet you' have kept the ideal wine hitherto.”

<sup>11</sup> This 'beginning of the signs 'Jesus does in Cana of 'Galilee, and manifests His 'glory, and His 'disciples believe <sup>o</sup>in Him.

<sup>12</sup> After this He descended into Capernaum, He and His 'mother and His 'brothers and 'disciples, and there they remain not many days.

<sup>13</sup> And near was the Passover of the Jews, and 'Jesus went  
<sup>14</sup> up into Jerusalem. And He found in the sanctuary 'those selling oxen and sheep and doves, and the money changers  
<sup>15</sup> sitting<sup>o</sup>. And, 'making a whip out of ropes, He casts all<sup>o</sup> out of the sanctuary, both the sheep and the oxen, and He pours out the change of the brokers and overturns the  
<sup>16</sup> tables. And to 'those selling 'doves He said, “Take these away hence, and do not be making My 'Father's 'house a  
<sup>17</sup> house for a merchant's store.” Now His 'disciples are reminded that it is <sup>o</sup>written<sup>o</sup>: “The zeal of Thy 'house will be devouring<sup>o</sup> Me.”

<sup>18</sup> The Jews, then, answered and said to Him, “<sup>a</sup>What sign are you showing us, seeing that you are doing these  
<sup>19</sup> things?” 'Jesus answered and said to them, “Raze this  
<sup>20</sup> temple, and in three days I will 'raise it up.” The Jews, then, said, “In forty and six years was this 'temple built,  
<sup>21</sup> and you' will be raising it up in three days!” Yet 'He'  
<sup>22</sup> said it concerning the temple of His 'body. When, then, He was roused <sup>o</sup>from among the dead, His 'disciples are reminded that He said this, and they believe the scripture and the word which 'Jesus said.

23 Now as He was in 'Jerusalem <sup>i</sup>at the Passover in the festival, many believe <sup>to</sup>in His 'name, beholding His 'signs  
 24 which He did. Yet 'Jesus <sup>s</sup>Himself did not entrust Him-  
 25 self to them, because of His 'knowing all men, <sup>+</sup>for He had no<sup>t</sup> need that anyone should be testifying concerning 'mankind, for He' knew <sup>a</sup>what was in 'mankind.

3 Now there was a <sup>h</sup>man<sup>o</sup> of the Pharisees, Nicodemus  
 2 his name, a chief of the Jews. This one came to<sup>d</sup> Him by night and said to Him, "Rabbi, we are <sup>o</sup>aware that Thou art a Teacher <sup>o</sup>come from God, for no<sup>t</sup> one 'can<sup>o</sup> be doing these 'signs which Thou' art doing, if 'God should not be with Him."

3 'Jesus answered and said to him, "Verily, verily, I am saying to you, If anyone should not be 'begotten anew,  
 4 he 'can<sup>o</sup> not 'perceive the kingdom of 'God." 'Nicodemus is saying to<sup>d</sup> Him, "How 'can<sup>o</sup> a <sup>h</sup>man, being a veteran, be begotten? He 'can<sup>o</sup> not be entering into the womb of  
 5 his 'mother a second time and be begotten!" 'Jesus answered, "Verily, verily, I am saying to you, If anyone should not be 'begotten<sup>o</sup> of water and of spirit, he 'can<sup>o</sup>  
 6 not be entering into the kingdom of 'God. 'That which is 'begotten<sup>o</sup> <sup>o</sup>by the flesh is flesh, and 'that which is  
 7 'begotten<sup>o</sup> <sup>o</sup>by the spirit is spirit. You should not be marveling that I said to you, <sup>s</sup>"You 'must be begotten  
 8 anew.' The blast is blowing where<sup>o</sup> it 'wills, and the sound of it you are hearing, but you are not <sup>o</sup>aware whence it is coming<sup>o</sup> and where it is going. Thus is everyone 'who is 'begotten<sup>o</sup> <sup>o</sup>by the water and the spirit."

9 Nicodemus answered and said to Him, "How 'can<sup>o</sup>  
 10 these things 'be<sup>o</sup>?" 'Jesus answered and said to him, "You' are a 'teacher of 'Israel, and these things you do  
 11 not 'know? Verily, verily, I am saying to you that of that which we have perceived are we speaking, and to that which we have seen are we testifying, and our 'testi-

<sup>12</sup> many <sup>°</sup>you are not getting. If I told you of the terrestrial and you are not believing, how shall you be believing if I should be telling you of the celestial?"

<sup>13</sup> And no<sup>t</sup> one has ascended into 'heaven except He 'Who descends out of 'heaven, the Son of 'Mankind 'Who 'is in  
<sup>14</sup> 'heaven. And, according as Moses exalts the serpent in the wilderness, thus 'must the Son of 'Mankind be exalted,  
<sup>15</sup> that everyone 'believing on Him should not be perishing<sup>°</sup>,  
<sup>16</sup> but may be having life eonian. For thus 'God loves the world, so that He <sup>°</sup>gives His 'only-begotten 'Son, that everyone 'who is believing <sup>to</sup>in Him should not be perishing<sup>°</sup>, but may be having life eonian.

<sup>17</sup> For 'God does not dispatch His 'Son into the world that He should be judging the world, but that the world may  
<sup>18</sup> be 'saved through Him. He 'who is believing <sup>to</sup>in Him is not being judged<sup>°</sup>; yet he 'who is not believing has been judged<sup>°</sup> already, <sup>t</sup>for he has not believed <sup>to</sup>in the name of the only-begotten Son of 'God.

<sup>19</sup> Now this is the judging: that the light has come into the world, and <sup>h</sup>men love the darkness rather than the  
<sup>20</sup> light, for their 'acts were wicked. For everyone 'who is committing bad things is hating the light and is not  
<sup>21</sup> coming<sup>°</sup> to<sup>d</sup> the light, lest his 'acts may be 'exposed. Now he 'who is doing the truth is coming<sup>°</sup> to<sup>d</sup> the light that his 'acts may be made 'manifest, <sup>t</sup>for they 'have been wrought<sup>°</sup> in God.

<sup>22</sup> After these things came 'Jesus and His 'disciples into the land of Judea. And there He tarried with them and  
<sup>23</sup> baptized. Now 'John also was baptizing in Enon near 'Salim, <sup>t</sup>for there was much <sup>°</sup>water there, and they came<sup>°</sup>  
<sup>24</sup> along and were baptized<sup>°</sup>, for not as yet was 'John <sup>°</sup>cast<sup>°</sup> into 'jail.

<sup>25</sup> There occurred<sup>°</sup>, then, a questioning <sup>°</sup>of the disciples 'of  
<sup>26</sup> John with a Jew concerning cleansing. And they came

to<sup>d</sup> John and said to him, "Rabbi, He Who was with you on the other side of the Jordan, to Whom you' have testified, 'lo! this One is baptizing and all are coming<sup>o</sup> to<sup>d</sup> Him."

<sup>27</sup> John answered and said, "A <sup>h</sup>man 'can<sup>o</sup> not 'get <sup>u</sup>'anything if it should not be <sup>o</sup>'given<sup>o</sup> him out of 'heaven. You' <sup>s</sup>'yourselves are testifying to me that I said, 'Not I' am the Christ,' but that "Dispatched<sup>o</sup> am I in front of 'Him.'

<sup>29</sup> He 'Who 'has the bride is the Bridegroom. Yet the friend of the Bridegroom, 'who <sup>o</sup>'stands and is hearing Him, is rejoicing with joy because of the Bridegroom's 'voice.  
<sup>30</sup> This, 'my 'joy, then, has been fulfilled<sup>o</sup>. 'He 'must be growing, yet mine it is to be 'inferior<sup>o</sup>.

<sup>31</sup> "He 'Who from above is coming is over all. He 'who 'is<sup>o</sup> of the earth is<sup>o</sup> of the earth and<sup>o</sup> of the earth is speaking; He 'Who is coming<sup>o</sup> out of 'heaven is over all.  
<sup>32</sup> What He has seen and hears, this He is testifying, and  
<sup>33</sup> no' one is getting His 'testimony. He 'who is getting His  
<sup>34</sup> 'testimony sets his seal that 'God is true. For He Whom 'God commissions is speaking 'God's 'declarations, for 'God is not giving the spirit <sup>o</sup>'by measure.

<sup>35</sup> "The Father is loving the Son and has given all into  
<sup>36</sup> His 'hand. He 'who is believing <sup>io</sup>'in the Son 'has life conian, yet he 'who is 'stubborn as to the Son shall not be seeing<sup>o</sup> life, but the indignation of 'God is remaining on him."

**4** As, then, the Lord knew that the Pharisees hear that Jesus is making and baptizing more disciples than John (though, to be sure, Jesus <sup>s</sup>'Himself did not baptize, but  
<sup>3</sup> His 'disciples), He <sup>o</sup>'leaves 'Judea and came away again into 'Galilee.

<sup>4</sup> Now He 'must 'pass<sup>o</sup> through 'Samaria. <sup>5</sup> He is coming<sup>o</sup>, then, <sup>io</sup>to a city of 'Samaria, 'termed<sup>o</sup> Sychar, nigh the  
<sup>6</sup> freehold which Jacob <sup>o</sup>'gives his 'son 'Joseph. Now there

was a spring of 'Jacob's there. 'Jesus, then, °weary °with the journey, was seated° thus °n at the spring. It was about the sixth hour.

- 7 A °certain woman ° of 'Samaria is coming° to draw  
 8 water. 'Jesus is saying to her, "Give Me a 'drink," for  
 9 His 'disciples had come away into the city that they  
 should be buying nourishment. The Samaritan 'woman,  
 then, is saying to Him, "How are you', being a Jew,  
 requesting a 'drink °b from me, being a Samaritan woman?"  
 10 (For Jews are not °b beholden° to Samaritans.) Jesus an-  
 swered and said to her, "If you were ° aware of the gratuity  
 of 'God, and ° Who it is ° Who is saying to you, 'Give Me  
 a 'drink,' you' would request Him, and He would ° give  
 11 you living water." The woman is saying to Him, "Lord,  
 you 'have not °b even a bucket, and the well is deep.  
 12 Whence, then, 'have you 'living 'water? Not greater are  
 you' than our 'father Jacob, who ° gives us the well, and  
 he ° himself drank out of it, and his 'sons, and 'what was  
 nourished by him?"  
 13 Jesus answered and said to her, "Everyone 'who is  
 14 drinking ° of this 'water will be thirsting again, yet who-  
 ever may be drinking ° of the water which I' shall be  
 giving him, shall under no circumstances be thirsting  
 ° for the eon, but the water which I' shall be giving him  
 will 'become° in him a spring of water, welling° up into  
 15 life conian." The woman is saying to ° Him, "Lord, 'give  
 me this 'water, that I may not be thirsting, nor yet coming°  
 'to this place to 'draw."  
 16 'Jesus is saying to her, "Go, summon your 'husband  
 17 and 'come 'to this place." The woman answered and  
 said to Him, "No' husband 'have I." 'Jesus is saying to  
 18 her, "Ideally said you that 'A husband I 'have not,' for  
 five husbands have you had, and now he whom you 'have  
 is not your husband. This you have declared truly."

<sup>19</sup> The woman is saying to Him, "Lord, I 'behold that  
<sup>20</sup> thou' art a prophet. Our 'fathers worship in this 'moun-  
 tain, and 'you' say that in Jerusalem is the place where<sup>e</sup>  
<sup>21</sup> one 'must 'worship." Jesus is saying to her, "'Believe Me,  
 woman, that, coming<sup>o</sup> is an hour when neither in this  
 'mountain nor in Jerusalem shall you be worshiping the  
<sup>22</sup> Father. You' are worshiping that of which you are not  
 'aware; we' are worshiping that of which we are 'aware,  
<sup>23</sup> 'for 'salvation is <sup>o</sup> of the Jews. But coming<sup>o</sup> is the hour,  
 and now is, when the true worshipers will be worshiping  
 the Father in spirit and truth, for the Father also is seek-  
<sup>24</sup> ing such to be 'worshiping Him. 'God is spirit, and  
 'those who are worshiping Him 'must be worshiping in  
 spirit and truth."

<sup>25</sup> The woman is saying to Him, "We are 'aware that  
 Messiah is coming<sup>o</sup>, 'Who is 'termed<sup>o</sup> 'Christ.' When-  
 ever 'He' should be coming, He will be informing us of  
<sup>26</sup> all things." Jesus is saying to her, "I' am He, 'Who am  
 speaking to you."

<sup>27</sup> And, <sup>on</sup>at this, His 'disciples came, and they marveled  
 that He spoke with a woman. Howbeit, no<sup>t</sup> one said to  
 Him, "<sup>a</sup>What art Thou seeking?" or "<sup>a</sup>What art Thou  
<sup>28</sup> speaking with her?" The woman, then, <sup>-</sup>leaves her  
 'water pot, and came away into the city, and is saying to  
<sup>29</sup> the <sup>h</sup>men, "Hither! 'Perceive a <sup>h</sup>Man Who told me all  
<sup>30</sup> whatever I do. Is not<sup>a</sup> this the Christ?" They, then, came  
 out <sup>o</sup> of the city and came<sup>o</sup> to<sup>d</sup> Him.

<sup>31</sup> Now in the meantime the disciples asked Him, saying,  
<sup>32</sup> "Rabbi, 'eat." Yet 'He said to them, "I' have food to  
<sup>33</sup> 'eat of which you' are not 'aware." The disciples, then,  
 said to<sup>d</sup> one another, "No <sup>a</sup>one <sup>-</sup>brings Him aught to  
<sup>34</sup> 'eat." Jesus is saying to them, "My food is that I should  
 be doing the will of Him 'Who sends Me, and should be  
 perfecting His 'work."

35 "Are you' not saying that, 'Still four months is it, and the harvest is coming<sup>o</sup>? 'Lo<sup>o</sup>! I am saying to you, Lift up your 'eyes and gaze<sup>o</sup> on the countrysides, 'for they are  
 36 white 'td for harvest already. And he 'who is reaping is getting wages and is gathering fruit 'to for life eonian, that both the 'sower and the 'reaper likewise may be  
 37 rejoicing. For in this case is the saying 'true, that 'sother One  
 38 is the 'sower and another is the 'reaper.' I 'commission you to 'reap that for which you' have not toiled. Others have toiled, and you' have entered into their 'toil."

39 Now out of that 'city many of the Samaritans believe  
 40 'io in Him because of the word of the woman, testifying  
 40 that "He told me all whatever I do." As, then, the Samaritans came together to<sup>d</sup> Him, they asked Him to remain  
 41 'b with them. And He remains there two days. And many  
 42 more believe because of His 'word. Besides, to the woman they said that "No<sup>t</sup> longer because of your 'speaking are we believing, for we 'ourselves have heard 'b Him, and we are 'aware that this truly is the Saviour of the world, the Christ."

43 Now after the two days He came out thence and came  
 44 away into 'Galilee, for Jesus 'Himself testifies that a  
 45 prophet 'has no<sup>t</sup> honor in 'own his 'own country. When, then, He came into 'Galilee, the Galileans receive<sup>o</sup> Him, having seen all whatever He does in Jerusalem in the festival, for they' also came 'io to the festival.

46 'Jesus came again, then, into 'Cana of 'Galilee, where<sup>o</sup> He makes the water wine. And there was a 'a certain  
 47 courtier whose 'son was infirm in Capernaum. This man, 'hearing that 'Jesus is arriving 'io in 'Galilee 'from 'Judea, came away to<sup>d</sup> Him and asked Him that He may be descending and should be healing<sup>o</sup> his 'son, for he was  
 48 about to 'die. 'Jesus, then, said to<sup>d</sup> him, "If 'you should not be perceiving signs and miracles, 'you should under



49 no circumstances be believing." The courtier is saying  
50 to<sup>d</sup> Him, "Lord, 'descend ere my 'little boy 'dies!" Jesus  
is saying to him, "Go°. Your 'son is living." And the  
<sup>h</sup>man believes the word which Jesus said to him, and went°.

51 Now as he is already descending, his 'slaves meet him,  
52 and they report, saying that his 'boy is living. He, then,  
ascertained° <sup>b</sup>from them the hour in which he °was better.  
And they said, then, to him that "Yesterday at the seventh  
53 hour the fever °leaves him." The father knew, then,  
that it was in that 'hour in which Jesus said to him, "Your  
'son is living." And he believes, he and his whole 'house.  
54 Now this, again, is the second sign Jesus does, coming  
out of Judea into Galilee.

**5** After these things there was a festival of the Jews, and  
2 Jesus went up into Jerusalem. Now there is, in Jeru-  
salem, 'at the sheep gate, a pool, 'which is 'termed°, in  
3 Hebrew, "Bethesda," having five porticos. In these were  
laid° down a multitude of the 'infirm, blind, lame, with-  
4 ered, waiting° for the stirring of the water. (For a mes-  
senger of the Lord <sup>a</sup>at a certain season bathed° in the  
pool and disturbed the water. He, then, 'who first steps  
in after the disturbing of the water, became° sound of  
whatsoever disease he was held°.)

5 Now a <sup>a</sup>certain <sup>h</sup>man was there having been in his 'in-  
6 firmity thirty-eight years. Jesus, perceiving this one ly-  
ing° down, and knowing that he 'has already spent much  
time, is saying to him, "Do you 'want to 'become° sound?"  
7 The 'infirm man answered Him, "Lord, I 'have no<sup>t</sup> <sup>h</sup>man  
that, whenever the water may be 'disturbed, should be  
casting me into the pool. Now in the time in which I' am  
8 coming° another is descending before me." Jesus is say-  
ing to him, "Rouse and pick up your 'pallet and 'walk!"  
9 And immediately the <sup>h</sup>man became° sound, and he was  
roused and picks up his 'pallet and walked.

<sup>10</sup> Now it was a sabbath 'on that 'day. The Jews, then, said to him 'who 'has been cured°, "It is a sabbath, and it  
<sup>11</sup> is not allowed you to pick up your 'pallet!" Yet <sup>w</sup>he answered them, "He 'Who makes me sound, that One  
<sup>12</sup> said to me, 'Pick up your 'pallet and 'walk.'" They ask him then, "°Who is the <sup>h</sup>man 'who 'said to you, 'Pick up your 'pallet and 'walk'?"

<sup>13</sup> Now he 'who is 'healed had not perceived °Who He is,  
<sup>14</sup> for 'Jesus evades him, a throng being in the place. After these things 'Jesus is finding him in the sanctuary, and said to him, "Lo! you have become sound. By no means longer be sinning, lest °something worse may be <sup>b</sup>coming° to you."

<sup>15</sup> And the <sup>h</sup>man, then, came away and informs the Jews  
<sup>16</sup> that Jesus is the One Who makes him sound. And therefore the Jews persecuted 'Jesus and sought to kill Him,  
<sup>17</sup> 'for He did these things 'on a sabbath. Yet 'Jesus answers° them, "My 'Father is working° hitherto, and I 'am working°."  
<sup>18</sup> Therefore, then, the Jews sought the <sup>r</sup>more to kill Him, 'for He not only annulled the sabbath, but said His own Father also is 'God, making Himself equal to 'God.

<sup>19</sup> 'Jesus, then, answers° and said to them, "Verily, verily, I am saying to you, The Son 'can° not be doing <sup>nt</sup>anything 'of Himself if it is not °what He should be observing the Father doing, for whatever 'He' may be doing, <sup>r</sup>this the  
<sup>20</sup> Son also is doing likewise. For the Father is 'fond of the Son and is showing Him all <sup>w</sup>that He' is doing.

"And greater works than these shall He be showing  
<sup>21</sup> Him, that you' may be marveling. For even as the Father is rousing the dead and vivifying, thus the Son  
<sup>22</sup> also is vivifying whom He 'will. For neither is the Father judging <sup>nt</sup>anyone, but has given °all 'judging to the Son,  
<sup>23</sup> that all may be honoring the Son, according as they are

honoring the Father. He 'who is not honoring the Son is not honoring the Father 'Who sends Him.

24 "Verily, verily, I am saying to you that he 'who is hearing My 'word and believing Him 'Who sends Me, 'has life eonian and is not coming<sup>o</sup> into judging, but has proceeded out of 'death into 'life. Verily, verily, I am saying  
25 to you that coming<sup>o</sup> is an hour, and now is, when the dead shall be hearing the voice of the Son of 'God, and  
26 'those who hear shall be living. For even as the Father 'has life in Himself, thus to the Son also He °gives to 'have life in Himself.

27 "And He °gives Him authority to 'do judging, seeing  
28 that He is a son of mankind. 'Marvel not at this, 'for coming<sup>o</sup> is the hour in which all 'who are in the tombs  
29 shall 'hear His 'voice, and 'those who do °good shall 'go<sup>o</sup> out into a resurrection of life, yet 'those who commit 'bad things, into a resurrection of judging.

30 "I 'can<sup>o</sup> not 'do °anything °of Myself. According as I am hearing am I judging; and 'My 'judging is just, 'for I am not seeking 'My 'will, but the will of Him 'Who sends Me.

31 "If I 'should be testifying concerning Myself, is My  
32 'testimony not true? There is another 'who is testifying concerning Me, and I am °aware that the testimony which  
33 he is testifying concerning Me is true. You' have dispatched to<sup>d</sup> John, and he has testified to the truth. Yet I'  
34 am not getting the testimony °from °man, but I am saying  
35 these things that you' may be 'saved. 'He' was a 'lamp, 'burning<sup>o</sup> and appearing, yet you' want to exult °an hour in its 'light.

36 "Now I 'have a 'testimony greater than 'John's. For the works which the Father has given Me that I should be perfecting them, the works °themselves which I am doing are testifying concerning Me that the Father has com-

<sup>37</sup> missioned Me. And the Father Who sends Me, 'He' has testified concerning Me. Neither have you ever heard  
<sup>38</sup> His voice nor a perception of Him have you seen. And His 'word you do not 'have remaining in you, 'for that One Whom 'He' commissions, this One you' are not believing.

<sup>39</sup> "Search the scriptures, 'for in them you' are supposing you 'have life eonian, and those are 'they which are  
<sup>40</sup> testifying concerning Me, and not willing are you to 'come to<sup>d</sup> Me that you may 'have life.

<sup>41</sup> "Glory <sup>b</sup>from <sup>h</sup>men I am not getting. <sup>42</sup> But I 'know you, that you 'have not the love of 'God in yourselves.  
<sup>43</sup> I' have come in the name of My 'Father, and you are not getting Me. If another should be coming in his 'own  
<sup>44</sup> 'name, 'him you will 'get°. How 'can° you' believe, getting glory <sup>b</sup>from one another, and are not seeking the glory 'which is <sup>b</sup>from 'God alone?

<sup>45</sup> "Be not supposing that I' shall be accusing you to<sup>d</sup> the Father. He 'who is accusing you to<sup>d</sup> the Father is Moses,  
<sup>46</sup> <sup>io</sup>on whom you' °rely. For if you believed Moses, you  
<sup>47</sup> would believe Me, for 'he' writes concerning Me. Now if you are not believing 'his 'writings, how shall you be believing My 'declarations?"

**6** After these things 'Jesus came away to the other side  
<sup>2</sup> of the sea of 'Galilee of 'Tiberias. Now there followed Him a vast throng, 'for they beheld the signs which He  
<sup>3</sup> did on the 'infirm. Now 'Jesus came up into the mountain,  
<sup>4</sup> and there He sat° with His 'disciples. Now near was the  
<sup>5</sup> Passover, the festival of the Jews. Jesus, then, 'lifting up His 'eyes and 'gazing°—'for a vast throng is coming° toward Him—is saying to<sup>d</sup> Philip, "Whence should we  
<sup>6</sup> be buying °bread that these may be eating?" Now this He said to 'try him, for He' was °aware °what He was  
<sup>7</sup> about to be doing. Then Philip answered Him, "Two

hundred denarii worth of <sup>̑</sup>bread is not <sup>̑</sup>sufficient for them, that each may <sup>̑</sup>get <sup>any</sup> a bit."

<sup>8</sup> One <sup>°</sup> of His <sup>̑</sup>disciples, Andrew, the brother of Simon  
<sup>9</sup> Peter, is saying to Him, "There is a lad here who <sup>̑</sup>has  
<sup>10</sup> five cakes of barley bread and two food fishes. But <sup>̑</sup>what  
<sup>̑</sup>are these <sup>̑</sup>for so many?" Yet <sup>̑</sup>Jesus said, "Make the  
<sup>̑</sup>people <sup>̑</sup>lean back." Now there was much grass in the  
<sup>11</sup> place. The <sup>̑</sup>people, then, lean back, the men in <sup>̑</sup>number  
<sup>̑</sup>about five thousand. <sup>̑</sup>Jesus, then, took the <sup>̑</sup>bread, and,  
<sup>̑</sup>giving thanks, He <sup>̑</sup>distributes it to <sup>̑</sup>those lying <sup>̑</sup>back.  
 Likewise also <sup>°</sup> of the food fish, as much as they wanted.  
<sup>12</sup> Now as they are filled, He is saying to His <sup>̑</sup>disciples,  
<sup>̑</sup>"Gather the superfluous fragments, lest <sup>̑</sup>some should  
<sup>13</sup> <sup>̑</sup>perish<sup>̑</sup>." They gathered them, then, and cram twelve  
<sup>14</sup> panniers with fragments <sup>°</sup> of the five cakes of <sup>̑</sup>barley bread  
<sup>̑</sup>which are superfluous for <sup>̑</sup>those who were <sup>̑</sup>fed. The  
<sup>̑</sup>men, then, perceiving the sign which <sup>̑</sup>Jesus does, said  
 that "This truly is the Prophet <sup>̑</sup>Who is coming<sup>̑</sup> into the  
 world!"

<sup>15</sup> <sup>̑</sup>Jesus, then, knowing that they are <sup>̑</sup>about to <sup>̑</sup>come<sup>̑</sup> and  
<sup>̑</sup>snatch Him, that they should be making Him king,  
<sup>16</sup> retires again into the mountain by <sup>̑</sup>Himself alone. Now  
 as it became<sup>̑</sup> evening, His <sup>̑</sup>disciples descended <sup>on</sup> to the  
<sup>17</sup> sea. And, <sup>̑</sup>stepping <sup>̑</sup>into the ship, they came<sup>̑</sup> to the other  
 side of the sea <sup>̑</sup>to Capernaum.

And darkness had already <sup>̑</sup>come, and <sup>̑</sup>Jesus had not as  
<sup>18</sup> yet come to<sup>d</sup> them. Besides, the sea was roused<sup>̑</sup> by the  
<sup>19</sup> blowing of a great wind. Having, then, rowed about  
 twenty-five or thirty stadia, they are beholding <sup>̑</sup>Jesus  
 walking on the sea and coming<sup>̑</sup> to be near the ship, and  
<sup>20</sup> they were afraid. Yet <sup>̑</sup>He is saying to them, "It is I. Do  
<sup>21</sup> not <sup>̑</sup>fear<sup>̑</sup>!" They wanted, then, to <sup>̑</sup>take Him into the  
 ship. And immediately the ship came<sup>̑</sup> to be <sup>on</sup> at the land  
<sup>̑</sup>to which they went.

- 22 On the morrow the throng, <sup>°</sup>standing on the other side of the sea, perceived that no<sup>t</sup> other boat was there except one, and that Jesus did not enter <sup>to</sup> the ship together with  
 23 His 'disciples, but His 'disciples came away alone. But boats out of 'Tiberias came near the place where<sup>e</sup> they  
 24 ate the bread for which the Lord gave thanks. When, then, the throng perceived that Jesus is not there, neither His 'disciples, they' stepped <sup>i</sup> into the boats and came <sup>to</sup>  
 25 Capernaum, seeking Jesus. And, finding Him on the other side of the sea, they said to Him, "Rabbi, when <sup>°</sup>camest Thou to be here?"  
 26 Jesus answered them and said, "Verily, verily, I am saying to you, You are seeking Me, not that you perceived signs, but that you ate <sup>°</sup> of the <sup>°</sup>bread and are satisfied.  
 27 Do not 'work<sup>°</sup> for the food 'which is perishing<sup>°</sup>, but for the food 'which is remaining <sup>to</sup> for life eonian, which the Son of 'Mankind will be giving to you, for this One 'God,  
 28 the Father, seals." They said, then, to<sup>d</sup> Him, "What may we be doing that we may be working<sup>°</sup> the works of 'God?"  
 29 Jesus answered and said to them, "This is the work of 'God, that you may be believing <sup>to</sup> in that One Whom 'He' commissions."  
 30 They said, then, to Him, "What sign, then, are you' doing, that we may be perceiving and should be believing  
 31 you? "What are you working<sup>°</sup>? Our 'fathers ate the manna in the wilderness, according as it is <sup>°</sup>written<sup>°</sup>,  
 32 Bread out of 'heaven He <sup>°</sup>gives them to 'eat." Jesus, then, said to them, "Verily, verily, I am saying to you, not Moses has given you the bread out of 'heaven, but My  
 33 Father is giving you 'Bread out of 'heaven, the true, for the Bread of 'God is He 'Who is descending out of 'heaven and giving life to the world."  
 34 They said, then, to<sup>d</sup> Him, "Lord! always be giving us  
 35 this 'Bread!" Jesus, then, said to them, "I am the Bread

of 'life. He 'who is coming<sup>o</sup> to<sup>d</sup> Me should under no circumstances be hungering, and he 'who is believing<sup>io</sup> in  
 36 Me will under no circumstances ever be thirsting. But I said to you that you have also seen Me and you are not  
 37 believing Me. <sup>e</sup>All that which the Father is giving to Me shall be arriving to<sup>d</sup> Me, and he 'who is coming<sup>o</sup> to<sup>d</sup> Me  
 38 I should under no circumstances be casting<sup>o</sup> out, <sup>t</sup>for I have descended from 'heaven, not that I should be doing  
 39 My 'will, but the will of Him 'Who sends Me. Now this is the will of Him 'Who sends Me, that <sup>e</sup>all which He has given to Me, <sup>o</sup> of <sup>s</sup>it I should be losing nothing, but I  
 40 shall be raising <sup>s</sup>it in the last day. For this is the will of My 'Father, that everyone 'who is beholding the Son and believing<sup>io</sup> in Him may 'have life eonian, and I' shall be raising him in the last day."

41 The Jews, then, murmured concerning Him, that He said, "I' am the Bread 'which descends out of 'heaven."  
 42 And they said, "Is not this Jesus, the son of Joseph, with whose 'father and 'mother we' are <sup>a</sup>acquainted? How, then, is he' saying that 'Out of 'heaven have I descended'?"  
 43 Jesus, then, answered and said to them, "Do not 'murmur  
 44 with one another. No<sup>t</sup> one 'can<sup>o</sup> 'come to<sup>d</sup> Me if ever the Father 'Who sends Me should not be drawing him. And  
 45 I' shall be raising him in the last day. It is <sup>w</sup>ritten<sup>o</sup> in the prophets: And they shall all be taught of God. Every-  
 46 one, then, 'who hears <sup>b</sup>from the Father and is learning the truth, is coming<sup>o</sup> to<sup>d</sup> Me. Not that the Father has been seen by anyone, except by the One Who 'is <sup>b</sup>from  
 47 'God. This One has seen the Father. Verily, verily, I am saying to you that he 'who is believing<sup>io</sup> in Me 'has life  
 48 eonian. I' am the Bread of 'life. <sup>49</sup>Your 'fathers ate the  
 50 manna in the wilderness, and they died. This is the Bread 'which is descending out of 'heaven that anyone may be  
 51 eating<sup>o</sup> of it and may not be dying. I' am the living

'Bread 'which descends out of 'heaven. If anyone should be eating ° of this 'Bread, he shall be living <sup>to</sup>for the eon. Now the Bread also, which I shall be giving for the sake of the life of the world, is My 'flesh."

52 The Jews, then, fought<sup>o</sup> <sup>td</sup>with one another, saying,  
53 "How then 'can° this one give us his 'flesh to 'eat?" 'Jesus, then, said to them, "Verily, verily, I am saying to you, If you should not be eating the flesh of the Son of 'Mankind and drinking His 'blood, you 'have no<sup>t</sup> eonian life in  
54 yourselves. He 'who is masticating My 'flesh and drinking My 'blood 'has life eonian, and I shall be raising him in  
55 the last day, for My 'flesh is true food, and My 'blood is true drink.

56 "He 'who is masticating My 'flesh and drinking My  
57 'blood is remaining in Me, and I in him. According as the living Father commissions Me, I', also, am living <sup>th</sup>because of the Father. And he 'who is masticating Me,  
58 'he' also will be living <sup>th</sup>because of Me. This is the Bread 'which descends out of heaven. Not according as the fathers ate and died; he 'who is masticating this 'Bread  
59 shall be living <sup>to</sup>for the eon." These things He said, teaching in a synagogue in Capernaum.

60 Many ° of His 'disciples, then, hearing it, said, "Hard  
61 is this 'saying! "Who 'can° 'hear it?" Now 'Jesus, being °aware in Himself that His 'disciples are murmuring  
62 concerning this, said to them, "This is snaring you? If, then, you should be beholding the Son of 'Mankind  
63 ascending where<sup>e</sup> He was 'formerly—? The spirit is 'that which is vivifying. The flesh is not benefiting <sup>nt</sup>anything. The declarations which I have spoken to you are  
64 spirit and are life. But there are <sup>a</sup>some ° of you who are not believing." For 'Jesus had perceived from the beginning <sup>a</sup>who those are 'who are not believing, and <sup>a</sup>who it  
65 is 'that 'gives Him up. And He said, "Therefore have I



declared to you that no<sup>t</sup> one 'can<sup>o</sup> be coming to<sup>d</sup> Me if it  
 66 should not be 'given<sup>o</sup> him<sup>o</sup> of the Father." °At this, then,  
 many<sup>o</sup> of His 'disciples came away,<sup>io</sup> dropping 'behind,  
 and walked no<sup>t</sup> longer with Him.

67 'Jesus, then, said to the twelve, "Not you<sup>o</sup> also are want-  
 68 ing to 'go away!" Simon Peter answered Him, "Lord,  
 to<sup>d</sup> °whom shall we 'come<sup>o</sup> away? Declarations of life  
 69 eonian 'hast Thou! And we<sup>o</sup> 'believe and 'know that  
 Thou<sup>o</sup> art the Holy One of 'God."

70 Jesus answered and said to them, "Do not I<sup>o</sup> choose you,  
 71 the twelve, and one<sup>o</sup> of you is an adversary?" Now He  
 said it of 'Judas, son of Simon Iscariot, for this man was  
 about to 'give Him up, being one<sup>o</sup> of the twelve.

7 And after these things 'Jesus walked in 'Galilee, for He  
 would not 'walk in 'Judea, 'for the Jews sought Him to  
 2 kill Him. Now near was the Jews<sup>o</sup> 'festival of 'Taber-  
 3 nacles. His 'brothers, then, said to<sup>d</sup> Him, "Proceed hence  
 and 'go away into 'Judea, that your 'disciples also should  
 4 be beholding your 'works which you are doing. For no<sup>t</sup>  
 one is doing anything in hiding<sup>o</sup> 'when he<sup>o</sup> is seeking publi-  
 city. If you are doing these things, manifest yourself to the  
 5 world." For not<sup>o</sup> °even His 'brothers believed<sup>io</sup> in Him.

6 'Jesus, then, is saying to them, "The season for 'Me is  
 not as yet 'present; yet the season for 'you is always 'present,  
 7 ready. The world 'can<sup>o</sup> not be hating you, yet Me it is  
 hating, 'for I<sup>o</sup> am testifying concerning it that its 'acts are  
 8 wicked. You<sup>o</sup> go up<sup>io</sup> to this 'festival. I am not going up  
<sup>io</sup> to this 'festival, 'for the season for Me has not as yet  
 9 been fulfilled<sup>o</sup>." Now, saying these things to them, He  
 remains in 'Galilee.

10 Yet as His 'brothers went up<sup>io</sup> to the festival, then He<sup>o</sup>  
 also went up, not apparently, but as though in hiding.  
 11 The Jews, then, sought Him in the festival and said,  
 12 "Where is 'he?" And there was much murmuring con-

cerning Him among the throngs. These, indeed, said that "He is good," yet others said, "No<sup>t</sup>. But he is deceiving the throng." Howbeit no<sup>t</sup> one spoke with boldness concerning Him because of fear of the Jews.

<sup>14</sup> Now at length, midway of the festival, Jesus went up <sup>15</sup> into the sanctuary and taught. The Jews, then, marveled, saying, "How is this one acquainted with letters, not <sup>16</sup> having learned?" Jesus, then, answered them and said, <sup>17</sup> "My teaching is not Mine, but His Who sends Me. If anyone should be wanting to be doing His will, he will know<sup>o</sup> concerning the teaching, whether it is <sup>o</sup> of God or <sup>18</sup> I am speaking from Myself. He who is speaking from himself is seeking his own glory, yet He Who is seeking the glory of Him Who sends Him, this One is true, and <sup>19</sup> injustice is not in Him. Has not Moses given you the law? And not one <sup>o</sup> of you is doing the law! "Why are you seeking to kill Me?"

<sup>20</sup> The throng answered, "A demon have you! "Who is <sup>21</sup> seeking to kill you?" Jesus answered and said to them, <sup>22</sup> "One act I do, and all of you are marveling. Therefore Moses has given you circumcision (not that it is <sup>o</sup> of Moses, but that it is <sup>o</sup> of the fathers) and <sup>i</sup> on a sabbath you <sup>23</sup> are circumcising a <sup>h</sup> man. If a <sup>h</sup> man is getting circumcision <sup>i</sup> on a sabbath lest the law of Moses may be annulled, am I raising your bile, seeing that I make a whole <sup>h</sup> man <sup>24</sup> sound <sup>i</sup> on a sabbath? Be not judging <sup>ac</sup> by the countenance, but be judging just judging."

<sup>25</sup> "Some <sup>o</sup> of the Jerusalemites, then, said, "Is not this He <sup>26</sup> Whom they are seeking to kill? And lo! He is speaking with boldness! And are they saying nothing to Him, lest at some time the chiefs truly get to know that this is <sup>27</sup> the Christ? But this man, we are aware whence he is, yet the Christ, whenever He may be coming<sup>o</sup>, no<sup>t</sup> one knows Him, whence He is."

- <sup>28</sup> Jesus, then, cries in the sanctuary, teaching and saying,  
 “You are <sup>o</sup>acquainted with Me also, and you are <sup>o</sup>aware  
 whence I am, and I have not come from Myself, but He  
 ‘Who sends Me is true, with Whom you’ are not <sup>o</sup>ac-  
<sup>29</sup>quainted. Yet I’ am <sup>o</sup>acquainted with Him, <sup>t</sup>for I am  
<sup>30</sup><sup>b</sup>from Him, and <sup>t</sup>He’ has commissioned Me.” They  
 sought, then, to arrest Him, and no<sup>t</sup> one laid a <sup>t</sup>hand<sup>on</sup> on  
 Him, <sup>t</sup>for not as yet had come His <sup>t</sup>hour.
- <sup>31</sup> Now many <sup>o</sup>of the throng believe <sup>io</sup>in Him, and said,  
 “The Christ, whenever He may <sup>t</sup>come, He no more signs  
 will be doing than what this Man does!”
- <sup>32</sup> Now the Pharisees hear <sup>o</sup>this murmuring of the throng  
 concerning Him, and the chief priests and the Pharisees  
 dispatch deputies that they should be arresting Him.
- <sup>33</sup> Jesus, then, said, “Still a little time am I with you, and I  
<sup>34</sup>am going away to<sup>d</sup> Him ‘Who sends Me. You will be  
 seeking Me, and you shall not be finding Me. And where<sup>e</sup>  
 I’ am, there you’ <sup>t</sup>can<sup>o</sup> not be coming.”
- <sup>35</sup> The Jews, then, said to<sup>d</sup> themselves, “Where is he’  
 ‘about to <sup>t</sup>go<sup>o</sup>, that we’ shall not <sup>t</sup>find him? He is not  
 ‘about to <sup>t</sup>go<sup>o</sup> <sup>io</sup>to the dispersion of the Greeks and <sup>t</sup>teach  
<sup>36</sup>the Greeks? “What is this <sup>t</sup>word which he said, ‘You  
 will be seeking me, and you shall not be finding me, and  
 where<sup>e</sup> I’ am, you’ <sup>t</sup>can<sup>o</sup> not be coming?’”
- <sup>37</sup> Now <sup>t</sup>on the last, the great day of the festival, Jesus  
<sup>o</sup>stood and cries, saying, “If anyone should be thirsting,  
<sup>38</sup>let him <sup>t</sup>come<sup>o</sup> to<sup>d</sup> Me and <sup>t</sup>drink. He <sup>t</sup>who is believing  
<sup>io</sup>in Me, according as the scripture said, out of his <sup>t</sup>bowel  
<sup>39</sup>shall <sup>t</sup>gush rivers of living water.” Now this He said  
 concerning the spirit which <sup>t</sup>those <sup>t</sup>believing <sup>io</sup>in Him  
 were about to <sup>t</sup>get. For not as yet was holy spirit <sup>o</sup>given<sup>o</sup>,  
<sup>t</sup>for Jesus is not as yet glorified.
- <sup>40</sup> Some <sup>o</sup>of the throng, then, <sup>t</sup>hearing these <sup>t</sup>sayings, said  
<sup>41</sup>that “This truly is the prophet!” Others said, “This is the

Christ!" Yet they said, "For not out of 'Galilee is the  
 42 Christ coming°! Did not the scripture say that out of the  
 seed of David, and from Bethlehem, the village where°  
 43 'David was, 'comes° the Christ?" There came°, then, to  
 44 be a schism in the throng because of Him. Yet "some° of  
 them wanted to arrest Him, but no<sup>t</sup> one lays 'hands<sup>on</sup> on  
 Him.

45 The deputies, then, came to<sup>d</sup> the chief priests and Phari-  
 sees, and 'they' said to them, "Wherefore did you not lead  
 46 him here?" Now the deputies answered, "Never speaks  
 47 a <sup>h</sup>man thus!" The Pharisees, then, answered them, "Not  
 48 you' also are 'deceived°? Not any° of the chiefs believes  
 49 <sup>io</sup>in him, or° of the Pharisees. But this 'throng 'that 'knows  
 not the law is accursed."

50 Nicodemus is saying to<sup>d</sup> them ('who formerly 'came  
 51 to<sup>d</sup> Him, being one° of them), "No 'law of ours is judging  
 a <sup>h</sup>man, if ever it should not first be hearing <sup>b</sup>from him  
 52 and 'know "what he is doing." They answered and say  
 to him, "Not you' also are out of 'Galilee? Search and  
 53 <sup>ip</sup>see that out of 'Galilee no<sup>t</sup> prophet is 'roused°." [And  
**8** they went each <sup>io</sup>to his 'home. Yet Jesus went <sup>io</sup>to the  
 mount of 'Olives.

2 Now early He again came° along into the sanctuary,  
 and the entire people came° to<sup>d</sup> Him. And, 'being seated,  
 3 He taught them. Now the scribes and the Pharisees are  
 leading a woman who 'has been overtaken° <sup>on</sup>in adultery,  
 4 and, 'standing her in the midst, they are saying to Him,  
 "Teacher, this 'woman has been overtaken° and detected  
 5 committing adultery°. Now in the law, Moses directs°  
 us that 'such are to be 'stoned. You, then, "what are you  
 6 saying?" Now this they said to 'try Him, that they may  
 'have something to 'accuse Him of.

Now 'Jesus, 'stooping down, wrote down something  
 7 with a 'finger <sup>io</sup>in the earth. Now as they persisted asking

Him, He unbends and said to them, "Let the sinless one  
 8 of you first 'cast a stone <sup>on</sup>at her." And, again 'stooping  
 9 down, He wrote <sup>to</sup>in the earth. Now 'those 'hearing it came<sup>o</sup>  
 out one <sup>ac</sup>by one, 'beginning<sup>o</sup> 'with the elders, to the last.

And 'Jesus was left alone, the woman also being in the  
 10 midst. Now, 'unbending, 'Jesus said to her, "Woman,  
 11 where are they? Does no<sup>t</sup> one condemn you?" Now  
 'she said, "No<sup>t</sup> one, Lord!" Now 'Jesus said, "Neither  
 am I condemning you. 'Go<sup>o</sup>! From 'now on by no means  
 any longer be sinning."]

12 Again, then, 'Jesus speaks to them, saying, "I' am the  
 Light of the world. He 'who is following Me should  
 under no circumstances be walking in 'darkness, but will  
 13 be having the light of 'life." The Pharisees, then, said to  
 Him, "You' are testifying concerning yourself. Your  
 14 'testimony is not true!" 'Jesus answered and said to them,  
 "And if I' should be testifying concerning Myself, true is  
 My 'testimony, 'for I am <sup>o</sup>aware whence I came and  
 whither I am going, yet you' are not <sup>o</sup>aware whence I am  
 15 coming<sup>o</sup> or whither I am going. You' are judging accord-  
 16 ing to the flesh; I' am not judging <sup>n</sup>anyone. And yet if  
 ever I' should be judging, 'My 'judging is true, 'for not  
 17 alone am I, but I and the Father Who sends Me. Yet in  
 'this law, also, of 'yours it is <sup>o</sup>written<sup>o</sup> that the testimony  
 18 of two <sup>h</sup>men is true. I' am the One testifying concerning  
 Myself, and the Father Who sends Me is testifying con-  
 cerning Me."

19 They said, then, to Him, "Where is your 'father?"  
 'Jesus answered and said, "Neither with Me are you  
<sup>o</sup>acquainted, nor with My 'Father. If you were <sup>o</sup>acquainted  
 with Me, you should be <sup>o</sup>acquainted with My 'Father  
 20 also." These 'declarations He speaks in the treasury,  
 teaching in the sanctuary, and no<sup>t</sup> one arrests Him, 'for  
 not as yet had come His 'hour.

- <sup>21</sup> He said, then, again to them, "I' am going away, and you will be seeking Me, and in your 'sin shall you be dying°."
- <sup>22</sup> Where<sup>e</sup> I' am going, you' 'can° not be coming.'" The Jews, then, said, "He will not<sup>a</sup> 'kill himself, seeing that he is saying, 'Where<sup>e</sup> I' am going, you' 'can° not be coming'?"
- <sup>23</sup> He said, then, to them, "You' are° of 'that which is below; I' am° of 'that which is above. You' are° of this
- <sup>24</sup> 'world; I' am not° of this 'world. I said, then, to you, that you shall be dying° in your 'sins. For if ever you should not be believing Me that I' am, you shall be dying° in your 'sins."
- <sup>25</sup> They said, then, to Him, "'Who are you?'" 'Jesus, then, said to them, "For the beginning, what<sup>a</sup> I am
- <sup>26</sup> speaking also to you. Much 'have I to be speaking and judging concerning you, but He 'Who sends Me is true, and what I' hear <sup>b</sup>from Him, these things I am speaking
- <sup>27</sup> <sup>to</sup>to the world.'" They know not that He said this to them of the Father.
- <sup>28</sup> 'Jesus, then, said to them again that "Whenever you should be exalting the Son of 'Mankind, then you will 'know° that I' am, and from Myself I am doing nothing, but, according as My 'Father teaches Me, these things
- <sup>29</sup> I am speaking. And He 'Who sends Me is with Me. He does not °leave Me alone, <sup>t</sup>for 'what is pleasing to Him
- <sup>30</sup> am I' doing always." At His speaking these things, many believe <sup>to</sup>in Him.
- <sup>31</sup> 'Jesus, then, said to<sup>d</sup> the Jews who 'have believed Him, "If ever you' should be remaining in 'My 'word, you are
- <sup>32</sup> truly My disciples, and you will 'know° the truth, and the truth will be making you free."
- <sup>33</sup> They answered <sup>td</sup>Him, "The seed of Abraham are we, and we have never been slaves of <sup>nt</sup>anyone. How are you' saying that 'You shall be becoming° free'?"

34 'Jesus answered them, "Verily, verily, I am saying to you that everyone 'who is doing 'sin, is a slave of 'sin.  
 35 Now the slave is not remaining in the house <sup>io</sup>for the eon.  
 36 The son is remaining <sup>io</sup>for the eon. If ever, then, the Son  
 37 should be making you free, you will be really free. I am  
 aware that you are Abraham's seed. But you are seeking  
 38 to kill Me, 'for 'My 'word has no<sup>t</sup> 'room in you. What I  
 have seen <sup>b</sup>with My 'Father am I speaking. You' also,  
 then, what you hear <sup>b</sup>from your 'father are doing."

39 They answered and say to Him, "Our 'father is Abraham."  
 'Jesus answered them, "If you are children of  
 40 'Abraham, did you ever do the works of 'Abraham? Yet  
 now you are seeking to kill Me, a <sup>b</sup>Man Who has spoken  
 to you the truth which I hear <sup>b</sup>from 'God. This Abraham  
 41 does not do. Yet you' are doing the works of your 'father."

They say to Him, "We' were not born <sup>o</sup>of prostitution!  
 One Father 'have we, 'God!"

42 'Jesus, then, said to them, "If 'God were your 'Father, you  
 would have loved Me. For out of 'God I' came <sup>o</sup>forth and  
 am arriving. For neither have I come <sup>o</sup>of Myself, but 'He'  
 43 commissions Me. Wherefore do you not 'know 'My  
 44 'speech? Seeing that you 'can<sup>o</sup> not 'hear 'My 'word. You'  
 are <sup>o</sup>of your 'father, the Adversary, and the desires of  
 your 'father you are wanting to 'do. 'He' was a <sup>b</sup>man-  
 killer from the beginning, and does not <sup>o</sup>stand in the  
 truth, 'for truth is not in him. Whenever he may be  
 speaking a 'lie, he is speaking <sup>o</sup>of his 'own, 'for he is a  
 45 liar, and the father of it. Yet I—seeing that I am speaking  
 46 the truth, you are not believing Me. "Who<sup>o</sup> of you is  
 exposing Me concerning sin? If I am telling the truth,  
 47 wherefore are you' not believing Me? He 'who 'is<sup>o</sup> of  
 'God is hearing 'God's 'declarations. Therefore you' are  
 not hearing, seeing that you are not <sup>o</sup>of 'God."

48 The Jews answered and say to Him, "Are we' not

saying ideally that you' are a Samaritan and 'have a demon?"

49 Jesus answered and said, "I' 'have no<sup>t</sup> demon, but I am  
50 honoring My 'Father, and you' are dishonoring Me. Now  
I' am not seeking My 'glory. He is the One Who is  
51 seeking it and judging. Verily, verily, I am saying to you,  
If ever anyone should be keeping My 'word, he should  
under no circumstances be beholding death <sup>io</sup>for the eon."

52 The Jews said to Him, "Now we 'know that you 'have  
a demon. Abraham died, and the prophets, and you' are  
saying, 'If ever anyone should be keeping my 'word, he  
should under no circumstances be tasting<sup>o</sup> death <sup>io</sup>for  
53 the eon.' Not you' are greater than our 'father Abraham  
who<sup>a</sup> died! And the prophets died. <sup>a</sup>Whom are you  
making yourself to be?"

54 'Jesus answered, "If I' should ever be glorifying Myself,  
My 'glory is nothing. It is My 'Father 'Who is glorifying  
55 Me, of Whom you' are saying that He is your God. And  
you 'know Him not, yet I' am 'acquainted with Him,  
and if I should be saying that I am not 'acquainted with  
Him, I shall be like you, a liar. But I am 'acquainted  
56 with Him and I am keeping His 'word. Abraham, your  
'father, exults<sup>o</sup> that he may become 'acquainted with 'My  
'day, and he was acquainted with it and rejoiced."

57 The Jews, then, said to<sup>d</sup> Him, "You 'have not as yet lived  
58 fifty years, and you have seen Abraham!" 'Jesus said to  
them, "Verily, verily, I am saying to you, Ere Abraham  
59 came<sup>o</sup> into being, I' am." They pick up stones, then, that  
they should be casting them <sup>on</sup>at Him. Yet Jesus was hid  
and came out<sup>o</sup> of the sanctuary. And passing <sup>th</sup>through  
the midst of them, He went<sup>o</sup> and thus passed by.

9 And, passing along, He perceived a <sup>h</sup>man, blind <sup>o</sup>from  
2 birth. And His 'disciples ask Him, saying, "Rabbi,  
<sup>a</sup>who sinned, this man or his 'parents that he <sup>m</sup>should be



3 'born blind?" Jesus answered, "Neither this man sinned,  
 nor his 'parents, but it is that the works of 'God may be  
 4 'manifested in him. I 'must be working° the works of  
 Him 'Who sends Me while it is day. Coming° is the  
 5 night, when no<sup>t</sup> one 'can° 'work°. Whenever I may be in  
 6 the world, I am the Light of the world." Saying these  
 things, He spits on the ground and makes mud out of the  
 spittle, and anoints the blind man on his 'eyes with the  
 7 mud, and said to him, "Go, wash° <sup>to</sup>in the pool of 'Siloam"  
 (which is being translated° "°Commissioned°"). He came  
 away, then, and washes°, and came, observing.

8 The neighbors, then, and 'those beholding him 'formerly,  
 (°for he was a beggar) said, "Is not this the one who is  
 9 sitting° and begging?" Others said that "This is he."  
 Yet others said, "No<sup>t</sup>, but he is like him." Yet 'he' said, °  
 "I am he."

10 They said, then, to him, "How, then, were your 'eyes  
 11 opened?" 'He' answered and said, "The °Man 'Who is  
 'termed° 'Jesus' makes mud and anoints my 'eyes and said  
 to me, ° "Go <sup>to</sup>to the pool 'Siloam and wash°." Coming  
 12 away, then, and °washing°, I receive sight." And they say  
 to him, "Where is that man?" He is saying, "I am not  
 °aware."

13 They are leading him, 'who once was blind, to<sup>d</sup> the  
 14 Pharisees. Now it was °on a sabbath day °that 'Jesus  
 15 makes the mud and opens his 'eyes. Again, then, the  
 Pharisees also asked him how he receives sight. Now  
 'he said to them, "He °places° on mud upon my 'eyes, and  
 16 I wash°, and I am observing." °Some° of the Pharisees,  
 then, said, "This °man is not °from God, °for he is not  
 keeping the sabbath." Yet others said, "How °can° a °man  
 who is a sinner be doing such signs?" And there was a  
 schism among them.

17 They are saying, then, again to him 'who once was

blind, “What are you’ saying concerning him, seeing that he opens your ‘eyes?” Now ‘he said that “A prophet  
18 is He.” The Jews, then, do not believe concerning him, that he was blind and receives sight, till <sup>w</sup> they summon  
19 the parents of him ‘who receives sight. And they ask them, saying, “Is this your ‘son, of whom you’ are saying that he was born blind? How, then, is he observing at present?”

20 His ‘parents, then, answered and say, “We are °aware  
21 that this is our ‘son and that he was born blind. Yet how he is now observing, we are not °aware, or °who opens his ‘eyes, we’ are not °aware. Ask him; he ‘has come of age.  
22 He’ will ‘speak concerning himself.” These things his ‘parents said, seeing that they feared° the Jews, for the Jews had already agreed° that if anyone should ever be avowing Him to be Christ, he should ‘be<sup>o</sup> put out of the  
23 synagogue. Therefore his ‘parents say that “He ‘has come of age. Inquire of him.”

24 ° A second time, then, they summon the <sup>h</sup>man who was blind, and they say to him, “Give the glory to ‘God. We’ are °aware that this <sup>h</sup>man is a sinner.”

25 ‘He’, then, answered, “If He is a sinner, I am not °aware of it. One thing I am °aware of, that, being blind, at present I am observing.”

26 They said, then, to him, again, “What does he do to you? How does he open your ‘eyes?”

27 He answered them, “I told you already, and you do not hear. °Why again are you wanting to ‘hear? Not you’ also are wanting to ‘become° His disciples?”

28 Now ‘they revile him and said, “You’ are a disciple of  
29 that man, yet we’ are disciples of ‘Moses. We’ are °aware that it was to Moses that ‘God has spoken. Yet this man—we are not °aware whence he is.”

30 The <sup>h</sup>man answered and said to them, “For in this

- is the marvelous thing, that you' are not °aware whence
- <sup>31</sup> He is, and He opens my 'eyes! We are °aware that 'God is not hearing sinners, but if anyone should be a reverer of
- <sup>32</sup> God and doing His 'will, him He is hearing. From out of the con it is not heard that anyone opens the eyes of one
- <sup>33</sup> °born° blind. Except this Man were °from God, He could° not be doing °tanything."
- <sup>34</sup> 'They answered and say to him, "You' were wholly born in sins, and you' are teaching us!" And they cast° him out.
- <sup>35</sup> 'Jesus hears that they cast° him out, and, finding him, said to him, "Are you' believing °in the Son of 'Man-kind?"
- <sup>36</sup> 'He' answered and said, "And °Who is He, Lord, that I should be believing °in Him?"
- <sup>37</sup> Now 'Jesus said to him, "You have also seen Him, and He 'Who is speaking with you is 'He'."
- <sup>38</sup> Now 'he averred, "I am believing, Lord!" And he worships Him.
- <sup>39</sup> And 'Jesus said, "°For judgment came I' into this 'world, that 'those who are not observing may be observing, and
- <sup>40</sup> 'those observing may be becoming° blind." And those °of the Pharisees 'who 'are with Him hear these things,
- <sup>41</sup> and they said to Him, "Not we' also are blind?" 'Jesus said to them, "If you were blind, you would have had no<sup>t</sup> sin. Yet now you are saying that 'We are observing,' Your 'sin, then, is remaining.
- 10** "Verily, verily, I am saying to you, he 'who is not entering° through the door into the fold of the sheep, but is climbing up elsewhere, that one is a thief and a robber.
- <sup>2</sup> Now he 'who is entering° through the door is the shepherd
- <sup>3</sup> of the sheep. To him the doorkeeper is opening, and the sheep are hearing his 'voice, and he is summoning his
- <sup>4</sup> 'own sheep °by name and is leading them out. And

whenever he should be ejecting all his 'own, he is going<sup>o</sup> in front of them, and the sheep are following him, 'for they are<sup>o</sup> acquainted with his 'voice. Now an outsider will  
5 they under no circumstances be following, but they will be fleeing<sup>o</sup> from him, 'for they are not 'acquainted with  
6 the voice of the outsiders." 'Jesus told them this 'proverb, yet 'they' know not "what things they were "that He spoke to them.

7 'Jesus, then, said to them again, "Verily, verily, I am  
8 saying to you that I' am the Door of the sheep. All whoever came before Me are thieves and robbers, but  
9 the sheep do not hear them. I' am the Door. Through Me if anyone should be entering, he shall be 'saved, and shall be entering<sup>o</sup> and coming<sup>o</sup> out and will be finding  
10 pasture. The thief is not coming<sup>o</sup> except that he should be stealing and sacrificing and destroying. I' came that they may 'have life eonian, and 'have it superabundantly.

11 "I' am the Shepherd 'ideal. The ideal 'shepherd is  
12 laying down his 'soul for the sake of the sheep. Yet the hireling, not also being shepherd, whose own the sheep are not, is beholding the wolf coming<sup>o</sup>, and is leaving the sheep and fleeing. And the wolf is snatching them and  
13 is scattering the sheep. Yet the hireling is fleeing 'for he is a hireling and he is not caring concerning the sheep.

14 "I' am the Shepherd 'ideal, and I 'know 'Mine and  
15 'Mine 'know Me, according as the Father 'knows Me, and I' 'know the Father. And My 'soul am I laying down for the sake of the sheep.

16 "And other sheep 'have I which are not<sup>o</sup> of this 'fold. Those also I 'must be leading, and they will be hearing My 'voice, and there will 'be<sup>o</sup> one flock, one Shepherd.

17 "Therefore the Father is loving Me, seeing that I' am laying down My 'soul that I may be getting it again.  
18 No<sup>t</sup> one is taking it away from Me, but I' am laying it

down 'of Myself. I 'have the right to lay it down, and I 'have the right to 'get it again. This 'precept I got 'from My 'Father."

<sup>19</sup> A schism 'came<sup>o</sup> again among the Jews because of  
<sup>20</sup> these 'words. Now many<sup>o</sup> of them said, "A demon 'has  
<sup>21</sup> he, and is 'mad<sup>o</sup>. "Why are you hearing him?" Yet others  
 said, "These 'declarations are not those of a 'demoniac<sup>o</sup>.  
 No demon 'can<sup>o</sup> open the eyes of the blind!"

<sup>22</sup> Now there came<sup>o</sup> to be the Dedications in 'Jerusalem,  
<sup>23</sup> and it was winter. And 'Jesus walked in the sanctuary  
<sup>24</sup> in the portico of 'Solomon. The Jews, then, surround  
 Him, and they said to Him, "Till when are you lifting  
 our 'soul? If you' are the Christ, 'tell us with boldness."  
<sup>25</sup> 'Jesus answered them, "I told you, and you are not be-  
 lieving. The works which I' am doing in the name of  
<sup>26</sup> My 'Father, these are testifying concerning Me. But you'  
 are not believing, seeing that you are not<sup>o</sup> of 'My 'sheep,  
 according as I said to you.

<sup>27</sup> "My 'sheep are hearing My 'voice, and I' 'know them,  
<sup>28</sup> and they are following Me. And I' am giving them life  
 conian, and they should by no means be perishing<sup>o</sup> 'for  
 the con, and no<sup>t</sup> 'one shall be snatching them out of My  
<sup>29</sup> 'hand. My 'Father, Who has given them to Me, is greater  
 than all, and no<sup>t</sup> one is 'able<sup>o</sup> to be snatching them out of  
<sup>30</sup> My 'Father's 'hand. I and the Father, We are one."

<sup>31</sup> Again, then, the Jews bear stones that they should be  
 stoning Him.

<sup>32</sup> 'Jesus answered them, "Many ideal acts I show you  
<sup>o</sup>from My 'Father. Because of what act of them are you  
<sup>33</sup> stoning Me?" The Jews answered Him, "'For an ideal  
 act we are not stoning you, but 'for blasphemy, and that  
 you', being a 'man, are making yourself God."

<sup>34</sup> 'Jesus answered them, "Is it not 'written<sup>o</sup> in your 'law,  
<sup>35</sup> that 'I' say you are gods'? If He said those were gods, to<sup>d</sup>

whom the word of 'God <sup>b</sup>came<sup>o</sup> (and the scripture 'can<sup>o</sup>  
<sup>36</sup> not be annulled), are you' saying to Him Whom the  
 Father hallows and dispatches into the world that 'You  
 are blaspheming,' seeing that I said, 'Son of 'God am I?  
<sup>37</sup> If I am not doing My 'Father's 'works, do not 'believe Me.  
<sup>38</sup> Yet if I am doing them, and if ever you are not believing  
 Me, be believing the works, that you may be knowing and  
 believing that in Me is the Father, and I am in the Father."  
<sup>39</sup> They sought, then, to arrest Him again, and He came  
 out <sup>o</sup> of their 'hands.

<sup>40</sup> And He came away again to the other side of the Jordan  
 into the place where<sup>e</sup> John was 'formerly baptizing, and  
<sup>41</sup> He remains there. And many came to<sup>d</sup> Him, and they  
 said that "John, indeed, does not one sign, yet all, what-  
<sup>42</sup> ever John said concerning this One was true." And many  
 believe <sup>to</sup> in Him there.

**11** Now there was a <sup>a</sup>certain 'infirm man, Lazarus from  
 Bethany, <sup>o</sup> of the village of 'Mary and her 'sister Martha.

<sup>2</sup> Now it was Mary 'who rubs the Lord with attar and  
 wipes off His 'feet with her 'hair, whose 'brother Lazarus  
<sup>3</sup> was infirm. The sisters, then, dispatch to<sup>d</sup> Him, saying,  
 "Lord, 'lo, he of whom Thou art 'fond is 'infirm!"

<sup>4</sup> Yet 'Jesus, 'hearing it, said, "This 'infirmity is not to<sup>d</sup>  
 death, but for<sup>s</sup> the glory of 'God, that the Son of 'God  
<sup>5</sup> should be 'glorified through it." Now 'Jesus loved 'Martha  
<sup>6</sup> and her 'sister and 'Lazarus. As, then, He hears that he  
 is 'infirm, then, indeed, He remains in the place in which  
 He was, two days.

<sup>7</sup> Thereupon, after this, He is saying to His 'disciples,  
<sup>8</sup> "We may be going into 'Judea again." The disciples are  
 saying to Him, "Rabbi, the Jews now sought to stone Thee,  
<sup>9</sup> and art Thou going there again?" Jesus answered, "Are  
 there not twelve hours in the day? If anyone should be  
 walking in the day, he is not stumbling, 'for he is observ-

<sup>10</sup> ing the light of this 'world. Yet if anyone should be walking in the night, he is stumbling, 'for the light is not in him."

<sup>11</sup> He said these things, and after this He is saying to them, "Lazarus, our 'friend, has found repose°, but I am going° that I should be awakening him out of sleep."

<sup>12</sup> The disciples, then, said to Him, "Lord, if he has

<sup>13</sup> repose°, he shall be 'saved." Now 'Jesus had made a declaration concerning his 'death, yet they' suppose that

<sup>14</sup> He is saying it concerning the repose of 'sleep. 'Jesus, then, said to them with boldness then, "Lazarus died.

<sup>15</sup> And I am rejoicing because of you, that you should be believing, seeing that I was not there. But we may be

<sup>16</sup> going to<sup>d</sup> him." 'Thomas, then, 'who is 'termed° "Didymus," said to his 'fellow disciples, "We' also may be going, that we may be dying with Him."

<sup>17</sup> 'Jesus, then, on coming into Bethany, found he 'has

<sup>18</sup> been in the tomb four days already. Now 'Bethany was

<sup>19</sup> near 'Jerusalem, about fifteen stadia 'off. Now many° of the Jews had come to<sup>d</sup> 'Martha and Mary that they should be comforting° them concerning their 'brother.

<sup>20</sup> 'Martha, then, as she hears that Jesus is coming°, meets

<sup>21</sup> Him. Yet Mary was seated° in the house. 'Martha, then,

said to<sup>d</sup> 'Jesus, "Lord, if Thou wert here, my 'brother

<sup>22</sup> would not have died. But 'even now I am °aware that whatsoever Thou shouldst be requesting° of 'God, 'God will be giving to Thee."

<sup>23</sup> 'Jesus is saying to her, "Your 'brother will be rising°."

<sup>24</sup> 'Martha is saying to Him, "I am °aware that he will be rising° in the resurrection in the last day."

<sup>25</sup> 'Jesus said to her, "I am the Resurrection and the Life.

He 'who is believing <sup>io</sup>in Me, 'even if he should be dying,

<sup>26</sup> shall be living°. And everyone 'who is living and believing

<sup>10</sup>in Me, should by no means be dying <sup>10</sup>for the con. Are you believing this?"

<sup>27</sup> She is saying to Him, "Yes, Lord, I have believed that Thou' art the Christ, the Son of God, Who is coming<sup>o</sup>  
<sup>28</sup> into the world." And saying this she came away and summons Miriam, her sister, covertly, saying, "The Teacher is present, and is summoning you."

<sup>29</sup> Now as 'she' hears, she was roused swiftly and came<sup>o</sup> to<sup>d</sup> Him.

<sup>30</sup> Now Jesus had not as yet come into the village, but  
<sup>31</sup> was still in the place where<sup>e</sup> Martha meets Him. The Jews, then, who are with her in the house and comforting<sup>o</sup> her, perceiving Mary, that she rose quickly and came out, follow her, supposing that she is going <sup>10</sup>to the tomb, that she should be lamenting there.

<sup>32</sup> Mary, then, as she came where<sup>e</sup> Jesus was, perceiving Him, falls <sup>td</sup>at His feet, saying to Him, "Lord, if Thou wert here, my brother would not have died!"

<sup>33</sup> Jesus, then, as He perceived her lamenting and the Jews coming <sup>tp</sup>with her lamenting, mutters<sup>o</sup> in spirit, and  
<sup>34</sup> disturbs Himself. And He said, "Where have you placed him?"

They are saying to Him, "Lord, come<sup>o</sup> and <sup>p</sup>see."

<sup>35</sup> Jesus weeps.

<sup>36</sup> The Jews, then, said, "Lo! how fond He was of him!"

<sup>37</sup> Yet <sup>a</sup>some<sup>o</sup> of them said, "Could<sup>o</sup> not this One Who opens the eyes of the blind man, also make it that this man should not be dying?"

<sup>38</sup> Jesus, then, again muttering<sup>o</sup> in Himself, is coming<sup>o</sup>  
<sup>10</sup>to the tomb. Now it was a cave, and a stone was laid<sup>o</sup>  
<sup>39</sup> <sup>on</sup> on it. Jesus is saying, "Take away the stone."

Martha, the sister of the deceased, is saying to Him, "Lord, he is already smelling, for it is the fourth day."

<sup>40</sup> Jesus is saying to her, "Did I not say to you that, if ever



- you should be believing, you should be seeing the glory of 'God?" They, then, take away the stone. Yet 'Jesus lifts up His 'eyes and said, "Father, I 'thank Thee that Thou hearest Me. Now I' was 'aware that Thou art hearing Me always, but because of the throng 'standing about I said it, that they should be believing that Thou' dost commission Me." And, saying these things, He clamors with a loud voice, "Lazarus! Hither! Out!" And out came he 'who 'had died, 'bound' feet and 'hands with winding sheets, and his 'countenance had been bound' about with a handkerchief. 'Jesus is saying to them, "Loose him and let him 'go!"
- Many° of the Jews, then, 'who 'come to<sup>d</sup> 'Mary and gaze° at what Jesus does, believe<sup>io</sup> in Him. Yet "some° of them came away to<sup>d</sup> the Pharisees, and told them how much Jesus does.
- The chief priests and the Pharisees, then, gathered a Sanhedrin and said, "What are we doing, seeing that this<sup>h</sup> man is doing many signs? If we should be leaving him thus, all will be believing<sup>io</sup> in him, and the Romans will 'come° and 'take away our 'place as well as our 'nation."
- Now a "certain one° of them, Caiaphas, being the chief priest of that 'year, said to them, "You' are not 'aware of<sup>nt</sup> anything, neither are you reckoning° that it is 'expedient for us that one<sup>h</sup> man<sup>m</sup> should be dying for the sake of the people and not the whole nation should 'perish°."
- Now this he said, not from himself, but, being the chief priest of that 'year, he prophesies that Jesus was about to be dying for the sake of the nation, and not for° the nation only, but that He may be gathering the 'scattered° 'children of 'God also into one. From that 'day, then, they consult° that they should 'kill Him.
- 'Jesus, then, no<sup>t</sup> longer walked with boldness among the Jews, but came away thence into the country near

the wilderness, into a city 'termed<sup>o</sup> Ephraim, and there  
 55 He remains with His 'disciples. Now near was the Pass-  
 over of the Jews, and many went up into Jerusalem out  
 of the country, before the Passover, that they should be  
 56 purifying themselves. They, then, sought Jesus, and  
 said, 'standing with one another in the sanctuary, "What  
 do you 'suppose? That He may under no circumstances  
 57 'come <sup>to</sup>to the festival?" Now the chief priests and the  
 Pharisees had given directions that if anyone should  
 'know where He is, he should be divulging it, so that they  
 should be arresting Him.

12 Jesus, then, six days before the Passover, came <sup>to</sup>to  
 Bethany, where<sup>e</sup> Lazarus was 'who 'had died, whom Jesus  
 2 rouses <sup>o</sup>from among the dead. They make, then, for  
 Him a dinner there, and Martha served. Now Lazarus  
 was one<sup>o</sup> of 'those lying<sup>o</sup> back at table <sup>to</sup>with Him.

3 Mary, then, taking a pound troy of veritable nard attar,  
 very precious, rubs the feet of Jesus and wipes off His  
 'feet with her 'hair. Now the house was filled <sup>o</sup>with the  
 odor of the attar.

4 Now Judas of Simon 'Iscariot, one<sup>o</sup> of His 'disciples  
 5 ('who is 'about to 'give Him up) is saying, "Wherefore  
 was not this 'attar disposed of for three hundred denarii  
 6 and given to the poor?" Now this he said, not that he  
 cared concerning the poor, but that he was a thief, having  
 the coffer also, and bore 'what is 'cast<sup>o</sup> into it.

7 Jesus, then, said, "Let her be, that she should be keep-  
 8 ing it <sup>to</sup>for the day of My 'burial. For the poor you 'have  
 always with you<sup>st</sup>, yet Me you 'have not always."

9 The vast throng, then,<sup>o</sup> of the Jews, knew that He is  
 there. And they came, not because of Jesus only, but  
 that they might become acquainted with Lazarus also,  
 10 whom Jesus rouses <sup>o</sup>from among the dead. Yet the chief  
 priests also plan<sup>o</sup> that they should be killing Lazarus

<sup>11</sup> also, 'for many of the Jews went because of him, and believed <sup>to</sup>in 'Jesus.

<sup>12</sup> On the morrow the vast throng, 'who are coming <sup>to</sup>for the festival, 'hearing that 'Jesus is coming<sup>o</sup> into Jerusalem, <sup>13</sup> got 'fronds of 'palms and came out <sup>to</sup>to meet Him. And they clamored, saying, "Hosanna! 'Blessed<sup>o</sup> is He 'Who is coming<sup>o</sup> in the name of the Lord!" and "The King of 'Israel!"

<sup>14</sup> Now 'Jesus, finding a little ass, is seated on it, according <sup>15</sup> as it is 'written<sup>o</sup>, Do not 'fear<sup>o</sup>, 'daughter of Zion! 'Lo<sup>o</sup>! your 'King is coming<sup>o</sup>, sitting<sup>o</sup> on an ass's colt.

<sup>16</sup> Now these things are not known to His 'disciples at 'first, but when Jesus is glorified, then they are reminded that these things were 'written<sup>o</sup> <sup>on</sup>of Him and these things they do to Him.

<sup>17</sup> The throng, then, 'which 'is with Him when He summons 'Lazarus out of the tomb, and rouses him <sup>o</sup>from <sup>18</sup> among the dead, was testifying. Therefore, also, the vast throng meets Him, 'for they hear that He has done this <sup>19</sup> 'sign. The Pharisees, then, say to<sup>d</sup> themselves, "You are beholding that you are <sup>nt</sup>benefiting nothing. 'Lo! the world came away after him!"

<sup>20</sup> Now there were <sup>a</sup>some Greeks <sup>o</sup>from among 'those going up that they should be worshiping in the festival. <sup>21</sup> These, then, came to Philip 'who is from Bethsaida of 'Galilee, and they asked him, saying, "Lord, we 'want to <sup>22</sup> become 'acquainted with 'Jesus." 'Philip is coming<sup>o</sup> and telling 'Andrew, and again Andrew and Philip are coming<sup>o</sup> and telling 'Jesus. Yet 'Jesus is answering<sup>o</sup> them, <sup>23</sup> saying, "Come has the hour that the Son of 'Mankind should be 'glorified.

<sup>24</sup> "Verily, verily, I am saying to you, If a 'kernel of 'grain, falling into the earth, should not be dying, it' is remaining alone, yet if it should be dying, it is bringing forth

<sup>25</sup> much fruit. He 'who is 'fond of his 'soul is destroying it, and he 'who is hating his 'soul in this 'world, shall be guarding it <sup>io</sup>for life eonian.

<sup>26</sup> "If anyone should be serving Me, let him be following Me, and where<sup>e</sup> I am, there My 'servant also shall be. And if anyone should be serving Me, the Father shall be  
<sup>27</sup> honoring him. Now is My 'soul °disturbed°. And "what may I be saying? 'Father, save Me out of this 'hour'?  
<sup>28</sup> But therefore came I into this 'hour. Father, glorify Thy 'name!" A voice, then, came out of 'heaven, "I glorify it also, and shall be glorifying it again!"

<sup>29</sup> The throng, then, 'which °stands and hears it, said, "A thunderclap has <sup>b</sup>come!" Others said, "A messenger has spoken to Him!"

<sup>30</sup> Jesus answered and said, "Not because of Me has <sup>b</sup>come  
<sup>31</sup> this 'voice, but because of you. Now is the judging of this 'world. Now shall the Chief of this 'world be 'cast  
<sup>32</sup> °out. And I, if I should be 'exalted out of the earth,  
<sup>33</sup> shall be drawing all to<sup>d</sup> Myself." Now this He said, signifying by what death He was about to be dying.

<sup>34</sup> The throng, then, answered Him, "We' hear out of the law that the Christ is remaining <sup>io</sup>for the eon, and how are you' saying that the Son of 'Mankind 'must be exalted?  
<sup>35</sup> "Who is this 'Son of 'Mankind?" Jesus, then, said to them, "Still a little time the light is among you. Be walking while you 'have the light, lest the darkness may be overtaking you. And he 'who is walking in the darkness is  
<sup>36</sup> not °aware whither he is going. As you 'have the light, be believing <sup>io</sup>in the light, that you may be becoming° sons of light."

These things Jesus speaks, and, coming away, He was  
<sup>37</sup> hid from them. Yet, after His having done so many signs  
<sup>38</sup> in front of them, they believed not <sup>io</sup>in Him, that the word of Isaiah the prophet, which he said, may be being fulfilled,

"Lord, "who believes our 'tidings?

And the arm of the Lord, to "whom was it revealed?"

<sup>39</sup> Therefore they could<sup>o</sup> not 'believe, seeing that Isaiah  
<sup>40</sup> said again that He has blinded their 'eyes and callouses  
their 'heart, lest they may be perceiving<sup>o</sup> with 'their eyes,  
and should be apprehending with 'their heart, and may  
be turning about, and I shall be healing<sup>o</sup> them.

<sup>41</sup> These things Isaiah said, seeing that he perceived His  
'glory, and speaks concerning Him.

<sup>42</sup> Howbeit, likewise,<sup>o</sup> of the chiefs also many believe <sup>40</sup>in  
Him, but because of the Pharisees they did not avow it,  
<sup>43</sup> lest they may 'be<sup>co</sup> put out of the synagogue, for they love  
the glory of 'hmen rather than even the glory of 'God.

<sup>44</sup> Now Jesus cries and said, "He 'who is believing <sup>40</sup>in Me  
is not believing <sup>40</sup>in Me, but <sup>40</sup>in Him 'Who sends Me.  
<sup>45</sup> And he 'who is beholding Me is beholding Him 'Who  
<sup>46</sup> sends Me. I' have come into the world a Light, that  
everyone 'who is believing <sup>40</sup>in Me should not be remain-  
ing in 'darkness.

<sup>47</sup> "And if ever anyone should be hearing My 'declarations  
and not be maintaining them, I' am not judging him,  
for I came not that I should be judging the world, but  
<sup>48</sup> that I should be saving the world. He 'who is repudiating  
Me and not getting My 'declarations, 'has 'that which is  
judging him; the word which I speak, that will be judg-  
<sup>49</sup> ing him in the last day, seeing that I' speak not <sup>o</sup>from  
Myself, but the Father Who sends Me, He' has given Me  
the precept, "what I may be saying and "what I should be  
<sup>50</sup> speaking. And I am 'aware that His 'precept is life  
conian. "What, then, I' am speaking, according as the  
Father has declared it to Me, thus am I speaking."

**13** Now before the festival of the Passover, 'Jesus, being  
<sup>o</sup>aware that His 'hour came that He may be proceeding out

of this 'world to<sup>d</sup> the Father, 'loving His 'own 'who are  
2 in the world, He loves them <sup>io</sup>to the consummation. And  
at the <sup>b</sup>coming° of dinner, the Adversary already having  
cast into the heart of Judas, son of Simon Iscariot, that  
3 he may be giving Him up, 'Jesus, being °aware that the  
Father has given all into His 'hands, and that He came  
4 out from God and is going away to<sup>d</sup> 'God, is rising° °from  
'dinner and is laying down His 'garments, and, getting a  
cloth, He girds Himself.

5 Thereafter He is draining water into the basin, and  
begins° washing the feet of the disciples and wiping  
6 them off with the cloth with which He was °girded°. He  
is coming°, then, to<sup>d</sup> Simon Peter. And 'he' is saying to  
7 Him, "Lord, Thou' art washing my 'feet!" Jesus answered  
and said to him, "What I' am doing you' are not °aware  
at present, yet you will 'know after these things."

8 Peter is saying to Him, "Under no circumstances  
shouldst Thou be washing my 'feet <sup>io</sup>for the con!"

'Jesus answered him, "If ever I should not be washing  
you, you are having no<sup>t</sup> part with Me."

9 Simon Peter is saying to Him, "Lord, not my 'feet only,  
but the hands also and the head!"

10 'Jesus is saying to him, "He 'who is °bathed° 'has no<sup>t</sup>  
need, except to wash° his 'feet, but is wholly clean. And  
11 you' are clean, but not all." For He was °aware 'who is  
giving Him up. Therefore He said that "Not all of you  
are clean."

12 When, then, He washes their 'feet, and took His 'gar-  
ments and 'leans back again, He said to them, "Do you  
13 'know "what I have done to you? You' are shouting to  
Me "Teacher!" and 'Lord!" and you are saying ideally,  
14 for I am. If, then, I', the Lord and the Teacher,  
wash your 'feet, you' also 'ought to be washing one  
15 another's 'feet. For an example have I °given you,

that, according as I' do to you, you' also may be doing.

- 16 "Verily, verily, I am saying to you, A slave is not greater  
than his 'lord, neither is an apostle greater than He 'Who  
17 sends him. If you are °aware of these things, happy are  
18 you if you should be doing them! Not concerning all of  
you am I speaking, for I' am °aware "whom I choose",  
but that the scripture may be 'fulfilled,

He 'who is masticating 'bread with Me lifts up his  
'heel <sup>on</sup>against Me.

- 19 Henceforth I am speaking to you before it is 'occurring°,  
that you should be believing, whenever it may be occur-  
ring°, that I' am.

- 20 "Verily, verily, I am saying to you, 'whoever is taking  
anyone I shall be sending, is taking Me; yet he 'who is  
taking Me is taking Him 'Who sends Me."

- 21 These things saying, 'Jesus was disturbed in 'spirit, and  
testifies and said, "Verily, verily, I am saying to you that  
22 one ° of you will be giving Me up." The disciples, then,  
looked <sup>io</sup>at one another, being perplexed° concerning  
23 "whom He is <sup>sa</sup>speaking. Now one ° of His 'disciples,  
whom 'Jesus loved, was lying° back in the bosom of  
24 'Jesus. Simon Peter, then, is nodding to this one to 'as-  
certain° "whoever he may be, concerning whom He said  
it, and is saying to him, "Tell us "whoever it is concern-  
25 ing whom He is saying this." That one, then, leaning  
back thus on the chest of 'Jesus, is saying to Him, "Lord,  
26 "who is it?" 'Jesus, then, is answering° and saying, "He'  
it is to whom I', dipping in the morsel, shall be handing  
it <sup>to him</sup>." Dipping in the morsel, then, He is taking it and  
giving it to Judas, son of Simon Iscariot.

- 27 And after the morsel, then, 'Satan entered into that  
man. 'Jesus, then, is saying to him, "What you are doing,  
28 do more quickly." Now no<sup>t</sup> one of 'those lying° back at

<sup>29</sup> table knew to<sup>d</sup> <sup>a</sup>what purpose He said this to him. For <sup>a</sup>some supposed, since Judas had the coffer, that 'Jesus is saying to him, "Buy what we 'have need of <sup>to</sup>for the festival," or, that he may be giving <sup>a</sup>something to the poor.

<sup>30</sup> Getting the morsel, then, that man came out straightway. Now it was night.

<sup>31</sup> When, then, he came out, 'Jesus is saying, "Now is the Son of 'Mankind glorified, and 'God is glorified in Him.

<sup>32</sup> If 'God is glorified in Him, 'God also shall be glorifying Him in Himself and shall straightway be glorifying Him.

<sup>33</sup> "Little children, still a little time am I with you. You shall be seeking Me, and, according as I said to the Jews that 'Where<sup>e</sup> I' am going you' 'can<sup>o</sup> not be coming,' at present I am saying it to you also.

<sup>34</sup> "A new precept am I giving to you, that you be loving one another; according as I love you, that you' also be <sup>35</sup> loving one another. 'By this all shall be knowing<sup>o</sup> that you are My disciples, if you should be having love 'for one another."

<sup>36</sup> Simon Peter is saying to Him, "Lord, whither art Thou going?" 'Jesus answered him, "Where<sup>e</sup> I' am going, you 'can<sup>o</sup> not follow Me now, yet you shall be following subsequently."

<sup>37</sup> Peter is saying to Him, "Lord, wherefore 'can<sup>o</sup> not I follow Thee at present? My 'soul for Thy sake will I 'lay down."

<sup>38</sup> Jesus is answering<sup>o</sup>, "Your 'soul for My sake you will be laying down? Verily, verily, I am saying to you, Under no circumstances should a cock be crowing till <sup>w</sup> you will be renouncing<sup>o</sup> Me thrice.

**14** "Let not <sup>3</sup>your 'heart be 'disturbed<sup>o</sup>. 'Believe <sup>to</sup>in 'God, <sup>2</sup> and 'believe <sup>to</sup>in Me. In My 'Father's 'house are many abodes; yet if not I would have told <sup>3</sup>you, 'for I am going<sup>o</sup> to make ready a place for <sup>3</sup>you. And if I should be going



and making ready a place for <sup>o</sup>you, I am coming<sup>o</sup> again and I will be taking<sup>o</sup> <sup>o</sup>you along to<sup>d</sup> Myself, that where<sup>e</sup>

<sup>4</sup> I' am, <sup>o</sup>you' also may be. And where<sup>e</sup> I' am going <sup>o</sup>you are <sup>o</sup>aware, and of the way <sup>o</sup>you are <sup>o</sup>aware."

<sup>5</sup> Thomas is saying to Him, "Lord, we are not <sup>o</sup>aware whither Thou art going, and how 'can<sup>o</sup> we be aware of the way?"

<sup>6</sup> 'Jesus is saying to him, "I' am the Way and the Truth and the Life. No<sup>t</sup> one is coming<sup>o</sup> to<sup>d</sup> the Father except  
<sup>7</sup> through Me. If <sup>o</sup>you had known Me, <sup>o</sup>you would have known My 'Father also. And henceforth <sup>o</sup>you 'know Him and have seen Him."

<sup>8</sup> 'Philip is saying to Him, "Lord, show us the Father, and it is sufficing us."

<sup>9</sup> 'Jesus is saying to him, "So much time I am with <sup>o</sup>you, and you do not 'know Me, Philip! He 'who 'has seen Me has seen the Father, and how are you' saying, 'Show us the Father'? Are you not believing that I am in the Father and the Father is in Me? The declarations which I' am speaking to <sup>o</sup>you I am not speaking from Myself. Now the Father, 'remaining in Me, He' is doing His 'works.

<sup>11</sup> "'Believe Me that I am in the Father and the Father in Me; yet if not, 'believe Me because of the works 'them-  
<sup>12</sup> selves. Verily, verily, I am saying to <sup>o</sup>you, he 'who is believing <sup>io</sup>in Me, the works which I' am doing 'he' also will be doing, and greater than these will he be doing,  
<sup>13</sup> 'for I' am going<sup>o</sup> to<sup>d</sup> the Father. And<sup>a</sup> whatever <sup>o</sup>you should be requesting in My 'name, this I will be doing,  
<sup>14</sup> that the Father should be 'glorified in the Son. If <sup>o</sup>you should ever be requesting anything of Me in My 'name,  
<sup>15</sup> this I will be doing. If <sup>o</sup>you should be loving Me, <sup>o</sup>you will be keeping 'My 'precepts.

<sup>16</sup> "And I' shall be asking the Father, and He will be

giving you another consoler, that it, indeed, may be with  
17 you <sup>to</sup>for the con—the spirit of <sup>truth</sup>, which the world  
<sup>can</sup> not <sup>get</sup>, <sup>for</sup> it is not beholding it, neither is knowing  
it. Yet you <sup>know</sup> it, <sup>for</sup> it is remaining <sup>with</sup> you and  
will be in you.

18 “I will not <sup>leave</sup> you bereaved; I am coming<sup>o</sup> to<sup>d</sup> you.  
19 Still a little and the world is beholding Me no<sup>t</sup> longer, yet  
you<sup>are</sup> beholding Me. Seeing that I<sup>am</sup> living, you<sup>also</sup>  
20 will be living<sup>o</sup>. In that <sup>day</sup> you<sup>shall</sup> <sup>know</sup> that I am  
21 in My <sup>Father</sup>, and you in Me, and I in you. He <sup>who</sup>  
<sup>has</sup> My <sup>precepts</sup> and is keeping them, <sup>he</sup> it is <sup>who</sup> is  
loving Me. Now he <sup>who</sup> is loving Me will be <sup>loved</sup> by  
My <sup>Father</sup>, and I<sup>shall</sup> be loving him and shall be disclos-  
ing Myself to him.”

22 Judas (not <sup>Is</sup>cariot) is saying to Him, “Lord, and <sup>what</sup>  
has occurred that Thou art <sup>about</sup> to be disclosing Thyself  
to us and not to the world?”

23 Jesus answered and said to him, “If anyone should be  
loving Me, he will be keeping My <sup>word</sup>, and My <sup>Father</sup>  
will be loving him, and We shall be coming<sup>o</sup> to<sup>d</sup> him and  
24 making<sup>o</sup> an abode <sup>with</sup> him. He <sup>who</sup> is not loving Me,  
is not keeping My <sup>words</sup>. And the word which you are  
hearing is not Mine, but the Father’s <sup>Who</sup> sends Me.

25 “These things have I spoken to you, remaining <sup>with</sup>  
26 you. Now the consoler, the holy <sup>spirit</sup>, which the Father  
will be sending in My <sup>name</sup>, that will be teaching you  
all, and reminding you of all that I said to you.

27 “Peace I<sup>am</sup> leaving with you. My peace I am giving  
to you. Not according as the world is giving to you, am  
I<sup>giving</sup> to you. Let not your <sup>heart</sup> be <sup>disturbed</sup>, neither  
28 let it be <sup>timid</sup>. You hear that I<sup>said</sup> to you, ‘I am going,  
and I am coming<sup>o</sup> to<sup>d</sup> you.’ If you loved Me, you would  
have rejoiced that I am going<sup>o</sup> to<sup>d</sup> the Father, <sup>for</sup> the  
29 Father is greater than I. And now I have declared it to you

ere it is occurring°, that, whenever it may be occurring°, you should be believing.

30 “No<sup>t</sup> longer shall I be speaking much with you, for the Chief of the world is coming°, and in Me it <sup>1</sup>has not <sup>nt</sup>any-  
31 thing. But that the world may <sup>1</sup>know that I am loving the Father, and according as the Father directs° Me, thus I am doing, <sup>1</sup>rouse°! We may be going hence!

15 “I am the true <sup>1</sup>Grapevine, and My <sup>1</sup>Father is the  
2 Farmer. Every branch in Me bringing forth no fruit, He is taking it away, and every one <sup>1</sup>bringing forth fruit, He is cleansing it, that it may be bringing forth more fruit.

3 “Already you<sup>1</sup> are clean because of the word which I  
4 have spoken to you. Remain in Me. I also am in you. According as the branch <sup>1</sup>can° not be bringing forth fruit from itself, if it should not be remaining in the grapevine, thus neither you, if you should not be remaining in Me.

5 “I am the Grapevine. You are the branches. He <sup>1</sup>who is remaining in Me, and I in him, this one is bringing forth much fruit, <sup>1</sup>for apart from Me <sup>nt</sup>you <sup>1</sup>can° <sup>1</sup>do nothing.

6 “If anyone should not be remaining in Me, he was cast out as a <sup>1</sup>branch, and it withered. And they are gathering them, and into the fire are they casting them, and they  
7 are being burned°. If ever you should be remaining in Me and My <sup>1</sup>declarations should be remaining in you, whatever you should be wanting, request°, and it will be occurring° to you. In this is My <sup>1</sup>Father glorified, that you may be bringing° forth much fruit, and you shall <sup>1</sup>become° My disciples.

9 “According as the Father loves Me, I<sup>1</sup>, also, love you.  
10 Remain in <sup>1</sup>My <sup>1</sup>love. If ever you should be keeping My <sup>1</sup>precepts, you will be remaining in My <sup>1</sup>love, according as I have kept the precepts of My <sup>1</sup>Father and am remain-  
11 ing in His <sup>1</sup>love. These things have I spoken to you, that

My joy should be remaining in you, and your joy may be filled.

<sup>12</sup> "This is My precept, that you be loving one another,  
<sup>13</sup> according as I love you. Greater love than this has not  
 one, that anyone may be laying down his soul for his  
<sup>14</sup> friends. You are My friends, if you should be doing  
 whatever I am directing you.

<sup>15</sup> "No longer am I terming you slaves, for the slave is  
 not aware what his lord is doing. Yet I have declared  
 you friends, for all that I hear from My Father I  
<sup>16</sup> make known to you. Not you choose Me, but I choose  
 you, and I appoint you, that you may be going away  
 and be bringing forth much fruit, and your fruit may  
 be remaining, that anything whichsoever you should be  
 requesting the Father in My name, He will be giving it  
 to you.

<sup>17</sup> "In these things I am directing you, that you may be  
<sup>18</sup> loving one another. If the world is hating you, know  
<sup>19</sup> that it has hated Me first before you. If you were of the  
 world, the world would be fond of its own. Now, seeing  
 that you are not of the world, but I choose you out of  
 the world, therefore the world is hating you.

<sup>20</sup> "Remember the word which I said to you, 'A slave is  
 not greater than his lord.' If Me they persecute, you they  
 will be persecuting also. If My word they keep, yours  
<sup>21</sup> also will they be keeping. But all these things will they be  
 doing to you because of My name, seeing that they are  
 not acquainted with Him Who sends Me.

<sup>22</sup> "If I came not and speak to them, they had not sin.  
 Yet now they have not pretense concerning their sin.  
<sup>23</sup> He who is hating Me is hating My Father also. If I do  
 not the works among them which not other one does,  
 they had not sin. Yet now they have seen also, and they  
<sup>25</sup> have hated Me as well as My Father, but it is that the

word °written° in their °law may be °fulfilled, that they hate Me gratuitously.

26 “Now, whenever the consoler which I° shall be sending you °from the Father may be coming, the spirit of °truth which is going° out °from the Father, that will be testi-  
27 fying concerning Me. Now you° also are testifying, seeing that, from the beginning, you are with Me.

16 “These things have I spoken to you that you may not  
2 be °snared, for they will be °do putting you out of the synagogues; but coming° is the hour that everyone °who is °killing you should °suppose he is offering divine service  
3 to °God. And these things will they be doing to you, °for  
4 they know not the Father nor °even Me. But these things have I spoken to you that, whenever their °hour may be coming, you may be remembering them, seeing that I° told you.

“Now these things I did not tell you °from the begin-  
5 ning, seeing that I was with you. Yet now I° am going away to° Him °Who sends Me, and not one° of you is  
6 asking Me, ‘Whither art Thou going?’ But, seeing that I have spoken these things to you, °sorrow has filled your °heart.

7 “But I° am telling you the truth. It is °expedient for you that I° may be coming away, for if I° should not be coming away, the consoler will not be coming° to° you.  
8 Now if I should be °gone, I will °send him to° you. And, coming, that will be exposing the world concerning sin and concerning righteousness and concerning judging:  
9 concerning sin, indeed, seeing that they are not believing  
10 °in Me; yet concerning righteousness, seeing that I am going away to° My °Father, and not° longer are you behold-  
11 ing Me; yet concerning judging, seeing that the Chief of this °world has been judged°.

12 “Still much °have I to °say to you, but you are not °able°

- <sup>13</sup> to 'bear it at present. Yet whenever that may be coming—the spirit of 'truth—it will be guiding you into 'all the truth, for it will not be speaking from itself, but whatsoever it should be hearing will it be speaking, and of 'what
- <sup>14</sup> is coming<sup>o</sup> will it be informing you. That will be glorifying Me, seeing that <sup>o</sup> of 'Mine will it be getting<sup>o</sup>, and
- <sup>15</sup> informing you. All, whatever the Father 'has, is Mine. Therefore I said to you that <sup>o</sup> of 'Mine is it getting, and will be informing you.
- <sup>16</sup> “A little, and no<sup>t</sup> longer are you beholding Me; and again, a little, and you shall be seeing<sup>o</sup> Me.”
- <sup>17</sup> Some, then, <sup>o</sup> of His 'disciples said to<sup>d</sup> one another, “<sup>a</sup>What is this <sup>w</sup>that He is saying to us, ‘A little, and you are not beholding Me, and again, a little, and you shall be seeing<sup>o</sup> Me?’ and that ‘I am going away to<sup>d</sup> the Father’?”
- <sup>18</sup> They said, then, “<sup>a</sup>What is this ‘little’ which He is saying? Not <sup>o</sup>aware are we of <sup>a</sup>what He is speaking.”
- <sup>19</sup> Jesus, then, knew that they wanted to 'ask Him, and He said to them, “Concerning this are you seeking with one another that I said, ‘A little, and you are not beholding Me, and again, a little, and you shall be seeing<sup>o</sup> Me’?”
- <sup>20</sup> Verily, verily, I am saying to you that you<sup>l</sup> shall be lamenting and wailing, yet the world will be rejoicing<sup>o</sup>; yet you<sup>l</sup> shall be 'sorrowed, but your 'sorrow shall 'become<sup>o io</sup> joy.
- <sup>21</sup> A 'woman, whenever she may be bringing forth, is having sorrow, seeing that her 'hour came; yet whenever she should be bearing the little child, no<sup>t</sup> longer is she remembering the affliction, because of the joy that a human
- <sup>22</sup> being was born into the world. You<sup>l</sup> then, also, now, indeed, will be having sorrow, yet I shall be seeing<sup>o</sup> you again, and your 'heart shall be rejoicing<sup>o</sup>, and your 'joy
- <sup>23</sup> no<sup>t</sup> one is taking away from you. And in that 'day you will not be asking Me <sup>nt</sup>anything.

“Verily, verily, I am saying to you that <sup>a</sup>whatever you

should be requesting the Father, He will be giving it to  
 24 you in My 'name. Hitherto you do not request <sup>nt</sup>anything  
 in My 'name. 'Request and you shall 'obtain°, that your  
 joy may be °full°.

25 "These things have I spoken to you in proverbs. Com-  
 ing° is the hour when no' longer shall I be speaking to  
 you in proverbs, but with boldness shall I be reporting  
 26 to you concerning the Father. In that 'day you will be  
 requesting° in My 'name, and I am not saying to you  
 27 that I' shall be asking the Father concerning you, for the  
 Father °Himself is 'fond of you, seeing that you' are °fond  
 28 of Me, and have believed that I' came out <sup>b</sup>from God. I  
 came out <sup>b</sup>from the Father and have come into the world.  
 Again, I am leaving the world and am going° to<sup>d</sup> the  
 Father."

29 His 'disciples are saying to Him, "Lo! now 'with bold-  
 ness art Thou speaking, and not one proverb art Thou  
 30 telling. Now we are °aware that Thou art °aware of all  
 and 'hast no' need that anyone may be asking Thee. 'By  
 this we are believing that Thou camest out from God."  
 31 Jesus answered them, "At present you are believing.  
 32 'Lo°! the hour is coming° and has come, that you should  
 be 'scattered, each <sup>io</sup>to his 'own, and you may be leaving  
 Me alone. And I am not alone, 'for the Father is with Me.  
 33 These things have I spoken to you that in Me you may  
 'have peace. In the world you 'have affliction. But 'cour-  
 age! I' have conquered the world."

17 These things speaks 'Jesus, and 'lifting His 'eyes <sup>up io</sup>to  
 'heaven, ' He said, "Father, come has the hour. Glorify  
 2 Thy 'Son, that Thy 'Son should be glorifying Thee, ac-  
 cording as Thou °givest Him authority over °all flesh,  
 that everything which Thou hast given to Him, He should  
 3 be giving it to them, even life eonian. Now it' is 'eonian  
 life that they may 'know Thee, the only true God, and

Him Whom Thou dost commission, Jesus Christ.

4 "I glorify Thee on the earth, finishing the work which Thou hast given Me, that I should be doing it.

5 "And now glorify Thou' Me, Father, <sup>b</sup>with Thyself, with the glory which I had before the world <sup>is</sup> <sup>b</sup>with Thee. I manifest Thy 'name to the <sup>h</sup>men whom Thou <sup>°</sup>givest Me out of the world. Thine they were, and to Me Thou <sup>°</sup>givest them, and Thy 'word they have kept. Now they <sup>°</sup>know that all, whatever Thou hast given Me, is <sup>b</sup>from Thee, <sup>t</sup>for the declarations which Thou hast <sup>°</sup>given Me, I have <sup>°</sup>given them, and they' took them, and know truly that I came out <sup>b</sup>from Thee, and they believe that Thou' dost commission Me.

9 "Concerning them I' am asking. Not concerning the world am I asking, but concerning those whom Thou <sup>h</sup>ast given Me, <sup>t</sup>for they are Thine. And 'Mine all are Thine, and 'Thine Mine. And I have been glorified<sup>°</sup> in them. And no<sup>t</sup> longer am I in the world, and they' are in the world, and I' to<sup>d</sup> Thee am coming<sup>°</sup>. Holy Father, keep them in Thy 'name, in which Thou hast given them <sup>h</sup>ast given Me, that they may be one, according as We are. When I was with them in the world, I' kept <sup>°</sup>those whom Thou hast given Me in Thy 'name, and I guard them, and not one<sup>°</sup> of them perished<sup>°</sup>, except the son of 'destruction, <sup>h</sup>ast given Me, that they may be one, according as We are. When I was with them in the world, I' kept <sup>°</sup>those whom Thou

13 that the scripture may be 'fulfilled. Yet now to<sup>d</sup> Thee am I coming<sup>°</sup>, and these things am I speaking in the world that they may be having 'My 'joy <sup>°</sup>filled full in themselves.

14 "I' have given them Thy 'word. And the world hates them, <sup>t</sup>for they are not<sup>°</sup> of the world, according as I' am not<sup>°</sup> of the world. I am not asking that Thou shouldst be taking them away out of the world, but that Thou shouldst be keeping them <sup>°</sup>from the wicked one. <sup>°</sup>Of the world they are not, according as I' am not<sup>°</sup> of the world.

17 Hallow them <sup>t</sup>by Thy 'truth. 'Thy 'word is truth.



18 "According as Thou dost dispatch Me into the world,  
 19 I' also dispatch them into the world. And for their sakes  
 I am hallowing Myself, that they' also may be °hallowed°  
 20 °by the truth. Yet not concerning these only am I asking,  
 but also concerning °those who are believing °in Me  
 21 through their °word, that they may all be one, according  
 as Thou, Father, art in Me, and I in Thee, that they' also  
 may be in Us, that the world should be believing that  
 Thou' dost commission Me.

22 "And I' have given them the glory which Thou hast  
 given Me, that they may be one, according as We' are  
 23 One, I in them and Thou in Me, that they may be °per-  
 fected° °in one, and that the world may °know that Thou'  
 dost commission Me and dost love them according as  
 Thou dost love Me.

24 "Father, those whom Thou hast given Me, I °will that,  
 where° I' am, °they' also may be with Me, that they may  
 be beholding °My °glory which Thou hast given Me, °for  
 25 Thou lovest Me before the disruption of the world. Just  
 Father, the world, also, knew Thee not, yet I' knew Thee.  
 26 And these know that Thou' dost commission Me. And I  
 make known to them Thy °name, and I shall make it  
 °known, that the love with which Thou lovest Me may  
 be in them, and I in them."

18 These things saying, °Jesus came out °with His °dis-  
 ciples to the other side of the Kedron °winter brook,  
 where° there was a garden, into which He entered, He  
 2 and His °disciples. Now Judas also, °who is giving Him  
 up, was °acquainted with the place, °for often was °Jesus  
 gathered there with His °disciples.

3 °Judas, then, getting a °squad and deputies° of the chief  
 priests and °Pharisees, is coming° there with lanterns and  
 torches and weapons.

4 °Jesus, then, being °aware of all °that is coming° on Him,

coming out, said to them, “<sup>a</sup>Whom are you seeking?”

<sup>5</sup> They answered Him, “Jesus, the Nazarene.” Jesus is saying to them, “I am He.” Now Judas, also, who is giving Him up, <sup>o</sup>stood with them.

<sup>6</sup> As, then, He said to them, “I am He,” they drop <sup>10</sup> behind and fall on the ground. Again, then, He inquires of them, “<sup>a</sup>Whom are you seeking?” Now they said, “Jesus, the Nazarene.” Jesus answered, “I said to you that I am <sup>9</sup> He. If, then, Me you are seeking, let these go away,” that fulfilled may be the saying which He said, that “Of those whom Thou hast given Me, <sup>o</sup> of them I do not lose <sup>nt</sup> any one.”

<sup>10</sup> Simon Peter, then, having a sword, draws it, and hits the chief priest’s slave and strikes off his right ear. Now <sup>11</sup> the name of the slave was Malchus. Jesus, then, said to Peter, “Thrust the sword into the scabbard. The cup which the Father has given Me, may I by no means be drinking it?”

<sup>12</sup> The squad, then, and the captain, and the deputies of <sup>13</sup> the Jews apprehended Jesus. And they bind Him, and led Him away to <sup>d</sup> Hannas first, for he was the father-in-law of Caiaphas, who was the chief priest of that year. <sup>14</sup> Now it was Caiaphas who advises the Jews that it is expedient for one <sup>h</sup> man to be dying for <sup>8</sup> the people.

<sup>15</sup> Now Simon Peter, and another disciple, followed Jesus. Now that disciple was known to the chief priest, and he entered together with Jesus into the courtyard of the <sup>16</sup> chief priest. Yet Peter <sup>o</sup>stood <sup>td</sup> at the door outside.

The other disciple, then, who was known to the chief priest, came out and told the doorkeeper, and he led Peter <sup>17</sup> in. The maid, then, who kept the door, is saying to Peter, “Are not you also <sup>o</sup> of this <sup>h</sup> man’s disciples?” He is saying, “I am not!”

<sup>18</sup> Now the slaves and deputies also <sup>o</sup>stood by, having

made a charcoal fire, 'for it was cold, and they warmed<sup>o</sup> themselves. Now 'Peter, also, was 'standing with them, and warming<sup>o</sup> himself.

- 19 The chief priest, then, asks 'Jesus concerning His 'disciples and concerning His 'teaching. And 'Jesus answered him, "I' with boldness have spoken to the world. I' always teach in a synagogue and in the sanctuary where<sup>e</sup> all the Jews are coming<sup>o</sup> together, and in hiding I speak nothing.
- 20 "Why are you asking Me? Inquire of 'those who have 'heard 'what I speak to them. 'Lo! these are 'aware what I' said."
- 21 Now at His saying these things, one of the deputies 'standing by -<sup>o</sup> gives 'Jesus a slap, saying, "Are you answering<sup>o</sup> the chief priest thus?"
- 22 'Jesus answered him, "If evilly I speak, testify concerning the evil, yet if ideally, 'why are you lashing Me?"
- 23 'Hannas, then, dispatches Him 'bound<sup>o</sup> to<sup>d</sup> Caiaphas, the chief priest.
- 24 Now Simon Peter was 'standing and warming<sup>o</sup> himself. They said, then, to him, "Are not you', also,<sup>o</sup> of his 'disciples?" 'He' disowns<sup>o</sup>, and said, "I am not." One<sup>o</sup> of the slaves of the chief priest, being a relative of the one whose 'ear Peter strikes off, is saying, "Did not I' perceive you in the garden with him?" Again, then, 'Peter disowns<sup>o</sup>. And immediately a cock crows.
- 25 They are, then, leading 'Jesus from 'Caiaphas into the pretorium. Now it was morning, and they' did not enter into the pretorium lest they may be 'defiled, but may be eating the passover.
- 26 'Pilate, then, came<sup>o</sup> outside to<sup>d</sup> them and is averring, "What accusation are you bringing against this 'man?"
- 27 They answered and said to him, "If this man were doing no evil, we would not -<sup>o</sup> give him up to you."

<sup>31</sup> Pilate, then, said to them, "You' 'take him and, according to your 'law, judge him."

The Jews, then, said to him, "To us it is not allowed to kill <sup>nt</sup>anyone," that the word of 'Jesus may be 'fulfilled which He said, signifying by what death He was about to be dying.

<sup>33</sup> Again, then, 'Pilate entered into the pretorium and summons 'Jesus, and said to Him, "You' are the king of the Jews?"

<sup>34</sup> 'Jesus answered him, "From yourself are you' saying this, or did others tell you concerning Me?"

<sup>35</sup> Pilate answered, "No<sup>a</sup> Jew am I! 'Your 'nation and the chief priests °give you up to me. °What is it you do?"

<sup>36</sup> Jesus answered, "My 'kingdom is not °of this 'world. If 'My 'kingdom were °of this 'world, 'My 'deputies, also, would have contended°, lest I should be 'given up to the Jews. Yet now is 'My 'kingdom not hence."

<sup>37</sup> Pilate, then, said to Him, "Is it not then so? A king are you'!"

'Jesus answered, "You' are saying that I' am a king. °For this also have I' been born°, and °for this have I come into the world, that I should be testifying to the truth. Everyone 'who 'is °of the truth is hearing My 'voice."

<sup>38</sup> Pilate is saying to Him, "°What is truth!" And, this saying, again he came out to<sup>d</sup> the Jews, and is saying to

<sup>39</sup> them, "I' not one fault am finding in him. Now it is your usage that I should be releasing one to you in the Passover. Are you intending°, then, that I should be releasing to you the king of the Jews?"

<sup>40</sup> They, then, all clamor again, saying, "Not this one, but 'Bar-Abbas!" Now 'Bar-Abbas was a robber.

**19** Then Pilate took 'Jesus, then, and scourges Him.

<sup>2</sup> And the soldiers, 'braiding a wreath out of thorns, °place

it <sup>on</sup> on His 'head, and with a purple cloak they clothed  
 3 Him. And they came <sup>to</sup> to Him and said, "Rejoice! 'King  
 4 of the Jews!" and give Him slaps. And 'Pilate came <sup>o</sup> out-  
 side again, and is saying to them, "Lo! I am leading him  
 outside to you, that you may 'know that not one fault am  
 I finding in him."

5 'Jesus, then, came <sup>o</sup> outside, wearing the thorny wreath  
 and the purple cloak. And he is saying to them, "Lo!  
 6 the 'man!" When, then, the chief priests and the deputies  
 perceived Him, they clamor, saying, "Crucify! Crucify  
 him!"

And 'Pilate is saying to them, "You' 'take him and  
 crucify him, for I' am finding no<sup>t</sup> fault in him."

7 The Jews answered him, "We' 'have a law, and accord-  
 ing to our 'law he 'ought to 'die, 'for he makes himself  
 son of God."

8 When, then, 'Pilate hears this 'saying, he was the 'more  
 9 afraid. And he entered into the pretorium again, and is  
 saying to 'Jesus, "Whence are you'?" Yet 'Jesus <sup>o</sup> gives  
 10 him no<sup>t</sup> answer. 'Pilate, then, is saying to Him, "To me  
 you are not speaking! Are you not <sup>o</sup> aware that I 'have  
 authority to release you and 'have authority to crucify  
 you?"

11 'Jesus answered him, "No<sup>t</sup> authority 'have you against  
 Me in <sup>nt</sup> anything, except it were <sup>o</sup> given<sup>o</sup> to you from  
 above. Therefore he 'who is giving Me up to you 'has  
 the greater sin."

12 <sup>o</sup>At this, 'Pilate sought to release Him, yet the Jews  
 clamored, saying, "If ever this man you should be re-  
 leasing, you are not a friend of 'Caesar! Everyone 'who  
 13 is making himself king is contradicting 'Caesar!" 'Pilate,  
 then, 'hearing these 'words, led 'Jesus outside, and is  
 seated on a dais <sup>in</sup> in a place 'termed<sup>o</sup> the "Pavement," yet  
 in Hebrew, "Gabbatha."

<sup>14</sup> Now it was the preparation of the Passover; the hour was about the third. And he is saying to the Jews, "Lo! <sup>15</sup> your 'king!" Yet 'they' clamor then, "Away! Away! Crucify him!" 'Pilate is saying to them, "Shall I 'crucify your 'king?" The chief priests answered, "No<sup>t</sup> king <sup>16</sup> 'have we except Caesar!" Then he °gives Him up to them, then, that He may be 'crucified.

<sup>17</sup> They took Jesus along, then, and led Him away. And, bearing the cross Himself, He came out <sup>18</sup>to 'what is 'termed° a "Skull's Place," which is 'termed°, in Hebrew, "Golgotha," where° they crucify Him, and with Him two others, hence and hence, yet in the midst is 'Jesus.

<sup>19</sup> Now 'Pilate writes a title also, and °places it <sup>20</sup>on the cross. Now it was °written°, "Jesus the Nazarene, the King of the Jews." This 'title, then, many of the Jews read, 'for the place where° 'Jesus was crucified was near the city, and it was °written° in Hebrew, Latin and Greek.

<sup>21</sup> The chief priests of the Jews, then, said to 'Pilate, "Do not be writing 'The King of the Jews' but that 'that one said "King of the Jews am I."'"

<sup>22</sup> 'Pilate answered, "What I have written, I have written!"

<sup>23</sup> The soldiers, then, when they crucify 'Jesus, took His 'garments and make four parts—to each soldier a part; and the tunic. Now the tunic was seamless, woven °from <sup>24</sup> 'above throughout the whole. They said, then, to<sup>d</sup> one another, "We should not be rending it, but we may take 'chances on °it, "whose it shall be," that the scripture may be 'fulfilled 'which is saying,

"They divide° My 'garments among themselves,  
And on My 'vesture they cast the lot."

The soldiers, indeed, then, do these things.

<sup>25</sup> Now there °stood beside the cross of 'Jesus His 'mother and the sister of His 'mother, Mary °of 'Clopas, and Mary

- <sup>26</sup> 'Magdalene. Jesus, then, perceiving His 'mother and the disciple whom He loved 'standing 'by, is saying  
<sup>27</sup> to His 'mother, "Woman, 'lo! your 'son!" Thereafter He is saying to the disciple, "Lo! your 'mother!" And from that 'hour the disciple took her <sup>to</sup>to his 'own.
- <sup>28</sup> After this, 'Jesus, being 'aware that all is already 'accomplished<sup>o</sup>, that the scripture may be 'perfected, is saying,  
<sup>29</sup> "I 'thirst!" Now a vessel lay<sup>o</sup> there distended with vinegar. Sticking a sponge, then, distended with 'vinegar,<sup>+</sup>  
<sup>30</sup> on hyssop, they -<sup>o</sup>carry it to His 'mouth. When, then, 'Jesus took the vinegar, He said, "It is 'accomplished!" And -reclining His 'head, He -<sup>o</sup>gives up the spirit.
- <sup>31</sup> The Jews, then, since it was the preparation, lest the bodies should be remaining on the cross 'on the sabbath (for it was the great day, that 'sabbath), ask 'Pilate that they might be fracturing their 'legs, and they may be 'taken  
<sup>32</sup> away. The soldiers, then, came and fractured indeed the legs of the first and of the other 'who is 'crucified together  
<sup>33</sup> with Him. Yet, coming on to 'Jesus, as they perceived He 'had already died, they do not fracture His 'legs.
- <sup>34</sup> But one of the soldiers pierces His 'side with a lance  
<sup>35</sup> head, and straightway out came blood and water. And he 'who 'has seen has testified, and true is his 'testimony. And 'he' is 'aware that he is telling the truth, that you',  
<sup>36</sup> also, should be believing. For these things occurred<sup>o</sup> that the scripture may be 'fulfilled, "A bone 'of it shall not be  
<sup>37</sup> 'crushed<sup>o</sup>." And again, a different scripture is saying, they shall 'see<sup>o</sup> Him <sup>to</sup>whom they stab.
- <sup>38</sup> Now after these things 'Joseph 'from Arimathea (being a disciple of 'Jesus, yet 'hidden<sup>o</sup> because of 'fear of the Jews) asks 'Pilate that he should be taking away the body of 'Jesus. And 'Pilate permits him. He came, then, and takes away His 'body.
- <sup>39</sup> Now Nicodemus also came ('who 'came to<sup>d</sup> Him at

night at 'first), bringing a mixture of myrrh and aloes,  
 40 about a hundred pounds troy. They got the body of  
 'Jesus, then, and they bind it in swathings with the spices,  
 according as the custom of the Jews is to 'bury.

41 Now there was in the place where<sup>e</sup> He was crucified,  
 a garden, and in the garden a new tomb in which no<sup>t</sup> one  
 42 <sup>was</sup> 'has been placed<sup>o nt</sup> as yet. There, then, because of the  
 preparation of the Jews, seeing that the tomb was near,  
 they <sup>o</sup>place 'Jesus.

**20** Now, on 'one of the sabbaths, Miriam 'Magdalene is  
 coming<sup>o io</sup> to the tomb in the morning, there being still  
 darkness, and is observing the stone <sup>o</sup>taken<sup>o</sup> away from  
 2 the door<sup>o</sup> of the tomb. She is racing, then, and is coming<sup>o</sup>  
 to<sup>d</sup> 'Simon Peter and to<sup>d</sup> the other disciple of whom 'Jesus  
 was fond, and she is saying to them, "They take away  
 the Lord out of the tomb and we are not <sup>o</sup>aware where  
 they <sup>o</sup>place Him!"

3 'Peter, then, and the other disciple came out, and they  
 4 came<sup>o io</sup> to the tomb. Now the two raced alike, and the  
 other disciple runs more swiftly before 'Peter and came  
 5 first <sup>io</sup> to the tomb. And, <sup>o</sup>peering in, he is observing the  
 swathings lying<sup>o</sup>. Howbeit, he did not enter.

6 Simon also, then, is coming<sup>o</sup>, following him, and  
 he entered into the tomb and he is beholding the swath-  
 7 ings lying<sup>o</sup>, and the handkerchief which was on His 'head,  
 not lying<sup>o</sup> with the swathings, but <sup>o</sup>folded<sup>o</sup> up <sup>io</sup> in one  
 8 place apart. The other disciple also, then, 'who 'came  
 first <sup>io</sup> to the tomb, then entered, and he perceived and  
 9 believes, for not as yet were they <sup>o</sup>aware of the scripture  
 10 that He 'must rise <sup>o</sup>from among the dead. The disciples,  
 then, came away again to<sup>d</sup> their <sup>sf</sup>own.

11 Now Mary <sup>o</sup>stood outside <sup>td</sup> at the tomb, lamenting.  
 12 As, then, she lamented, she peers into the tomb and is  
 beholding two messengers in white <sup>o</sup>seated<sup>o</sup>, one <sup>td</sup> at the



- head and one <sup>td</sup>at the feet, where<sup>e</sup> the body of 'Jesus was  
<sup>13</sup> laid.<sup>o</sup> And 'they' are saying to her, "Woman, <sup>a</sup>why are you lamenting?" And she is saying to them that "They take away my 'Lord, and I am not <sup>a</sup>aware where they <sup>-o</sup>place Him!"
- <sup>14</sup> Saying these things, she turned <sup>to</sup> 'behind, and is be-  
 holding 'Jesus <sup>a</sup>standing, and she was not <sup>a</sup>aware that it  
<sup>15</sup> is Jesus. 'Jesus is saying to her, "Woman, <sup>a</sup>why are you lamenting? <sup>a</sup>Whom are you seeking?" 'She', supposing that He is the gardener, is saying to Him, "Lord, if you' bear Him off, 'tell me where you <sup>-o</sup>place Him, and I' will  
<sup>16</sup> 'take Him away." 'Jesus is saying to her, "Miriam!" Now, being turned, 'she' is saying to Him in Hebrew,  
<sup>17</sup> "Rabboni!" which is the 'term<sup>o</sup> for "Teacher." 'Jesus is saying to her, "Do not 'touch<sup>o</sup> Me, for not as yet have I ascended to<sup>d</sup> My 'Father. Now 'go<sup>o</sup> to<sup>d</sup> My 'brethren, and 'say to them that I said, "Lo<sup>o</sup>! I am ascending to<sup>d</sup> My 'Father and your Father, and My God and your God.'"  
<sup>18</sup> Miriam 'Magdalene is coming<sup>o</sup>, reporting to the disciples that "I have seen the Lord!"—and these things He said to her.
- <sup>19</sup> It being, then, the evening of that 'day, 'one of the sabbaths, and the doors having been locked<sup>o</sup> where<sup>e</sup> the disciples were <sup>a</sup>gathered<sup>o</sup> together, because of 'fear of the Jews, 'Jesus came and stood <sup>to</sup>in the midst and is saying  
<sup>20</sup> to them, "Peace to you!" And saying this, He shows them His 'hands also, and His 'side. The disciples, then, rejoiced at perceiving the Lord.
- <sup>21</sup> 'Jesus, then, said to them again, "Peace to you! Accord-  
 ing as the Father has commissioned Me, I also am send-  
<sup>22</sup> ing you." And saying this, He exhales and is saying to  
<sup>23</sup> them, "Get holy spirit! If you should be forgiving any-  
 one's 'sins, they have been forgiven<sup>o</sup> them. If anyone's you should be holding, they are <sup>a</sup>held<sup>o</sup>."

<sup>24</sup> Now Thomas, one ° of the twelve, 'termed° Didymus,  
<sup>25</sup> was not with them when 'Jesus came. The other disciples, then, said to him, "We have seen the Lord!" Yet 'he said to them, "' Should I not 'perceive in His 'hands the print of the nails, and 'thrust my 'finger into the print of the nails, and 'thrust my 'hand into His 'side, I will by no means be believing."

<sup>26</sup> And after eight days His 'disciples were again within, and Thomas was with them. The doors having been locked°, 'Jesus is coming° and stood °in the midst and  
<sup>27</sup> said, "Peace to you!" Thereafter He is saying to 'Thomas, "Bring your 'finger here and 'perceive My 'hands, and 'bring your 'hand and 'thrust it into My 'side, and do not  
<sup>28</sup> 'become° unbelieving, but believing." And 'Thomas answered and said to Him, "My 'Lord and my 'God!" Now  
<sup>29</sup> 'Jesus is saying to him, "Seeing that you have seen Me, you have believed. Happy are 'those who are not perceiving and believe."

<sup>30</sup> Indeed then, many other signs also 'Jesus does, in the sight of His 'disciples, which are not °written° in this  
<sup>31</sup> 'scroll. Yet these are °written° that you should be believing that Jesus is the Christ, the Son of 'God, and that, believing, you may 'have life eonian in His 'name.

**21** After these things 'Jesus manifests Himself again to the disciples °n at the sea of 'Tiberias. Now He manifests  
<sup>2</sup> thus: There were alike Simon Peter and Thomas, 'termed° Didymus, and Nathanael 'from Cana of 'Galilee, and 'those of 'Zebedee, and two others ° of His 'disciples.

<sup>3</sup> Simon Peter is saying to them, "I am going fishing!" They are saying to him, "We' also are coming° °with you!" They, then, came out and stepped ° into the ship straightway, and in that 'night they net nothing.

<sup>4</sup> Now as it already is becoming° morning, Jesus stood on the beach. Howbeit, the disciples had not perceived that

- <sup>5</sup> it is Jesus. 'Jesus, then, is saying to them, "Little children, 'have you no <sup>a</sup>viands?" They answered Him, "No!"
- <sup>6</sup> Now 'He said to them, "Cast the net <sup>10</sup>on the right parts of the ship and you will be finding." They cast, then, and they no<sup>t</sup> longer were strong enough to draw it, 'for the multitude of 'fishes.
- <sup>7</sup> That 'disciple, then, whom 'Jesus loved, is saying to 'Peter, "It is the Lord!" Simon Peter, then, 'hearing that it is the Lord, girds<sup>o</sup> on his 'overcoat (for he was naked)
- <sup>8</sup> and cast himself into the sea. Yet the other disciples came in the other boat (for they were not far from the land, but about two hundred cubits <sup>t</sup>off), dragging the net of 'fishes.
- <sup>9</sup> As, then, they stepped off <sup>10</sup>to the land, they are observing a charcoal fire 'laid<sup>o</sup>, and food fish lying<sup>o</sup> on it, and
- <sup>10</sup> bread. 'Jesus is saying to them, "—<sup>o</sup>Bring <sup>t</sup>of the food fish which you now net."
- <sup>11</sup> Simon Peter, then, went up and draws the net <sup>10</sup>to the land, distended with a hundred and fifty-three large fishes. And, being so many, the net is not rent.
- <sup>12</sup> 'Jesus is saying to them, "Hither! Lunch!" Now no<sup>t</sup> one of the disciples dared to inquire of Him, "—<sup>a</sup>Who art
- <sup>13</sup> Thou?" being <sup>o</sup>aware that it is the Lord. 'Jesus, then, is coming<sup>o</sup> and taking the bread and is giving it to them, and the food fish likewise.
- <sup>14</sup> Now this is already the third time Jesus was manifested to the disciples, after being roused <sup>o</sup>from among the dead.
- <sup>15</sup> When, then, they lunch, 'Jesus is saying to 'Simon Peter, "Simon of John, are you loving Me more than these?" He is saying to Him, "Yes, Lord, Thou' art <sup>o</sup>aware that I am 'fond of Thee!" He is saying to him, "Graze My
- <sup>16</sup> 'lambkins!" He is saying to him again a second time, "Simon of John, are you loving Me?" He is saying to Him, "Yes, Lord, Thou' art <sup>o</sup>aware that I am 'fond of Thee!" He is saying to him, "Shepherd My 'sheep!"

- <sup>17</sup> He is saying to him the third time, "Simon of John, are you 'fond of Me?" Peter was sorry that He said to him the third time "Are you 'fond of Me?" and he is saying to Him, "Lord, Thou' art °aware of all things! Thou' 'knowest that I am 'fond of Thee." And Jesus is saying
- <sup>18</sup> to him, "Graze My 'little sheep! Verily, verily, I am saying to you, When you were younger you girded yourself and walked where<sup>e</sup> you would; yet whenever you may be growing decrepit, you will 'stretch out your 'hands, and another shall be girding you and carrying you where<sup>e</sup>
- <sup>19</sup> you 'would not." Now this He said, signifying by what death he will be glorifying God. And saying this, He is saying to him, "Follow Me!"
- <sup>20</sup> Now Peter, being turned about, is observing the disciple whom Jesus loved, following, who leans back also on His 'chest 'at the dinner and said to Him, "Lord °who
- <sup>21</sup> is it 'who is giving Thee up?" Peter, then, perceiving this one, is saying to Jesus, "Lord, yet °what of this man?"
- <sup>22</sup> Jesus is saying to him, "If I should be wanting him to be remaining till I am coming<sup>o</sup>, °what is it to<sup>d</sup> you? You' be
- <sup>23</sup> following Me!" This 'word, then, came out <sup>to</sup>to the brethren, that that 'disciple is not dying. Now Jesus did not say to him that he is not dying, but, "If I should be wanting him to be remaining till I am coming<sup>o</sup>, °what is it to<sup>d</sup> you?"
- <sup>24</sup> This is the disciple 'who is testifying also concerning these things, and 'who writes these things. And we are
- <sup>25</sup> °aware that his 'testimony is true. Now there are many other things also, which Jesus does, which<sup>a</sup>, if they should be 'written<sup>o</sup>, one °°by one, I am surmising<sup>o</sup> not °even the world °itself would 'contain the 'written<sup>o</sup> scrolls.

## THE ACTS OF THE APOSTLES

- The first account, indeed, I make°, O Theophilus, concerning all which 'Jesus begins° both to 'do and to 'teach, until the day on which He was taken up; through holy spirit 'directing° the apostles whom He chooses°, to whom also He presents Himself 'alive after His 'suffering, 'with many tokens, <sup>th</sup>during forty days, being visualized° to them and telling them 'that which concerns the kingdom of 'God. And, being foregathered°, He charges them not to be departing° from Jerusalem, but to be remaining about for the promise of the Father, "which you hear of Me, seeing that John, indeed, baptizes in water, yet you' shall be 'baptized in holy spirit after not many of these days."
- <sup>6</sup> 'Those, indeed, then, who are coming together, asked Him, saying, "Lord, <sup>if</sup> art Thou 'at this 'time restoring the kingdom to 'Israel?" Yet He said to<sup>d</sup> them, "Not yours is it to know times or eras which the Father placed° in His 'own jurisdiction. But you shall be obtaining° power at the coming<sup>on</sup> of the holy spirit on you, and you shall be My witnesses both in Jerusalem and in entire 'Judea and Samaria, and as far as the limits of the 'earth."
- <sup>9</sup> And saying these things, while they are looking, He was lifted up, and a cloud took Him up from their 'eyes.
- <sup>10</sup> And as they were looking intently into 'heaven at His going°, <sup>+</sup>'lo°! two men °stand beside them in white attire,
- <sup>11</sup> who say also, "Men! Galileans! °Why do you °stand, looking<sup>at</sup> into 'heaven? This Jesus 'Who is being taken

up from you into 'heaven shall 'come° thus, in the manner in which you gaze° at Him going° into 'heaven."

<sup>12</sup> Then they return into Jerusalem from the mount 'called° Olivet, which is near Jerusalem a sabbath's

<sup>13</sup> journey. And when they entered it, they went up into the upper chamber where they were residing—<sup>bs</sup>both

Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus,

<sup>14</sup> and Simon the Zealot, and Judas of James. These all were persevering with one accord in 'prayer, together with the women and Miriam, the mother of Jesus, and His 'brothers.

<sup>15</sup> And in these 'days Peter, 'rising in the midst of the brethren, (besides there was a throng<sup>on</sup> in the same place

<sup>16</sup> of about a hundred and twenty names) said, "Men! Brethren! Fulfilled 'must be the scripture in which the

holy 'spirit said before through the mouth of David, concerning Judas, 'who 'becomes° the guide of 'those

<sup>17</sup> apprehending Jesus, seeing that he was 'numbered° among us, and chanced upon the allotment of this 'dispensation."

<sup>18</sup> (This man, indeed, then, acquires° a freehold °with the wages of 'injustice, and 'coming° to fall prone, ruptures

<sup>19</sup> in the middle, and all his 'intestines were poured out. And it became° known to all 'who are dwelling in Jerusalem,

so that that 'freehold is called, in their 'own vernacular, <sup>20</sup> "Acheldamach," that is, "Freehold of blood.") "For it

is 'written° in the scroll of the Psalms,

Let his 'domicile 'become desolate,

And let no one be 'dwelling in it,

and

'Let his 'supervision be 'taken by °another.'

<sup>21</sup> Then, of the men coming together with us in °all the

time in which the Lord Jesus came <sup>to</sup>in and out <sup>on</sup> to us,  
 22 <sup>beginning</sup> from the baptism of John until the day on  
 which He was taken up from us—of these one is to <sup>be-</sup>come  
 a witness of His <sup>resurrection</sup> together with us.”

23 And they nominate two, Joseph, <sup>called</sup> Bar-Sabbas,  
 24 who was surnamed Justus, and Matthias. And <sup>praying</sup>,  
 they say, “Thou, Lord, Knower of all hearts, indicate one  
 25 whom Thou choosest, out of these two to <sup>take</sup> the place  
 of this <sup>dispensation</sup> and apostleship, from which Judas  
 26 transgressed, to be gone into his <sup>own</sup> place.” And they  
<sup>give</sup> lots for them, and the lot falls on Matthias, and he  
 is enumerated with the eleven apostles.

2 And <sup>at</sup> the <sup>fulfillment</sup> of the day of <sup>Pentecost</sup> they  
 2 were all alike <sup>on</sup> in the same place. And suddenly there  
<sup>came</sup> out of <sup>heaven</sup> a blare, even as of a violent, carry-  
 ing blast, and it fills the whole house where they were  
 3 sitting. And seen by them were dividing tongues as if  
 4 of fire, and one is seated on each one of them. And they  
 are all filled with holy spirit, and they begin to <sup>speak</sup>  
 in different languages, according as the spirit gave them  
 to <sup>declaim</sup>.

5 Now there were dwelling in Jerusalem, Jews, pious  
 6 men from every nation <sup>under</sup> <sup>heaven</sup>. Now when this  
<sup>sound</sup> <sup>occurs</sup>, the multitude came together and was  
 confused, <sup>for</sup> each one hears them speaking in his <sup>own</sup>  
 7 vernacular. Now they are all amazed, and marveled,  
 saying, “Lo! are not all these <sup>who</sup> are speaking, Gali-  
 8 leans? And how are we <sup>hearing</sup>, each in our <sup>own</sup> ver-  
 9 nacular in which we were born? Parthians and Medes  
 and Elamites and <sup>those</sup> dwelling in <sup>Mesopotamia</sup>, Judea,  
 10 as well as Cappadocia, Pontus, and the province of Asia,  
 Phrygia, <sup>bs</sup> Pamphylia, Egypt, and the parts of <sup>Libya</sup>  
<sup>ac</sup>about Cyrene, and the repatriated Romans, <sup>bs</sup>both Jews  
 11 and proselytes, Cretans and Arabs—we are hearing them

speaking in 'these languages of ours of the great things of 'God!"

<sup>12</sup> Now, amazed<sup>o</sup> are they all, and they were bewildered<sup>o</sup>, saying one <sup>other</sup> to<sup>d</sup> another, "<sup>a</sup>What is this wanting to be?"

<sup>13</sup> Yet <sup>d</sup>others, taunting, said that "With sweet wine are they

<sup>14</sup> 'bloomed<sup>o</sup>!" Now 'Peter, standing <sup>tg</sup>with the eleven, lifts up his 'voice and declaims<sup>o</sup> to them: "Men! Jews! and all 'who are dwelling at Jerusalem! Let this be known to

<sup>15</sup> you, and give ear<sup>o</sup> to my 'declarations, for these are not 'drunk, as you' 'take it, for it is the third hour of the day.

<sup>16</sup> But this is 'that which 'has been declared<sup>o</sup> through the prophet Joel:

<sup>17</sup> 'And it shall be in the last days,'

('God is saying)

'I shall be pouring out from My 'spirit on <sup>e</sup>all flesh,

And your 'sons and your 'daughters shall 'prophesy,

And your 'youths visions shall be seeing<sup>o</sup>,

And your 'elders dreams shall be dreaming,

<sup>18</sup> And surely on My men 'slaves and on My women

'slaves in those 'days shall I be pouring out from

My 'spirit,'

and they shall be prophesying.

<sup>19</sup> 'And I will 'give miracles in 'heaven above,

And signs on the earth below, Blood and fire and

vapor pillars of smoke,

<sup>20</sup> The sun shall 'be converted into darkness

And the moon into blood

Ere the coming of the day of the Lord,

The great and advent day.

<sup>21</sup> And it shall be that everyone, whosoever should be

invoking<sup>o</sup> the name of the Lord, shall be 'saved.'

<sup>22</sup> "Men! Israelites! Hear these 'words: Jesus, the Naza-



rene, a Man °demonstrated° to be from °God °for you by powerful deeds and miracles and signs, which °God does through Him in the midst of you, according as you °your-  
 23 selves are °aware—This One, given up in the °specific° counsel and foreknowledge of °God, you, °gibbeting °thby  
 24 the hand of the lawless, assassinate, Whom °God raises, °loosing the pangs of °death, forasmuch as it was not possible for Him to be °held° by it.

25 “For David is saying °to Him,

‘I saw° the Lord °si before me continually,  
 Seeing that He is °at my °right hand, that I may not be °shaken.

26 Therefore gladdened was my °heart,  
 And exultant° my °tongue.  
 Now, still my °flesh also shall be tenting °on in expectation,

27 °tFor Thou wilt not be forsaking my °soul °to in the unseen,  
 Nor wilt Thou be giving Thy °Benign One to be acquainted with decay.

28 Thou makest known to me the paths of life.  
 Thou wilt be filling me with gladness with Thy °face.’

29 “Men! Brethren! °Allow me to °say to° you with boldness concerning the patriarch David, that he deceases also and was entombed, and his °tomb is among us until  
 30 this °day. Being, then, °inherently, a prophet, and having perceived that °God swears to him with an oath, out of  
 31 the fruit of his °loin to seat One on his °throne, perceiving this before, he speaks concerning the resurrection of the Christ, that He was neither forsaken °to in the unseen, nor  
 32 was His °flesh acquainted with decay. This °Jesus °God  
 33 raises, of Whom we° all are witnesses. Being, then, to

the right hand of 'God exalted, besides obtaining the promise of the holy 'spirit <sup>b</sup>from the Father, He pours out this which you' are observing and hearing.

34 "For David did not ascend into the heavens, yet he' is saying,

'Said the Lord to my 'Lord,

"Sit° 'at My 'right

35 Till I should be placing Thine 'enemies for a foot-stool for Thy 'feet."

36 "Let °all the house of Israel 'know certainly, then, that 'God makes Him Lord as well as Christ—this 'Jesus Whom you' crucify!"

37 Now, 'hearing this, 'their heart was pricked with compunction. Besides, they said to<sup>d</sup> 'Peter and the rest of the apostles, "'What should we be doing, men, brethren?"

38 Now Peter is averring to<sup>d</sup> them, "Repent and be 'baptized each of you °in the name of Jesus Christ °for the pardon of your 'sins, and you shall be obtaining° the

39 gratuity of the holy spirit. For to you is the promise and to your 'children, and to all 'those °afar, whosoever the

40 Lord our 'God should be calling° to Him." Besides, with more and different words, he conjures° and entreated them, saying, "Be 'saved from this 'crooked 'generation!"

41 'Those indeed, then, who welcome° his 'word, are baptized, and there were added in that 'day about three

42 thousand souls. Now they were persevering in the teaching of the apostles, and in 'fellowship, and in the breaking of 'bread, and in 'prayers.

43 Now on every soul <sup>b</sup>came° fear, yet many miracles and signs occurred° through the apostles in Jerusalem. Besides,

44 great fear was on all. Now all 'those who believe also were °in the same place and had all things in common.

45 And they disposed of the acquisitions and the properties,

and divided them to all, forasmuch as <sup>a</sup>some would have  
 46 had need. Besides persevering day <sup>ac</sup>by day with one  
 accord in the sanctuary, besides breaking bread home <sup>ac</sup>by  
 home, they partook of nourishment <sup>t</sup>with exultation and  
 47 simplicity of heart, praising <sup>t</sup>God and having favor <sup>td</sup>for  
 the whole people. Now the Lord added <sup>t</sup>those being  
 saved <sup>o</sup>day <sup>ac</sup>by day <sup>on</sup>in the same place.

**3** Now Peter and John went up into the sanctuary <sup>on</sup>at  
 2 the hour of <sup>t</sup>prayer, the ninth. And a <sup>a</sup>certain man, being  
<sup>t</sup>inherently lame <sup>o</sup>from his mother's womb, was borne <sup>o</sup>,  
 whom they placed day <sup>ac</sup>by day <sup>td</sup>at the door of the sanc-  
 tuary <sup>t</sup>which is <sup>t</sup>termed <sup>o</sup> "Beautiful," <sup>t</sup>to <sup>t</sup>request alms  
 3 <sup>b</sup>from <sup>t</sup>those going <sup>o</sup>into the sanctuary, who, perceiving  
 Peter and John being about to be passing in into the  
 4 sanctuary, asked to <sup>t</sup>obtain alms. Now Peter, <sup>t</sup>looking  
<sup>to</sup>at him intently together with <sup>t</sup>John, said, "Look <sup>to</sup>at  
 5 us!" Now <sup>t</sup>he attended to them, hoping to <sup>t</sup>get <sup>a</sup>some-  
 6 thing <sup>b</sup>from them. Yet Peter said, "Silver and gold I do  
 not <sup>t</sup>possess; yet what I <sup>t</sup>have, this I am giving to you. In  
 7 the name of Jesus Christ, the Nazarene, <sup>t</sup>walk!" And  
<sup>t</sup>seizing his <sup>t</sup>right hand, he raises him up. Now instantly  
 8 his <sup>t</sup>insteps and <sup>t</sup>ankles were given stability, and, leaping <sup>o</sup>  
 up, he stood and walked and entered <sup>to</sup>with them into  
 the sanctuary, walking and leaping <sup>o</sup> and praising <sup>t</sup>God.

9 And the entire people perceived him walking and  
 10 praising <sup>t</sup>God. Now they recognized him, that this was  
 the one sitting <sup>o</sup> <sup>td</sup>for <sup>alms</sup> <sup>on</sup>at the Beautiful Gate of the  
 sanctuary. And they are filled with awe and amazement  
<sup>on</sup>at <sup>t</sup>that which <sup>t</sup>has befallen him.

11 Now at his holding himself to <sup>t</sup>Peter and <sup>t</sup>John, the  
 entire people ran together to <sup>d</sup>them <sup>on</sup>at the portico  
 12 <sup>t</sup>called <sup>o</sup> Solomon's, overawed. Now, perceiving it, <sup>t</sup>Peter  
 answers <sup>td</sup>the people: "Men! Israelites! <sup>a</sup>Why are you  
 marveling <sup>on</sup>at this? Or <sup>a</sup>why at us are you looking so

- intently, as if by our own power or devoutness we 'had  
 13 made him 'walk? The God of Abraham and the God  
 of Isaac and the God of Jacob, the God of our 'fathers,  
 glorifies His 'Boy Jesus, Whom you', indeed, -° give up  
 and disown° <sup>ac</sup>before the face of Pilate, when 'he decides  
 14 to 'release Him. Now you' disown° the holy and just One,  
 and request° a man, a murderer, to be surrendered to you  
 15 as a favor. Yet the Inaugurator of 'Life you kill, Whom  
 'God rouses °from among the dead, of which we' are  
 16 witnesses. And <sup>on</sup>in the faith of His 'name, His 'name  
 gives stability to this man whom you are beholding, with  
 whom, also, you are °acquainted, and the faith 'which is  
 through Him, -° gives him this 'unimpaired soundness in  
 front of you all.
- 17 "And now, brethren, I am °aware that <sup>ac</sup>in ignorance  
 18 you commit it, even as your 'chiefs also. Yet what 'God  
 announces before through the mouth of all the prophets  
 19 —the suffering of His 'Christ—He thus fulfills. Repent,  
 then, and turn about <sup>ta</sup>for the erasure of your 'sins, so  
 that seasons of refreshing should be coming from the  
 20 face of the Lord, and He should 'dispatch the One °fixed°  
 21 upon before for you, Christ Jesus, Whom heaven 'must  
 indeed receive° until the times of restoration of all which  
 'God speaks through the mouth of His 'holy prophets  
 'who are from the con.
- 22 "Moses, indeed, said that: A Prophet will the Lord  
 your 'God, be raising up to you °from among your  
 'brethren, as me. Him you shall 'hear°, according to all,  
 23 whatsoever He should be speaking to<sup>d</sup> you. Yet it shall be  
 that every soul whatsoever which<sup>a</sup> should not 'hear that  
 'Prophet shall be utterly exterminated °from among the  
 24 people. Now all the prophets also, from Samuel, and 'con-  
 25 secutively, whoever speak, also announce these 'days. You'  
 are the sons of the prophets and of the covenant which

'God covenanted<sup>o</sup> <sup>td</sup>with your 'fathers, saying to<sup>d</sup> Abraham: And in your 'seed all the kindreds of the earth  
 26 shall be 'blessed. To you first, 'God, raising His 'Boy, commissions Him to 'bless you 'by 'turning away each of you from your 'wickedness."

4 Now at their speaking to<sup>d</sup> the people, the priests and the officer of the sanctuary and the Sadducees stand by  
 2 them, being exasperated<sup>o</sup> because of their 'teaching the people and announcing in 'Jesus the resurrection <sup>o</sup>from  
 3 among the dead. And they laid 'hands on them, and they were placed<sup>o</sup> <sup>io</sup>in custody <sup>io</sup>for the morrow, for it was already dusk.

4 Now many of 'those who hear the word, believe, and the number of 'men became about five thousand.

5 Now it occurred<sup>o</sup> on the morrow that their 'chiefs and  
 6 the elders and the scribes gathered in Jerusalem, and Hannas, the chief priest, and Caiaphas and John and Alexander, and whoever were<sup>o</sup> of the chief priestly race.  
 7 And, standing them in the midst, they inquired to ascertain<sup>o</sup>, "By what power or in what name do you' do this?"

8 Then Peter, being filled with holy spirit, said to<sup>d</sup> them,  
 9 "Chiefs of the people and elders! If we' today are being examined<sup>o</sup> <sup>on</sup>as to the benefaction to the infirm <sup>h</sup>man,  
 10 'by <sup>a</sup>what he' has been saved<sup>o</sup>, let it be known to you all and to the entire people of Israel, that in the name of Jesus Christ, the Nazarene, Whom you' crucify, Whom 'God rouses<sup>o</sup> from among the dead, in this name, this man  
 11 stands by <sup>st</sup>before you sound. This is the Stone 'that is being scorned by you 'builders, 'which is becoming<sup>o</sup> <sup>io</sup>the head of the corner. And there is no<sup>t</sup> 'salvation in <sup>nt</sup>any other one, for neither is there any <sup>a</sup>other name, 'given<sup>o</sup> under 'heaven among <sup>h</sup>men, in which we 'must be saved."

13 Now on beholding the boldness of 'Peter and John,

and grasping° that they are unlettered and plain <sup>h</sup>men, they marveled. Besides, they recognized them, that they  
 14 were <sup>to</sup>with 'Jesus. Besides, observing the <sup>h</sup>man 'who  
 'has been cured° standing <sup>to</sup>with them, they had nothing  
 to 'contradict.

15 Now, 'ordering them to 'come forth out of the San-  
 16 hedrin, they parleyed <sup>to</sup>with one another, saying, "What  
 should we be doing to these <sup>h</sup>men? For, indeed, that  
 a known sign has occurred through them is apparent to  
 all 'who are dwelling at Jerusalem, and we 'can° not  
 17 'deny° it. But, lest it may be disseminated <sup>on</sup> more <sup>to</sup>among  
 the people, we should be threatening° them that by no  
 means should they still be speaking <sup>on</sup>in this 'Name to  
 18 "any <sup>h</sup>man." And 'calling them, they give them a 'sweep-  
 ing charge, not to 'utter° aught, nor yet to be teaching <sup>on</sup>in  
 the name of 'Jesus.

19 Yet 'Peter and John, answering, said to<sup>d</sup> them, "If it  
 is just in the sight of 'God to be hearing you rather than  
 20 'God, you judge; for we 'can° not "but be speaking of  
 21 what we perceive and hear." Yet 'those who are 'menac-  
 ing° them release them, finding nothing 'how they should  
 be chastening° them, because of the people; 'for all glori-  
 22 fied 'God <sup>on</sup>for 'that which 'has occurred, for the <sup>h</sup>man  
 was of more than forty years, on whom this 'sign of 'heal-  
 ing had occurred.

23 Now, being released, they came to<sup>d</sup> 'their own and  
 report whatever the chief priests and the elders say to<sup>d</sup>  
 24 them. Now 'those who hear, with one accord lift up their  
 voice to<sup>d</sup> 'God and say, "O Owner, Thou 'Who makest  
 'heaven and 'earth and the sea and all 'that is in them,  
 25 'Who through holy spirit, by the mouth of our 'father,  
 Thy boy David, art saying,

'Why are the nations perturbed?

- And why do the peoples mumble empty phrases?  
 26 Standing by are the kings of the land,  
 And the chancellors gathered <sup>on</sup>in the same place,  
 Against the Lord and against His 'Christ.'
- 27 For <sup>on</sup>of a truth, in this 'city were gathered <sup>on</sup>against Thy  
 'holy Boy Jesus, Whom Thou dost anoint, both Herod  
 and Pontius Pilate, together with the nations and the  
 28 peoples of Israel, to do whatever Thy 'hand and Thy  
 'counsel designates beforehand to 'occur°.
- 29 "And 'now, Lord, take notice <sup>on</sup>of their 'threatenings,  
 and be Thou endowing Thy 'slaves with °all boldness to  
 30 be speaking Thy 'word, 'by the stretching out of Thy  
 'hand <sup>io</sup>for healing and signs and miracles to 'occur°  
 through the name of Thy 'holy Boy Jesus."
- 31 And at their beseeching, shaken was the place in which  
 they were °gathered°, and they are all filled with the  
 holy spirit, and they spoke the word of 'God with bold-  
 ness.
- 32 Now the multitude of 'those who believe were of one  
 heart and soul, and not <sup>y</sup>even one said that any of his  
 'possessions are his own, but it was all theirs in common.
- 33 And with great power the apostles rendered 'testimony  
 to the resurrection of Jesus Christ, the Lord. Besides,  
 34 great grace was on them all, for neither was there any  
 indigent among them, for whoever belonged to the ac-  
 quirers of freeholds or of houses, selling these, they  
 brought the °price of 'that which is being disposed° of,  
 35 and placed it <sup>b</sup>at the feet of the apostles. Now it was  
 distributed° to each, forasmuch as °some would have  
 had need.
- 36 Now Joseph, 'who <sup>f</sup>by the apostles is 'surnamed "Bar-  
 nabas" (which is, being construed°, "Son of Consolation"),  
 37 a Levite, a 'native Cyprian, °selling a field belonging to

him, --°brings the money and --°places it <sup>b</sup>at the feet of the apostles.

**5** Now a <sup>a</sup>certain man named Ananias, together with  
<sup>2</sup> Sapphira, his 'wife, sells an acquisition and embezzles°  
 from the price (his 'wife also having been conscious of  
 it) and, --°bringing a <sup>a</sup>certain part, he --°places it <sup>b</sup>at the  
<sup>3</sup> feet of the apostles. Now Peter said, "Ananias, where-  
 fore does 'Satan fill your 'heart for you to falsify° to the  
 holy 'spirit and to embezzle° from the price of the free-  
<sup>4</sup> hold? Did it not, while remaining, remain yours? And,  
 being disposed of, it belonged <sup>i</sup>to you by 'right. "Why is  
 it that you placed° this 'matter in your 'heart? You do  
 not lie° to <sup>h</sup>men, but to 'God."

<sup>5</sup> Now 'Ananias, hearing these 'words, falling down,  
 gives up the soul. And great fear <sup>b</sup>came° on all 'those  
<sup>6</sup> hearing these things. Now --°rising, the younger men  
 enshroud him, and --°carrying him out, they entomb him.

<sup>7</sup> Now it occurred°, after an interval of about three hours,  
<sup>+</sup> that his 'wife, not being °aware of 'what 'has occurred,  
<sup>8</sup> entered. Now Peter answered <sup>td</sup>her, "Tell me if °you  
 took so much pay° for the freehold?" Now 'she said, "Yes,  
<sup>9</sup> so much." Now Peter said to <sup>d</sup>her, "°Why is it that you  
 agreed to try the spirit of the Lord? 'Lo°! the feet of 'those  
 who entomb your 'husband are <sup>on</sup>at the door, and they  
 shall be carrying you out."

<sup>10</sup> Now, instantly, she falls <sup>td</sup>at his 'feet and gives up the  
 soul. Now entering, the youths found her dead, and,  
 --°carrying her out, they entomb her <sup>td</sup>with her 'husband.  
<sup>11</sup> And great fear <sup>b</sup>came° on the whole ecclesia and on all  
 'those who 'hear these things.

<sup>12</sup> Now through the hands of the apostles many signs and  
 miracles occurred° among the people. And they were all,  
<sup>13</sup> with one accord, in the portico of Solomon. Now of the  
 rest, no<sup>t</sup> one dared to 'join° them, but the people magnify



<sup>14</sup> them, yet, rather, there were added<sup>o</sup> of those believing  
<sup>15</sup> the Lord, multitudes of both men and women, so that  
 they are carrying out the infirm into the squares also,  
 and placing them on cots and pallets, that, at Peter's  
 coming<sup>o</sup>, if ever even his shadow should be overshadow-  
<sup>16</sup> ing any of them. Now a multitude also from the cities  
 about Jerusalem came<sup>o</sup> together, bringing the infirm and  
 those 'molested<sup>o</sup> by unclean spirits, all of whom<sup>a</sup> were  
 cured<sup>o</sup>.

<sup>17</sup> Now when the chief priest and all 'those <sup>tu</sup>with him  
 rise (being the sect of the Sadducees), they are filled with  
<sup>18</sup> jealousy, and laid 'hands<sup>on</sup> on the apostles and placed<sup>o</sup> them  
<sup>19</sup> in public custody. Yet a messenger of the Lord, <sup>th</sup>during  
 the night, opens the doors of the jail. Besides, leading  
<sup>20</sup> them out, he said, "Go<sup>o</sup>, and, standing in the sanctuary,  
<sup>21</sup> 'speak to the people all the declarations of this 'life." Now,  
 'hearing this, they entered into the sanctuary <sup>under</sup> in the  
 early morning and taught.

Now the chief priest and 'those <sup>tu</sup>with him, coming<sup>o</sup>  
 along, call together the Sanhedrin and the entire senate  
 of the sons of Israel, and they dispatch <sup>to</sup>to the prison to  
<sup>22</sup> have them led forth. Yet the deputies, coming<sup>o</sup> along, did  
 not find them in the jail. Now, turning back, they report,  
<sup>23</sup> saying that, "The prison we found 'locked<sup>o</sup> 'with 'all  
 security and the guards 'standing <sup>on</sup>at the doors. Yet,  
<sup>24</sup> when 'opening them, we found no<sup>t</sup> one within." Now,  
 as they hear these 'words, both the officer of the sanctuary  
 and the chief priests were bewildered concerning them,  
 as to "whatever may <sup>ib</sup>come<sup>o</sup> of this.

<sup>25</sup> Now "someone, coming<sup>o</sup> along, reports to them that  
 "Lo<sup>o</sup>! the men whom you placed<sup>o</sup> in the jail are in the  
<sup>26</sup> sanctuary, 'standing and teaching the people." Then the  
 officer, together with the deputies, coming forth, led  
 them, but not with violence, for they feared<sup>o</sup> the people,

<sup>27</sup> lest they should be 'stoned. Now, leading them, they stand them in the Sanhedrin. And the chief priest inquires of them, saying, "Do we not charge you with a charge not to be teaching <sup>on</sup>in this 'Name? And 'lo! you have filled 'Jerusalem with your 'teaching, and are intending<sup>o</sup> to 'bring <sup>on</sup>on us the blood of this <sup>h</sup>man."

<sup>29</sup> Yet answering, Peter and the apostles say, "One 'must <sup>30</sup> 'yield to God rather than to <sup>h</sup>men. Now the God of our 'fathers rouses Jesus, on Whom you' lay<sup>o</sup> hands, 'hanging <sup>31</sup> Him on a pole. This Inaugurator and Saviour, 'God exalts to His 'right hand, to give repentance to 'Israel and <sup>32</sup> the pardon of sins. We' are witnesses to these 'declarations, as well as the holy 'spirit which 'God <sup>o</sup>gives to 'those yielding to Him."

<sup>33</sup> Now 'those who hear were harrowed<sup>o</sup>, and they intended<sup>o</sup> to 'assassinate them. Yet, <sup>34</sup> rising, a <sup>a</sup>certain Pharisee in the Sanhedrin, named Gamaliel, a teacher of the law, honored by the entire people, orders them to <sup>do</sup>put the <sup>h</sup>men outside a bit. Besides he said to<sup>d</sup> them, "Men! <sup>35</sup> Israelites! Take 'heed to yourselves, <sup>on</sup>as to these <sup>h</sup>men, <sup>36</sup> <sup>a</sup>what you are 'about to be committing. For before these 'days rose Theudas, saying that he is <sup>a</sup>somebody himself, to whom men numbering about four hundred inclined, who was assassinated, and all, whoever were persuaded<sup>o</sup> <sup>37</sup> by him, were disbanded, and <sup>b</sup>came<sup>o</sup> <sup>to</sup>to nothing. After this, one rose, Judas, the Galilean, in the days of the registration, and draws away people after him, and 'he' perished<sup>o</sup>, and all, whoever were persuaded<sup>o</sup> by him, are <sup>38</sup> scattered. And 'now I am saying to you, 'Withdraw from these <sup>h</sup>men and let them be, 'for if this 'counsel or this <sup>39</sup> 'work should be <sup>o</sup>of <sup>h</sup>men, it will be 'demolished; yet if it is <sup>o</sup>of God, you will not be 'able<sup>o</sup> to demolish them—lest at some time you may be 'found fighters against God also."

<sup>40</sup> Now they are persuaded by him, and, <sup>ˈ</sup>calling° the apostles to them, and <sup>ˈ</sup>lashing them, they charge them not to be speaking <sup>on</sup>in the name of Jesus, and release <sup>41</sup> them. <sup>ˈ</sup>They, indeed, then, went° from the face of the Sanhedrin, rejoicing that they were deemed worthy to <sup>42</sup> be dishonored for the sake of the Name. Besides, every day, in the sanctuary and home <sup>ac</sup>by home, they ceased° not teaching and bringing the evangel° of <sup>ˈ</sup>Christ Jesus.

**6** Now in these <sup>ˈ</sup>days, the disciples multiplying, there came° to be a murmuring of the Hellenists <sup>td</sup>against the Hebrews, that their <sup>ˈ</sup>widows were overlooked° in the <sup>ac</sup>  
<sup>2</sup> <sup>ˈ</sup>daily dispensation. Now the twelve, <sup>ˈ</sup>calling° the multitude of the disciples to them, say, “It is not pleasing for us, <sup>ˈ</sup>leaving the word of <sup>ˈ</sup>God, to be serving at tables.  
<sup>3</sup> Now, brethren, pick° out seven <sup>ˈ</sup>attested° men <sup>o</sup>from among you, full of the spirit and of wisdom, whom we <sup>4</sup> will <sup>ˈ</sup>place <sup>on</sup>over this <sup>ˈ</sup>need. Yet we’ shall be persevering in <sup>ˈ</sup>prayer and the dispensation of the word.”

<sup>5</sup> And, pleased by the word spoken <sup>si</sup>before the entire multitude, <sup>+</sup> they choose° Stephen, a man full of faith and holy spirit, and Philip and Prochoros and Nicanor and Timon and Parmenas and Nicholas, a proselyte of Antioch, whom they stand <sup>si</sup>before the apostles. And, <sup>ˈ</sup>praying°, they <sup>ˈ</sup>place <sup>ˈ</sup>their hands on them.

<sup>7</sup> And the word of <sup>ˈ</sup>God grows, and the number of the disciples in Jerusalem multiplied° tremendously. Besides, a vast throng of the priests obeyed the faith.

<sup>8</sup> Now Stephen, full of grace and power, did great miracles and signs among the people. Now there rise <sup>ac</sup>certain of <sup>ˈ</sup>those° of the synagogue <sup>ˈ</sup>termed° Freedmen, and of the Cyrenians, and Alexandrians, and of <sup>ˈ</sup>those from Cilicia and the province of Asia, discussing with <sup>ˈ</sup>Stephen.

<sup>10</sup> And they were not strong enough to withstand the wisdom and the spirit with which he spoke.

<sup>11</sup> Then they suborned men, saying that, "We have heard him speaking declarations, blaspheming<sup>io</sup> Moses and  
<sup>12</sup> 'God.'" They stir up the people as well as the elders and the scribes, and 'standing by, they grip him, and led  
<sup>13</sup> him into the Sanhedrin. Besides, they put false witnesses on the stand, who 'say, "This 'hman does not 'cease° speaking, making declarations against this 'holy 'place and  
<sup>14</sup> the law, for we have heard him saying that this Jesus the Nazarene will be demolishing this 'place and will be changing the customs which Moses °gives over to us."  
<sup>15</sup> And 'looking intently <sup>to</sup>at him, all 'those 'seated° in the Sanhedrin perceived his 'face as if it were the face of a messenger.

**7** Now the chief priest said, "ai/ <sup>hv</sup>Are these things <sup>th</sup>so?"

<sup>2</sup> Now 'he averred, "Men, brethren, and fathers, hear! The God of 'glory was seen by our 'father Abraham, being in 'Mesopotamia, ere<sup>or</sup> he dwelt in Charan, and said to<sup>d</sup>  
<sup>3</sup> him, 'Come° out of your 'land and °from your 'relationship and come hither into the land which I would be  
<sup>4</sup> showing to you.' Then, coming° out of the land of the Chaldeans, he dwells in Charan, and thence, after the 'death of his 'father, He exiles him into this 'land <sup>to</sup>in  
<sup>5</sup> which you' are now dwelling. And He does not °give him any allotment to enjoy in it, nor <sup>v</sup>even a platform for a foot.

"And He promises° to give it to him <sup>to</sup>for a tenure and  
<sup>6</sup> to his 'seed after him, there being no<sup>t</sup> child of his. Yet 'God speaks thus, that his 'seed shall be a sojourner in an alien land, and they shall 'enslave it and 'illtreat it four  
<sup>7</sup> hundred years. And the nation for whichsoever they should be slaving shall I 'judge, said 'God. And after these things they shall be coming° out and offering divine service to Me in this 'place.

<sup>8</sup> "And He °gives him the covenant of circumcision.

And thus he begets Isaac, and circumcised him on the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs.

<sup>9</sup> “And the patriarchs, being jealous of Joseph, gave him up into Egypt. And God was with him, and extricates him out of all his afflictions, and gives him favor and wisdom in front of Pharaoh, king of Egypt, and constitutes him governor over Egypt and over his whole house.

<sup>11</sup> “Now a famine came on the whole of Egypt and Canaan, and the affliction was great, and our fathers found no provender. Now Jacob, hearing that there are stores of grain in Egypt, delegates our fathers first. <sup>12</sup> And in the second time Joseph is made re-known to his brethren, and Joseph’s race became apparent to Pharaoh.

<sup>14</sup> “Now Joseph, dispatching them, calls for Jacob, his father, and the entire relationship among seventy-five souls. And Jacob descended into Egypt, and he deceases, <sup>15</sup> he and our fathers, and they were transferred to Shechem and placed in the tomb which Abraham purchases for a price, in silver, from the sons of Hamor in Shechem.

<sup>17</sup> “Now, as the time of the promise which God avows to Abraham drew near, the people grow and were multiplied in Egypt, until a different king rose over Egypt, <sup>18</sup> who had not been acquainted with Joseph. This one, dealing astutely with our race, illtreats the fathers, causing their babes to be exposed that they should not <sup>19</sup> live. In which era Moses was born (and was handsome even to God), who was reared three months in the home of his father. Now, at his being exposed, Pharaoh’s daughter lifts him up and rears him for herself, for <sup>20</sup> a son. And Moses was trained in all the wisdom of the Egyptians, yet was powerful in his words and works.

- 23 "Now as his forty-year time was completed<sup>o</sup>, it came<sup>up</sup> on his 'heart to visit<sup>o</sup> his 'brethren, the sons of Israel.
- 24 And perceiving<sup>a</sup> someone being injured<sup>o</sup>, he succors<sup>o</sup> him, and does the avenging of him 'who is 'harried<sup>o</sup>, 'smiting
- 25 the Egyptian. Now he inferred that his 'brethren understood that 'God, through his hand, is giving salvation to
- 26 them; yet 'they do not<sup>-</sup> understand. Besides, on the ensuing day he was seen by them as they are fighting<sup>o</sup>, and he interceded with them<sup>io</sup> for peace, saying, Men! Brethren are you! Why is it that you are injuring one another?
- 27 Yet he 'who is injuring his 'associate, thrusts<sup>o</sup> him away, saying, "Who constitutes you a chief and a justice<sup>on</sup> over
- 28 us? You' do not 'want to 'despatch me in<sup>w</sup> the manner you
- 29 despatched the Egyptian yesterday?' Now Moses fled 'at this 'word, and became<sup>o</sup> a sojourner in the land of Midian, where he begets two sons.
- 30 "And, at the 'completion of forty years, a messenger was seen by him in the wilderness of 'mount Sinai, in the
- 31 flame of a thorn bush fire. Now 'Moses, perceiving it, marvels at the vision. Yet, at his approaching<sup>o</sup> to consider it, the voice of the Lord<sup>b</sup> came<sup>o</sup>: I am the God of
- 32 your 'fathers, the God of Abraham and Isaac and Jacob. Now Moses, coming<sup>o</sup> to be in a tremor, dared not consider it.
- 33 "Now the Lord said to him, 'Loose the sandals from your 'feet, for the place on which you<sup>o</sup> stand is holy land.'
- 34 'In perceiving I perceived the ill treatment of My 'people 'who are in Egypt,' and their 'groaning I hear, 'and I descended to 'extricate<sup>o</sup> them.' And now, come hither that I should be dispatching you into Egypt.
- 35 "This 'Moses, whom they disown<sup>o</sup>, saying, "Who constitutes you a chief and a justice<sup>on</sup> over us?' this one has 'God commissioned to be a chief as well as a redeemer, a justice, <sup>to</sup>with the hand of the messenger 'who was 'seen

- <sup>36</sup> by him in the thorn bush. This man led them out, doing miracles and signs in the land of Egypt and in the Red
- <sup>37</sup> Sea, and in the wilderness forty years. This is the Moses who says to the sons of Israel: A Prophet will God be raising up to you from among your brethren, as me.
- <sup>38</sup> This is he who came to be in the ecclesia in the wilderness with the messenger, who speaks to him in mount Sinai, and with our fathers, who receives the living
- <sup>39</sup> oracles to give to you, to whom our fathers are not willing to become obedient, but they thrust him away, and
- <sup>40</sup> turned to Egypt in their hearts, saying to Aaron, 'Make us gods who will go before us—for this Moses, the man who led us out of the land of Egypt, we are not aware what became of him.'
- <sup>41</sup> "And they make a calf in those days, and they led up the sacrifice to the idol, and made merry with the works
- <sup>42</sup> of their hands. Now God turns and gives them up to be offering divine service to the host of heaven, according as it is written in the scroll of the prophets: Do you not offer Me slain victims and sacrifices forty years
- <sup>43</sup> in the wilderness, house of Israel? And you took up the tabernacle of Moloch and the constellation of your god Raiphan, the models which you make, to worship them. 'And I shall be exiling you beyond' Babylon.
- <sup>44</sup> "The tabernacle of the testimony was with our fathers in the wilderness, according as He prescribes, 'Who speaks to Moses, to make it according to the model which
- <sup>45</sup> he had seen, which also our fathers who succeed him, with Joshua, led into the tenure of the nations, whom God thrusts out from the face of our fathers, till the
- <sup>46</sup> days of David, who found favor before God. And he requests that he may find a tabernacle for the God of Jacob.
- <sup>47</sup> "Yet Solomon builds Him a house. <sup>48</sup> But the Most

High is not dwelling in what is made by hands, according as the prophet is saying, ““Heaven is My throne, yet the earth is a footstool for My feet. What kind of house shall be ‘built’ for Me?” the Lord is saying, or “what is  
 50 “the place of My ‘stopping?” Is it not My ‘hand that does all these things?’

51 “Stiff-necked and uncircumcised in your hearts and ears, you are ever clashing with the holy ‘spirit! As your  
 52 fathers, you also! “Which of the prophets do not your fathers persecute? And they kill those who announce before concerning the coming of the Just One, of Whom  
 53 now you became the traitors and murderers—who got the law for a mandate of messengers and do not maintain it!”

54 Now, hearing these things, they were harrowed in  
 55 their hearts, and gnashed their teeth at him. Now possessing the fullness of faith and holy spirit, looking intently into heaven, he perceived the glory of God, and  
 56 Jesus, standing at the right hand of God, and said, “Lo! I am beholding the heavens opened up, and the Son of Mankind standing at the right hand of God.”  
 57 Now, crying with a loud voice, they pressed their ears  
 58 and rush on him with one accord. And, casting him out, outside of the city, they pelted him with stones.

And the witnesses put off their garments at the feet of a young man called Saul.

59 And they pelted Stephen with stones, while he is invoking and saying, “Lord Jesus, receive my spirit!”  
 60 Now, kneeling, he cries with a loud voice, “Lord, Thou shouldst not stand against them this sin!” And saying this, he was put to repose.

**8** Yet Saul was endorsing his assassination.

Now in that day there came to be a great persecution of the ecclesia which is in Jerusalem, and they were



- all dispersed <sup>ac</sup>among the districts of 'Judea and Samaria,  
 2 save the apostles. Yet pious men are 'Stephen's pall-  
 bearers, and they make a great grieving <sup>on</sup>over him.  
 3 Now Saul devastated<sup>o</sup> the ecclesia; going<sup>o</sup> into <sup>ac</sup>the  
 homes, dragging out both men and women, he gave them  
 over <sup>to</sup>to jail.  
 4 'Those indeed, then, who are 'dispersed, passed through,  
 5 evangelizing<sup>o</sup> with the word. Now Philip, coming down  
 6 into the city of 'Samaria, heralded 'Christ to them. Now  
 the throngs with one accord heeded the things being  
 said<sup>o</sup> by 'Philip, <sup>i</sup>on 'hearing them and observing the signs  
 7 which he did. For from many of 'those having unclean  
 spirits, they came<sup>o</sup> out, imploring with a loud voice. Now  
 8 many who were 'paralyzed<sup>o</sup> and lame were cured. Now  
 much joy came<sup>o</sup> to be in that 'city.  
 9 Yet, before this, a <sup>a</sup>certain man named Simon existed  
 in the city by using magic and amazing the nation of  
 10 'Samaria, saying himself to be <sup>a</sup>some great one, whom  
 they all heeded, from the small to the great, saying, "This  
 man is the power of the god 'which is 'called<sup>o</sup> Great."  
 11 Now they heeded him because of the considerable time  
 the magic had to amaze them.  
 12 Yet when they believe 'Philip bringing the evangel<sup>o</sup>  
 concerning the kingdom of 'God and the name of Jesus  
 13 Christ, they were baptized<sup>o</sup>, both men and women. Now  
 'Simon, he' also believes, and being baptized, was wait-  
 ing on 'Philip. Besides, beholding the signs and great  
 powerful deeds occurring<sup>o</sup>, he is amazed<sup>o</sup>.  
 14 Now the apostles in Jerusalem, 'hearing that 'Samaria  
 has received<sup>o</sup> the word of 'God, dispatch to<sup>d</sup> them Peter  
 15 and John, who<sup>a</sup>, 'descending, pray<sup>o</sup> concerning them, so  
 16 that they may be obtaining holy spirit, for not as yet was  
 it 'fallen <sup>on</sup>on <sup>nt</sup>any of them, yet only, having been bap-  
 tized<sup>o</sup>, they belonged <sup>to</sup>to the name of the Lord Jesus.

- <sup>17</sup> Then they place their hands <sup>on</sup> on them, and they obtained holy spirit.
- <sup>18</sup> Yet Simon, perceiving that through the imposition of the hands of the apostles the spirit is being given<sup>o</sup>,
- <sup>19</sup> <sup>o</sup>offers them <sup>=</sup>money, saying, "Give me also this authority, that on whomsoever I may be placing my hands, he may be obtaining holy spirit."
- <sup>20</sup> Yet Peter said to<sup>d</sup> him, "May your silver be <sup>to</sup>for destruction together with you, seeing that you infer that the gratuity of God is to be 'acquired' <sup>th</sup>by means of
- <sup>21</sup> <sup>=</sup>money! For you there is neither part nor lot in this matter, for your heart is not straight in front of God.
- <sup>22</sup> Repent, then, from this evil of yours, and beseech the Lord, if, consequently, the notion of your heart will be
- <sup>23</sup> forgiven you. For I see you are <sup>to</sup>in the bile of bitterness and the fetter of injustice."
- <sup>24</sup> Now answering, Simon said, "You beseech <sup>td</sup> the Lord for my sake so that nothing may be coming <sup>on</sup> on me which you have declared."
- <sup>25</sup> Those indeed, then, who certify<sup>o</sup> and speak the word of the Lord, returned <sup>to</sup>to Jerusalem. Besides, they evangelized<sup>o</sup> many villages of the Samaritans.
- <sup>26</sup> Now a messenger of the Lord speaks to<sup>d</sup> Philip, saying, "Rise and go<sup>o</sup> <sup>ac</sup>at midday on the road which is descending from Jerusalem <sup>to</sup>to Gaza. This is a wilderness." And rising, he went. And lo<sup>o</sup>! a man, an Ethiopian eunuch, a potentate of Candace, queen of the Ethiopians, who was <sup>on</sup>over her entire exchequer, who had come, to be
- <sup>28</sup> worshiping, <sup>to</sup>to Jerusalem. Besides, he was returning and sitting<sup>o</sup> on his chariot, and he read the prophet Isaiah.
- <sup>29</sup> Now the spirit said to Philip, "Approach and be
- <sup>30</sup> joined to this chariot." Now Philip, running toward him, hears him reading Isaiah the prophet, and said, "Consequently, you surely know what you are reading!"

31 Yet he said, "For how should I be 'able, if ever "someone should not be guiding me?" Besides, he entreats Philip,  
 32 "stepping up, to be seated <sup>to</sup>with him. Now the context of the scripture which he read was this:

"As a sheep <sup>on</sup>to slaughter was He led,  
 And as a lamb in front of its 'shearer is not bleating,  
 Thus He is not opening His 'mouth.

33 In His 'humiliation His 'judging was taken away.  
 His 'generation "who will be relating°?  
 'For His 'life is being taken° away from the earth."

34 Now answering, the eunuch said to Philip, "I 'be-  
 seech° you, concerning "whom is the prophet saying this,  
 concerning himself or concerning "some different per-  
 35 son?" Now Philip, "opening his 'mouth, and "beginning°  
 from this 'scripture, evangelizes° to him Jesus. <sup>(no 37)</sup>

36 Now as they went° <sup>ac</sup>along the road they came <sup>on</sup>to  
 "some water, and the eunuch is averring, "Lo°! Water!  
 38 "What is preventing me from being baptized?" And he  
 orders the chariot to stand, and they both descended into  
 the water, both Philip and the eunuch, and he baptizes  
 39 him. Now when they stepped up out of the water, the  
 spirit of the Lord snatches away Philip, and the eunuch  
 did not perceive him <sup>nt</sup>any longer, for he went° his 'way  
 rejoicing.

40 Now Philip was found <sup>in</sup>in Azotus, and, passing°  
 through, he brought the evangel° to all the cities, till his  
 'coming into Caesarea.

9 Now Saul, still breathing out threatening and murder  
<sup>io</sup>against the disciples of the Lord, approaching the chief  
 2 priest, requests° <sup>b</sup>from him letters <sup>io</sup>for Damascus to<sup>d</sup>  
 the synagogues, so that, if he should be finding any who  
 'are of the way, both men and women, he may be leading  
 them 'bound° <sup>io</sup>to Jerusalem.

- <sup>3</sup> Now in his 'going<sup>o</sup> he came<sup>o</sup> to be nearing 'Damascus.  
<sup>bs</sup> Suddenly a light out of 'heaven flashes about him.  
<sup>4</sup> And, falling on the earth, he hears a voice saying to him,  
<sup>5</sup> "Saul, Saul, <sup>a</sup>why are you persecuting Me?" Yet he said,  
<sup>a</sup>"Who art Thou, Lord?" Yet 'He said, "I' am Jesus  
<sup>6</sup> Whom you' are persecuting. <sup>b</sup>'Nevertheless, 'rise and  
 'enter <sup>to</sup> the city, and it will be spoken to you what<sup>a</sup> you  
 'must be doing."  
<sup>7</sup> Now the men 'who are journeying with him <sup>o</sup>stood  
 dumbfounded, hearing, indeed, the sound, yet beholding  
<sup>8</sup> no one. Now Saul was raised from the earth, yet, his  
 'eyes being <sup>o</sup>open<sup>o</sup>, he observed nothing. Now, leading  
<sup>9</sup> him by the hand, they led him <sup>to</sup> into Damascus, and he  
 was three days not observing aught, and he neither ate  
 nor drank.  
<sup>10</sup> Now there was a <sup>a</sup>certain disciple in Damascus named  
 Ananias, and the Lord said to<sup>d</sup> him in a vision, "Ananias!"  
<sup>11</sup> Now 'he said, "Lo<sup>o</sup>! it is I, Lord!" Now the Lord to<sup>d</sup>  
 him, "Rise! 'Go <sup>on</sup>to the street 'called<sup>o</sup> 'Straight,' and  
 seek in the house of Judas for a Tarsian named Saul, for  
<sup>12</sup> 'lo<sup>o</sup>! he is praying<sup>o</sup>. And he perceived in a vision a man  
 named Ananias entering and placing his 'hands on him  
 so that he should be receiving sight."  
<sup>13</sup> Yet Ananias answered, "Lord, I hear from many  
<sup>c</sup>about this 'man, how much evil he does to Thy 'saints  
<sup>14</sup> in Jerusalem. And here he 'has authority <sup>b</sup>from the chief  
<sup>15</sup> priests to bind all 'who are invoking<sup>o</sup> Thy 'name." Yet the  
 Lord said to<sup>d</sup> him, "<sup>a</sup>Go<sup>o</sup>, <sup>t</sup>for he' is a choice instrument of  
 Mine, 'to bear My 'name <sup>si</sup>before both the nations and  
<sup>16</sup> kings, besides the sons of Israel, for I' shall be intimating  
 to him how much he 'must be suffering for My 'name's  
 sake."  
<sup>17</sup> Now Ananias came away and entered <sup>to</sup> the house,  
 and placing <sup>on</sup> his 'hands on him, he said, "Saul! Brother!

The Lord has commissioned me (Jesus, 'Who was 'seen by you 'on the road by which you came<sup>o</sup>), so that you should be receiving sight and be 'filled with holy spirit."

<sup>18</sup> And immediately fall 'from his 'eyes as if scales, and he  
<sup>19</sup> receives sight. Besides, 'rising, also, he is baptized, and, obtaining nourishment, is strengthened.

Now he came<sup>o</sup> to be with the disciples in Damascus  
<sup>20</sup> 'some days. And immediately, in the synagogues, he  
<sup>21</sup> heralded 'Jesus, that He' is the Son of 'God. Now amazed<sup>o</sup> are all 'who are hearing, and they said, "Is not this the one who, <sup>io</sup>in Jerusalem, ravages 'those who are invoking<sup>o</sup> this 'Name? And <sup>io</sup>for this had he come here, that he may be leading them 'bound<sup>o on</sup> to the chief priests."

<sup>22</sup> Yet Saul was the 'more invigorated<sup>o</sup>, and threw the Jews 'dwelling in Damascus into confusion, deducing that this One is the Christ.

<sup>23</sup> Now as a considerable number of days were fulfilled<sup>o</sup>,  
<sup>24</sup> the Jews consult<sup>o</sup> to 'assassinate him. Yet known to 'Saul is their 'plot. Now they scrutinized<sup>o</sup> the gates also, both by day and by night, so that they may be assassinating  
<sup>25</sup> him. Yet the disciples, getting him at night, -<sup>o</sup>let him down through the wall, 'lowering him in a hamper.

<sup>26</sup> Now, on coming<sup>o</sup> along <sup>io</sup>to Jerusalem, he tried to 'join<sup>o</sup> the disciples; and all feared<sup>o</sup> him, not believing that he is  
<sup>27</sup> a disciple. Yet Barnabas, getting<sup>o</sup> hold of him, led him to<sup>d</sup> the apostles and relates<sup>o</sup> to them how he became acquainted with the Lord 'on the road, and that He speaks to him, and how, in Damascus, he speaks boldly<sup>o</sup> in the name of 'Jesus.

<sup>28</sup> And he was with them, going<sup>o</sup> in and out, <sup>io</sup>in Jerusalem. Speaking boldly<sup>o</sup> in the name of the Lord Jesus, he both spoke and discussed <sup>td</sup>with the Hellenists. Yet  
<sup>30</sup> 'they took in hand to 'assassinate him. Now realizing this, the brethren led him down into Caesarea, and they

- <sup>31</sup> send him away <sup>to</sup> Tarsus. Indeed, then, the ecclesia down the whole of 'Judea and Galilee and Samaria had peace, being edified<sup>o</sup>, and, going<sup>o</sup> on in the fear of the Lord and the consolation of the holy spirit, multiplied<sup>o</sup>.
- <sup>32</sup> Now it occurred<sup>o</sup> that Peter, passing<sup>o</sup> through <sup>th</sup>all, 'comes down to<sup>d</sup> the saints 'who are dwelling at Lydda
- <sup>33</sup> also. Now he found there a <sup>a</sup>certain <sup>h</sup>man named Eneas, <sup>o</sup>eight years lying<sup>o</sup> down on a pallet, who was <sup>o</sup>paralyzed<sup>o</sup>.
- <sup>34</sup> And 'Peter said to him, "Eneas, Jesus Christ is healing<sup>o</sup> you! Rise and spread your pallet by yourself!" And immediately he rose. And aware of him are all 'those dwelling at Lydda and 'Saron, who<sup>a</sup> turn back <sup>on</sup>to the Lord.
- <sup>35</sup> Now in Joppa there was a <sup>a</sup>certain disciple named Tabitha, which, being interpreted<sup>o</sup>, is 'termed<sup>o</sup> Dorcas ["Gazelle"]. This woman was full of good acts and alms
- <sup>36</sup> which she did. Now it occurred<sup>o</sup> in those 'days that, 'being infirm, she 'dies. Now, 'bathing her, they 'place her in an upper chamber.
- <sup>37</sup> Now, Lydda being near 'Joppa, the disciples, 'hearing that Peter is in it, dispatch two men to<sup>d</sup> him, entreating, "You should not be 'slothful in passing through to us!"
- <sup>38</sup> Now Peter, 'rising, came together with them, whom, coming<sup>o</sup> along, they led up into the upper chamber. And beside him stand all the widows, lamenting and exhibiting<sup>o</sup> tunics and garments, whatever 'Dorcas made while she 'was with them.
- <sup>39</sup> Now 'Peter, ejecting them all outside and 'kneeling, prays<sup>o</sup>. And 'turning about to<sup>d</sup> the body, he said, "Tabitha, 'rise!" Now 'she opens her 'eyes, and, perceiving 'Peter,
- <sup>40</sup> sits up. Now giving her a hand, he raises her. Now 'summoning the saints and the widows, he presents her 'alive.
- <sup>41</sup> Now it became<sup>o</sup> known down the whole of 'Joppa, and
- <sup>42</sup>

<sup>43</sup> many believe on the Lord. Now it <sup>b</sup>came<sup>o</sup> that he remains a considerable number of days in Joppa <sup>b</sup>with a <sup>a</sup>certain Simon, a tanner.

**10** Now a <sup>a</sup>certain man in Caesarea, named Cornelius, a <sup>2</sup>centurion<sup>o</sup> of a squadron <sup>1</sup>called<sup>o</sup> "Italian," devout and fearing<sup>o</sup> God <sup>to</sup>with his entire house, doing many alms <sup>3</sup>to the people and beseeching<sup>o</sup> God continually, perceived in a vision manifestly, as if about the ninth hour of the day, a messenger of God entering to<sup>d</sup> him and saying <sup>4</sup>to him, "Cornelius!" Now he, <sup>1</sup>looking intently at him, and becoming<sup>o</sup> affrighted, said, "What is it, lord?" Now he said to him, "Your <sup>1</sup>prayers and your <sup>1</sup>alms ascended <sup>5</sup><sup>to</sup>for a memorial in front of God. And now send men <sup>to</sup>to Joppa, and send<sup>o</sup> after a <sup>a</sup>certain Simon, who is <sup>6</sup><sup>sur-named</sup><sup>o</sup> Peter. This man is lodging<sup>o</sup> <sup>b</sup>with a <sup>a</sup>certain Simon, a tanner, whose house is beside the sea."

<sup>7</sup> Now as the messenger <sup>1</sup>who is speaking to him came away, <sup>1</sup>summoning two of the domestics and a devout <sup>8</sup>soldier of <sup>1</sup>those who <sup>1</sup>waited on him, and <sup>1</sup>unfolding<sup>o</sup> it all to them, he dispatches them <sup>to</sup>to Joppa.

<sup>9</sup> Now, on the morrow, as <sup>1</sup>they are journeying and drawing near the city, Peter went up on the housetop to pray<sup>o</sup> <sup>10</sup>about the sixth hour of the day. Now he became<sup>o</sup> ravenous and wanted to taste<sup>o</sup> food. Now, while they are preparing <sup>11</sup>it, an ecstasy <sup>b</sup>came<sup>o</sup> on him, and he is beholding <sup>1</sup>heaven <sup>o</sup>open<sup>o</sup> and a <sup>a</sup>certain utensil descending, as a large sheet, <sup>12</sup>with four edges, being let<sup>o</sup> down on the earth, in which belonged all the quadrupeds and reptiles of the earth and the flying creatures of <sup>1</sup>heaven.

<sup>13</sup> And a voice <sup>b</sup>came<sup>o</sup> to<sup>d</sup> him, "Rise, Peter! Sacrifice and <sup>14</sup><sup>1</sup>eat!" Yet Peter said, "Far be it from me, Lord, <sup>1</sup>for I <sup>15</sup>never ate <sup>o</sup>anything contaminating and unclean!" And again, a <sup>o</sup>second time, a voice came to<sup>d</sup> him, "What <sup>1</sup>God <sup>16</sup>cleanses, do not you <sup>1</sup>count contaminating!" Now this

occurred<sup>o</sup> <sup>on</sup> thrice, and straightway the utensil was taken up into 'heaven.

17 Now, as 'Peter was bewildered in himself as to <sup>a</sup>what the vision which he perceived should be, 'lo<sup>o</sup>! the men 'who 'have been dispatched<sup>o</sup> by 'Cornelius, 'asking the way through to the house of 'Simon, stand by <sup>on</sup>at the  
18 portal. And, 'shouting, they inquired to ascertain<sup>o</sup> if Simon, 'surnamed<sup>o</sup> Peter, is lodging<sup>o</sup> in this place.

19 Now, as 'Peter is 'engrossed<sup>o</sup>, concerned with the vision, the spirit said to him, "Lo<sup>o</sup>! three men are seeking you!  
20 But, 'rising, 'descend and 'go<sup>o</sup> <sup>tg</sup>with them, nothing doubting<sup>o</sup>, 'for I' have commissioned them."

21 Now Peter, 'descending to<sup>d</sup> the men, said, "Lo<sup>o</sup>! I' am he whom you are seeking. <sup>a</sup>What is the cause <sup>bc</sup>for which  
22 you are 'present?" Now 'they say, "Cornelius, a centurion, a man just and 'God-fearing<sup>o</sup>, besides being attested<sup>o</sup> by the whole nation of the Jews, is apprized by a holy messenger to send<sup>o</sup> after you to come into his 'house, and  
23 to hear declarations <sup>b</sup>from you." 'Calling<sup>o</sup> them in, then, he lodges them.

Now on the morrow, on 'rising, he came away together with them, and <sup>a</sup>some of the brethren 'from Joppa came  
24 <sup>tg</sup>with him. Now on the morrow he entered into 'Caesarea. Now 'Cornelius was hoping for them, 'calling<sup>o</sup>  
25 together his 'relatives and 'intimate friends. Now as 'Peter <sup>b</sup>came<sup>o</sup> to 'enter, 'Cornelius, 'meeting with him, fall-  
26 ing <sup>on</sup>at his 'feet, worships. Yet 'Peter raises him, saying,  
27 "Rise! I' <sup>s</sup>myself also am a <sup>h</sup>man." And, conversing with him, he entered, and is finding many 'come together.  
28 Besides, he averred to<sup>d</sup> them, "You are 'versed<sup>o</sup> in the fact how illicit it is for a man who is a Jew to 'join<sup>o</sup> or 'come<sup>o</sup> to another tribe, and 'God shows me not to 'say  
29 that <sup>n</sup>any <sup>h</sup>man is contaminating or unclean. Wherefore, without gainsaying, also, being sent after, I came. I am



inquiring to ascertain°, then, on °what account you send° after me.”

30 And °Cornelius averred, “Four<sup>th</sup> days °ago unto this  
°hour was I fasting, and at the ninth, praying° in my  
°house, and °lo! a man stood °before me in splendid attire,  
31 and is averring, ‘Cornelius, your °prayer is hearkened to,  
and your °alms are brought to remembrance in °God’s  
32 sight. Send, then, into Joppa, and call° for Simon, who is  
°surnamed° Peter. He’ is lodging° in the house of Simon,  
33 a tanner, beside the sea.’ Forthwith, then, I send to<sup>d</sup> you.  
Besides you’ do ideally in coming° along. Now, then, we’  
are all °present in °God’s sight to hear all °that you °have  
been bidden° °by the Lord.”

34 Now Peter, °opening his °mouth, said, “°Of a truth I  
35 am grasping° that °God is not partial, but in every nation  
he °who is fearing° Him and acting° righteously is accept-  
36 able to Him. Of the word He dispatches to the sons of  
Israel, bringing the evangel° of peace through Jesus Christ  
37 (He’ is Lord of all), you’ are °aware, the declaration  
coming° to be down the whole of °Judea, °beginning°  
from °Galilee after the baptism which John heralds:  
38 Jesus °from Nazareth, as °God anoints Him with holy  
spirit and power, Who passed through as a °benefactor  
and °healer of all °those who are °tyrannized° over by the  
Adversary, °for °God was with Him.

39 “And we are witnesses of all °that He does, °both in  
the country of the Jews and in Jerusalem; Whom they  
40 assassinate also, °hanging Him on a pole. This One °God  
rouses the third day, and °gives Him to °become° dis-  
41 closed, not to the entire people, but to witnesses °who  
°have been selected° before by °God, to us who° ate and  
drank together with Him after His °rising °from among  
42 the dead. And He charges us to herald to the people and  
to certify° that this One is He °Who is °specified° by °God

<sup>43</sup> to be Judge of the living and the dead. To this One are all the prophets testifying: Everyone 'who is believing 'in Him is to 'obtain the pardon of sins through His 'name."

<sup>44</sup> While Peter is still speaking these 'declarations, the  
<sup>45</sup> holy 'spirit falls <sup>on</sup> on all 'those hearing the word. And amazed were the believers ° of the Circumcision, whoever come together with 'Peter, seeing that on the nations also  
<sup>46</sup> the gratuity of the holy spirit has been poured ° out. For they heard them speaking in languages and magnifying  
<sup>47</sup> 'God. Then Peter answered, "There 'can ° not<sup>a</sup> be anyone to forbid 'water, so that these are not 'to be baptized, who<sup>a</sup>  
<sup>48</sup> obtained the holy 'spirit 'even as we." Now he bids them to be baptized in the name of Jesus Christ. Then they ask him to stay <sup>a</sup>some days.

**11** Now the apostles and the brethren 'who 'are <sup>ac</sup>of 'Judea  
<sup>2</sup> hear that the nations also receive ° the word of 'God. Now when Peter went up into Jerusalem, those ° of the Circumcision doubted ° <sup>td</sup> him, saying that "You entered to<sup>a</sup> men having uncircumcision, and you ate with them!"

<sup>4</sup> Now Peter begins ° and expounded ° it to them consecutively, saying, "I was in the city of Joppa, praying °; and I perceived, in an ecstasy, a vision, a <sup>a</sup>certain utensil descending, as a large sheet with four edges, being let °  
<sup>6</sup> down out of 'heaven; and it came as far as me. Into which, 'looking intently, I considered and perceived the quadrupeds of the earth and the wild beasts and the reptiles  
<sup>7</sup> and the flying creatures of 'heaven. Now I hear a voice  
<sup>8</sup> also, saying to me, 'Rise, Peter! Sacrifice and 'eat!' Yet I said, 'Far be it from me, Lord, <sup>t</sup>for a thing contaminating  
<sup>9</sup> or unclean never entered into my 'mouth!' Yet the voice answered a ° second time out of 'heaven, 'What 'God  
<sup>10</sup> cleanses, do not you' count contaminating!' Now this occurred ° <sup>on</sup> thrice, and it is all pulled up again into 'heaven.

- 11 "And 'lo°! forthwith three men stand by <sup>on</sup>at the house  
in which we were, having been dispatched° from Caesarea  
12 to<sup>d</sup> me. Now the spirit said to me to 'come together with  
them, nothing <sup>u</sup>doubting. Now these 'six brethren also  
came <sup>u</sup>with me, and we entered into the man's 'house.
- 13 "Now he reports to us how he perceived the messenger,  
standing in his 'house and saying, 'Dispatch <sup>to</sup>to Joppa  
14 and send° after Simon, 'who is 'surnamed° Peter, who  
will be speaking declarations to<sup>d</sup> you 'by which you shall  
be 'saved, you and your entire 'house.'
- 15 "Now 'as I 'begin° to 'speak, the holy 'spirit falls <sup>on</sup>on  
16 them, even as on us also in the beginning. Now I am  
reminded of the declaration of the Lord, as He said that  
'John, indeed, baptizes in water, yet you' shall be 'baptized  
17 in holy spirit.' If, then, 'God <sup>-o</sup>gives them the equal  
gratuity as to us also, when 'believing on the Lord Jesus  
Christ, <sup>a</sup>who was I—able to forbid 'God?"
- 18 Now, on 'hearing these things, they are quiet, and  
glorify 'God, saying, "Consequently, to the nations also  
'God <sup>-o</sup>gives 'repentance <sup>to</sup>unto life!"
- 19 'Those indeed, then, who are 'dispersed from the afflic-  
tion 'which is occurring° <sup>on</sup>over Stephen, passed through  
as far as Phoenicia and Cyprus and Antioch, speaking  
20 the word to no one except to Jews only. Now <sup>a</sup>some° of  
them were the Cyprian men and Cyrenians, who<sup>a</sup>, com-  
ing into Antioch, spoke to<sup>d</sup> the Hellenists also, evangeliz-  
21 ing° to them the Lord Jesus. And the hand of the Lord  
was with them. Besides, a vast number 'who believe turn  
back <sup>on</sup>to the Lord.
- 22 Now the account concerning them is heard <sup>to</sup>in the  
ears of the ecclesia 'which 'is in Jerusalem, and they dele-  
23 gate Barnabas to Antioch, who, coming° along and per-  
ceiving the grace 'of 'God, rejoiced and entreated all 'with  
24 purpose of 'heart to be remaining in the Lord—'for he

was a good man and full of holy spirit and faith. And a considerable throng was added to the Lord.

25 Now he came away <sup>io</sup>to Tarsus to hunt Saul, <sup>26</sup> and finding him, he led him <sup>io</sup>to Antioch. Now it <sup>b</sup>came<sup>o</sup> that they are gathered a whole year, also, in the ecclesia, and teach a considerable throng. Besides, in Antioch first<sup>y</sup>, the disciples are styled "Christians."

27 Now in these 'days prophets came down from Jerusalem <sup>io</sup>to Antioch. Now one<sup>o</sup> of them, named Agabus, 'rising, signifies through the spirit, the great famine which is 'about to be on the whole inhabited<sup>o</sup> earth, which<sup>a</sup>  
29 occurred<sup>o</sup> <sup>on</sup>under Claudius. Now according as any of the disciples thrived<sup>o</sup>, each of them designate something to send to the brethren dwelling in Judea, <sup>io</sup>for dispensing;  
30 which they do also, 'dispatching to<sup>d</sup> the elders through the hand of Barnabas and Saul.

12 Now <sup>ac</sup>at that 'season Herod the king put forth his  
2 'hands to illtreat <sup>a</sup>some 'from the ecclesia. Now he assassinated James, the brother of John, with the sword.  
3 Now perceiving that it is pleasing to the Jews, he proceeded<sup>o</sup> to 'apprehend Peter also (now they were the  
4 days of 'unleavened bread), whom, 'arresting also, he placed<sup>o</sup> <sup>io</sup>in jail, giving him over to four quaternions of soldiers to 'guard him, intending<sup>o</sup> after the Passover to 'lead him up to the people.

5 'Peter, indeed, then, was kept<sup>o</sup> in the jail, yet prayer was earnestly <sup>ibcm</sup>made<sup>o</sup> by the ecclesia to<sup>d</sup> 'God concerning  
6 him. Now when 'Herod was about to be leading him to them, in that 'night Peter was reposing<sup>o</sup> between two soldiers, <sup>o</sup>bound<sup>o</sup> with two chains, besides which guards  
7 before the door kept the jail. And 'lo<sup>o</sup>! a messenger of the Lord stood by, and a light shines in the room. Now 'smiting Peter on the side, he rouses him, saying, "Rise '  
8 quickly!" And off fall his 'chains <sup>o</sup>from his 'hands. Now

- the messenger said to<sup>d</sup> him, "Gird<sup>o</sup> yourself and bind<sup>o</sup> on your 'soles." Now he does thus. And he is saying to him, "Throw<sup>o</sup> your 'cloak about you and 'follow me."
- <sup>9</sup> And, coming out, he followed him. And he had not perceived that 'what is occurring<sup>o</sup> <sup>th</sup>by means of the messenger is true, yet he seemed to be observing a vision.
- <sup>10</sup> Now, passing through the first jail and the second, they come <sup>on</sup>to the iron 'gate 'that 'brings them into the city, which<sup>a</sup> spontaneously was opened to them. And, coming out, they came forward one street, and immediately
- <sup>11</sup> the messenger withdrew from him. And 'Peter, <sup>b</sup>coming<sup>o</sup> 'to himself, said, "Now I truly am 'aware that the Lord delegates His 'messenger, and extricates<sup>o</sup> me out of the hand of Herod and <sup>en</sup>all the hope of the Jewish 'people."
- <sup>12</sup> Besides, being conscious, he came <sup>on</sup>to the house of 'Mary, the mother of John 'who is 'surnamed<sup>o</sup> Mark, where a considerable number were, 'convened<sup>o</sup> together
- <sup>13</sup> and praying<sup>o</sup>. Now, at his 'knocking at the door of the
- <sup>14</sup> portal, a maid approached to obey, named Rhoda. And, recognizing the voice of 'Peter, 'for 'joy she does not open the portal. Yet, running in, she reports 'Peter 'standing
- <sup>15</sup> before the portal. Yet 'they say to<sup>d</sup> her, "You are 'mad!" Yet 'she stoutly insisted<sup>o</sup> on having it thus. Yet 'they said, "It is his 'messenger."
- <sup>16</sup> Yet 'Peter persisted in knocking. Now, 'opening, they
- <sup>17</sup> perceive him and were amazed. Yet, 'gesturing with a 'hand to them to 'hush, he relates<sup>o</sup> to them how the Lord led him out<sup>o</sup> of the jail. Besides, he said, "Report these things to James and the brethren." And, coming out, he went <sup>to</sup>to a different place.
- <sup>18</sup> Now, at the <sup>b</sup>coming<sup>o</sup> of day, there was no<sup>t</sup> slight disturbance among the soldiers as to "what, consequently,
- <sup>19</sup> became<sup>o</sup> of 'Peter. Now Herod, 'seeking for him and not

finding him, examining the guards, orders them to be led away to death. And, coming down from Judea into Caesarea, he tarried there.

<sup>20</sup> Now he was in a fighting fury with the Tyrians and Sidonians. Yet, with one accord, they were <sup>td</sup>present with him, and, persuading Blastus, the king's chamberlain, they requested<sup>o</sup> peace, because their country was <sup>td</sup>nourished from the king's. Now on a set day, Herod, dressed<sup>o</sup> in royal attire, being seated on the dais, harangued to<sup>d</sup> them. Now the populace retorted, "A god's voice, and not a <sup>h</sup>man's!" Now instantly a messenger of the Lord smites him, <sup>td</sup>because <sup>w</sup>he <sup>-o</sup>gives not the glory to God, and, becoming<sup>o</sup> the food of worms, he gives up his soul.

<sup>24</sup> Yet the word of God grows and was multiplied<sup>o</sup>.

<sup>25</sup> Now Barnabas and Saul return out of Jerusalem, completing the dispensing, taking along with them John, who is surnamed<sup>o</sup> "Mark."

**13** Now there were in Antioch, to accord with the ecclesia which is there, prophets and teachers, both Barnabas and Simeon, called<sup>o</sup> Niger, and Lucius the Cyrenian, besides Manaen, the tetrarch Herod's foster brother, and Saul. Now, at their ministering to the Lord and fasting, the holy spirit said, "Sever, by all means, to Me Barnabas and Saul <sup>to</sup>for the work to which I have called<sup>o</sup> them." Then, fasting and praying<sup>o</sup> and placing their hands on them, they dismiss them.

<sup>4</sup> They', indeed, then, being sent out by the holy spirit, came down into Seleucia. Besides, from thence they sail away <sup>to</sup>to Cyprus. And, coming<sup>o</sup> to be in Salamis, they announced the word of God in the synagogues of the Jews. Now they had John also as deputy.

<sup>6</sup> Now, passing through the whole island up to Paphos, they found a <sup>a</sup>certain man, a magician, a false prophet, <sup>7</sup> a Jew, whose name was Bar-Jesus, who was <sup>to</sup>with the

proconsul Sergius Paul, an intelligent man. He', 'calling° to him Barnabas and Saul, seeks <sup>for</sup> to hear the word of 'God.

- <sup>8</sup> Now Elymas, the "Magician" (for thus is his 'name 'construed°), withstood° them, seeking to pervert the  
<sup>9</sup> proconsul from the faith. Now Saul, 'who is also Paul, being filled with holy spirit, 'looking intently <sup>to</sup>at him,  
<sup>10</sup> said, "O, full of 'all guile and 'all knavery, son of the Adversary, enemy of 'all righteousness, will you not  
<sup>11</sup> 'cease° perverting the straight 'ways of the Lord? And now, 'lo°! the hand of the Lord is on you, and you shall be blind, not observing the sun until the appointed time."  
 Now instantly there falls on him a fog and darkness, and, going about, he sought someone to 'lead him by the  
<sup>12</sup> hand. Then the proconsul, perceiving 'what 'has occurred, believes, being astonished° <sup>on</sup>at the teaching of the Lord.  
<sup>13</sup> Now setting out from 'Paphos, 'those about Paul came <sup>to</sup>to Perga of 'Pamphylia. Yet John, 'departing  
<sup>14</sup> from them, returns <sup>to</sup>to Jerusalem. Now they', passing through from 'Perga, came° along into Antioch, 'Pisidia, and, entering into the synagogue the day of the sabbaths,  
<sup>15</sup> they are seated. Now, after the reading of the law and the prophets, the chiefs of the synagogue dispatch to<sup>d</sup> them, saying, "Men, brethren, if there is in you any word of entreaty <sup>td</sup>for the people, 'say it."  
<sup>16</sup> Now Paul, 'rising and 'gesturing with his 'hand, said, "Men, Israelites, and 'those who are fearing° 'God, hear!  
<sup>17</sup> The God of this 'people Israel chooses° our 'fathers, and exalts the people in the sojourn in the land of Egypt, and  
<sup>18</sup> with a high arm He led them° out of it. And for about forty years' time He carries them, as a nurse, in the wilder-  
<sup>19</sup> ness. And, pulling down seven nations in the land of  
<sup>20</sup> Canaan, He distributes their 'land by lot (about four hundred and fifty years). And after 'this He 'gives

- <sup>21</sup> judges till Samuel the prophet. And thence they request<sup>o</sup>  
 a king, and 'God °gives them 'Saul, son of Kish, a man  
<sup>22</sup> out of the tribe of Benjamin, forty years. And, °deposing  
 him, He rouses 'David <sup>to</sup>for their king, to whom He  
 said also, in °testifying, 'I found David, 'of 'Jesse, a man  
 according to My 'heart, who will be doing all My °will.'  
<sup>23</sup> From this one's °seed, 'God, according to the promise, led  
 to 'Israel a Saviour, Jesus.  
<sup>24</sup> "The previous °heralding of John, before His personal  
 °entrance, was the baptism of repentance to the entire  
<sup>25</sup> people of Israel. Now as John completed his °career, he  
 said, "What you are suspecting me to be, I' am not. But  
 'lo°! coming° after me is One, the sandal of Whose °feet  
 I am not worthy to loose.'  
<sup>26</sup> "Men! Brethren! Sons of the race of Abraham, and  
 'those among you who are fearing° 'God! To us was the  
<sup>27</sup> word of this °salvation dispatched. For 'those dwelling  
 in Jerusalem and their °chiefs, °being ignorant of Him  
 and of the voices of the prophets °which are 'read° °on  
<sup>28</sup> every sabbath, fulfill them in °judging Him. And, finding  
 not one cause of death, they request° Pilate to have Him  
 despatched.  
<sup>29</sup> "Now as they accomplish all °that which is °written°  
 concerning Him, taking Him down from the pole, they  
<sup>30</sup> °place Him <sup>to</sup>in a tomb. Yet 'God rouses Him °from  
<sup>31</sup> among the dead: Who was seen on more days by 'those  
 who ascend with Him from 'Galilee <sup>to</sup>to Jerusalem, who<sup>a</sup>  
 are now His witnesses to<sup>d</sup> the people.  
<sup>32</sup> "And we' are bringing to you the evangel° °which  
<sup>33</sup> 'comes° to be a promise to<sup>d</sup> the fathers, that 'God has  
 fully fulfilled this for our °children in °raising Jesus, as it  
 is °written° in the second °psalm also, 'My Son art Thou';  
<sup>34</sup> I', today, have begotten Thee.' Now, seeing that He  
 raises Him °from among the dead, by no means longer



- 'about to 'return <sup>io</sup>to decay, He has thus declared that, I shall be giving you 'the faithful 'benignities of David.'
- <sup>35</sup> Wherefore, in a different place also, He is saying, 'Thou wilt not be giving Thy 'Benign One to be 'acquainted
- <sup>36</sup> with decay.' For David, indeed, 'subserving his own generation by 'God's 'counsel, was put to repose, and was
- <sup>37</sup> added to<sup>d</sup> his 'fathers, and was acquainted with decay; yet He Whom 'God rouses was not acquainted with decay.
- <sup>38</sup> "Let it then be known to you, men, brethren, that through this One is being announced<sup>o</sup> to you the pardon
- <sup>39</sup> of sins, and from all from which you could not be justified in the law of Moses, in this One everyone 'who is believing is being justified.<sup>o</sup>
- <sup>40</sup> "Beware then, that 'that which 'has been declared<sup>o</sup> in
- <sup>41</sup> the prophets may not be coming<sup>on</sup> on you: 'Perceive, you 'despisers, and marvel, and 'disappear! 'for a work am I working<sup>o</sup> in your 'days—a work which you should by no means be believing if anyone should be detailing<sup>o</sup> it to you."
- <sup>42</sup> Now, at their being out, they entreated that these 'declarations be spoken to them <sup>io</sup>on the intervening
- <sup>43</sup> sabbath. Now the synagogue<sup>be</sup>having broken up, many of the Jews and the reverent<sup>o</sup> proselytes follow 'Paul and 'Barnabas, who<sup>a</sup>, speaking to them, persuaded them to 'remain in the grace of 'God.
- <sup>44</sup> Now on the coming<sup>o</sup> sabbath almost the entire city was
- <sup>45</sup> gathered to hear the word of the Lord. Yet the Jews, perceiving the throngs, are filled with jealousy, and they contradicted the things 'spoken<sup>o</sup> by Paul, blaspheming.
- <sup>46</sup> 'Being bold<sup>o</sup>, both 'Paul and 'Barnabas say, "To you first was it necessary that the word of 'God be spoken. Yet, since, in fact, you are thrusting<sup>o</sup> it away, and are judging yourselves not worthy of 'eonian life, 'lo<sup>o</sup>! we are turning<sup>o</sup>
- <sup>47</sup> <sup>io</sup>to the nations. For thus the Lord has directed<sup>o</sup> us: I

have appointed Thee <sup>io</sup>for 'a light of the nations; for Thee 'to be <sup>io</sup>for salvation as far as the limits of the 'earth.'"

48 Now on hearing this, the nations rejoiced and glorified the word of the Lord, and they believe, whoever were <sup>o</sup>set <sup>io</sup>for life eonian.

49 Now the word of the Lord was carried<sup>o</sup> through <sup>ac</sup>the whole country. Yet the Jews spur on the 'reverent<sup>o</sup>, 'respectable women, and the foremost ones of the city, and rouse up persecution <sup>on</sup>for 'Paul and Barnabas, and they  
51 ejected them from their 'boundaries. Now they, 'shaking<sup>o</sup> the dust off 'their feet <sup>on</sup>against them, came <sup>io</sup>to  
52 Iconium. <sup>bs</sup>And the disciples were filled<sup>o</sup> with joy and holy spirit.

14 Now in Iconium <sup>ac</sup>the same thing occurred<sup>o</sup> at their entering into the synagogue of the Jews and speaking, <sup>ts</sup>so that a vast multitude of both Jews and Greeks believe.  
2 Yet the 'stubborn Jews rouse up and provoke the souls  
3 of the nations against the brethren. They, indeed, then, tarry a considerable time, speaking boldly<sup>o</sup> <sup>on</sup>in the Lord, 'Who is testifying to the word of His 'grace, granting signs and miracles to 'occur<sup>o</sup> through their 'hands.

4 Now the multitude of the city is rent; <sup>+</sup>these, indeed,  
5 were <sup>to</sup>with the Jews, yet 'those <sup>to</sup>with the apostles. Now as there came<sup>o</sup> to be an onset both of the nations and the Jews, together with their 'chiefs, to outrage and pelt  
6 them with stones, being conscious of it, they fled for refuge into the cities of 'Lycaonia: Lystra and Derbe, and  
7 the country about. And there they were bringing the evangel<sup>o</sup>.

8 And a <sup>a</sup>certain man in Lystra, impotent in the feet, sat<sup>o</sup> there, lame <sup>o</sup>from his mother's womb, who never walks.  
9 This one hears 'Paul speaking, who, 'looking intently at  
10 him, and perceiving that he 'has faith 'to be saved, said

with a loud voice, "Rise upright on your 'feet!" And he leaps<sup>o</sup>, and walked.

- <sup>11</sup> Besides, the throngs, perceiving what Paul does, lift up their 'voice in Lycaonian, saying, "The gods, made  
<sup>12</sup> 'like <sup>h</sup>men, descended to<sup>d</sup> us!" Besides, they called 'Barnabas Zeus, yet 'Paul, Hermes, since, in fact, he' was the  
<sup>13</sup> leading<sup>o</sup> 'speaker. Besides, the priest of the Zeus 'which 'is before the city, <sup>^-</sup>bringing bulls and garlands <sup>on</sup>to the portals, wanted to 'sacrifice together with the throngs.  
<sup>14</sup> Now, on <sup>^-</sup>hearing this, the apostles Barnabas and Paul, <sup>^-</sup>tearing <sup>s/</sup>their 'garments, spring out into the throng,  
<sup>15</sup> crying and saying, "Men! <sup>a</sup>Why are you doing these things? We' also are <sup>h</sup>men, of like emotions as you, bringing the evangel<sup>o</sup> to you to 'turn you back from these 'vain things <sup>on</sup>to the living God, Who makes 'heaven and  
<sup>16</sup> the earth and the sea and all 'that is in them, Who, in 'bygone<sup>o</sup> generations, leaves all the nations to 'go<sup>o</sup> their  
<sup>17</sup> 'ways, although He <sup>^-</sup>leaves Himself not without the testimony of good 'acts, giving showers from heaven and fruitbearing seasons, <sup>o</sup>filling our 'hearts with nourish-  
<sup>18</sup> ment and gladness." And, saying these things, they hardly stop the throngs, so as not 'to be sacrificing to them.  
<sup>19</sup> Yet Jews from Antioch and Iconium come on, and, <sup>^-</sup>persuading the throngs, and <sup>^-</sup>stoning 'Paul, they dragged  
<sup>20</sup> him outside of the city, inferring that he is <sup>o</sup>dead. Yet, when the disciples surround him, <sup>^-</sup>rising, he entered into the city. And on the morrow he came out <sup>to</sup>with  
<sup>21</sup> 'Barnabas <sup>to</sup>to Derbe. <sup>^-</sup>Evangelizing<sup>o</sup> that 'city besides, and <sup>^-</sup>making a considerable number of disciples, they return into 'Lystra and into Iconium and into Antioch,  
<sup>22</sup> establishing the souls of the disciples, besides entreating them to 'remain in the faith and saying that, "Through many afflictions 'must we be entering into the kingdom  
<sup>23</sup> of 'God." Now, <sup>^-</sup>selecting elders for them according to

the ecclesia, <sup>ˈ</sup>praying<sup>°</sup> with fastings, they committed<sup>°</sup> them to the Lord <sup>ˈ</sup>in Whom they had believed.

<sup>24</sup> And passing through into Pisidia, they came <sup>ˈ</sup>to Pam-  
<sup>25</sup> phylia. And, <sup>ˈ</sup>speaking the word of the Lord in Perga,  
<sup>26</sup> they descended <sup>ˈ</sup>to Attalia, and thence they sail away <sup>ˈ</sup>to Antioch, whence they were <sup>ˈ</sup>given<sup>°</sup> over to the grace of <sup>ˈ</sup>God <sup>ˈ</sup>for the work which they fulfill.

<sup>27</sup> Now coming<sup>°</sup> along and gathering the ecclesia, they informed them of whatever <sup>ˈ</sup>God does with them, and  
<sup>28</sup> that He opens to the nations a door of faith. Now they tarried no<sup>t</sup> brief time <sup>ˈ</sup>with the disciples.

**15** And <sup>ˈ</sup>some, coming down from Judea, taught the brethren that, "If you should not be <sup>ˈ</sup>circumcised after  
<sup>2</sup> the custom of <sup>ˈ</sup>Moses, you <sup>ˈ</sup>can<sup>°</sup> not be saved." Now as <sup>ˈ</sup>Paul and <sup>ˈ</sup>Barnabas <sup>ˈ</sup>come<sup>°</sup> to have no<sup>t</sup> slight commotion and questioning <sup>ˈ</sup>with them, they prescribe that Paul and Barnabas and <sup>ˈ</sup>some others <sup>ˈ</sup>from among them are to <sup>ˈ</sup>go up to<sup>d</sup> the apostles and elders <sup>ˈ</sup>in Jerusalem concerning this <sup>ˈ</sup>question.

<sup>3</sup> They indeed, then, <sup>ˈ</sup>being sent forward by the ecclesia, passed<sup>°</sup> through Phoenicia as well as Samaria, detailing<sup>°</sup> the turning about of the nations. And they <sup>ˈ</sup>caused great joy to all the brethren.

<sup>4</sup> Now coming<sup>°</sup> along into Jerusalem, they were received by the ecclesia and the apostles and the elders. Besides,  
<sup>5</sup> they inform them of whatever <sup>ˈ</sup>God does with them. Yet <sup>ˈ</sup>some <sup>ˈ</sup>from the sect of the Pharisees who <sup>ˈ</sup>have believed rise up, saying that they <sup>ˈ</sup>must be <sup>ˈ</sup>circumcised, besides charging them to <sup>ˈ</sup>keep the law of Moses.

<sup>6</sup> Now the apostles and the elders were gathered to <sup>ˈ</sup>see  
<sup>7</sup> <sup>ˈ</sup>about this <sup>ˈ</sup>matter. Now, there coming<sup>°</sup> to be much questioning<sup>°</sup>, <sup>ˈ</sup>rising, Peter said to<sup>d</sup> them, "Men! Brethren! You' are <sup>ˈ</sup>versed<sup>°</sup> in the fact that from the days at the beginning <sup>ˈ</sup>God chooses<sup>°</sup> among you, that through my

'mouth the nations are to hear the word of the evangel  
 8 and believe. And God, the Knower of hearts, testifies  
 9 to them, giving the holy 'spirit according as to us also, and  
 in nothing discriminates between us <sup>bs</sup> and them, 'cleans-  
 10 ing their 'hearts by 'faith. "Why, then, are you now trying  
 'God, by placing a yoke <sup>on</sup> on the neck of the disciples  
 which neither our 'fathers nor we' are strong enough to  
 11 bear? But through the grace of the Lord Jesus we are be-  
 lieving, to be saved <sup>ac</sup> in a <sup>w</sup> manner 'even as <sup>t</sup>they."

12 Now the entire multitude hushes, and they heard Bar-  
 nabas and Paul unfolding<sup>o</sup> whatever signs and miracles  
 'God does among the nations through them.

13 Now after they 'hush, James answered, saying, "Men!  
 14 Brethren! Hear me! Simeon unfolds<sup>o</sup> <sup>ac</sup> how <sup>as</sup> 'God first  
 visits<sup>o</sup> the nations, to 'obtain out of them a people for His  
 15 'name. And with this 'agree the words of the prophets,  
 according as it is 'written<sup>o</sup>,

16 After these things I will 'turn back,  
 'And I will 'rebuild the tabernacle of David 'which  
 'has fallen ...

And its 'overtumed<sup>o</sup> structure will I 'rebuild,  
 And I will 're-erect it ...

17 So that 'those left of 'mankind should <sup>ever</sup> be seek-  
 ing out the Lord,

And all the nations, on them <sup>on</sup> over whom My 'name  
 is 'invoked<sup>o</sup>,

Is saying the Lord, 'Who is doing these things.'

18 Known from the eon to the Lord is His 'work.

19 "Wherefore I 'decide not to be harassing 'those from  
 20 the nations who are turning back <sup>on</sup> to 'God, but to write  
 an epistle to them 'to be abstaining<sup>o</sup> from 'ceremonial  
 'pollution with 'idols, and 'prostitution, and 'what is  
 21 strangled, and 'blood. For Moses, <sup>o</sup>from ancient genera-

tions, city <sup>ac</sup>by city, 'has 'those who are heralding him, being read<sup>o</sup> <sup>ac</sup>on every sabbath in the synagogues."

- 22 Then it seems good to the apostles and the elders, together with the whole ecclesia, 'choosing<sup>o</sup> men <sup>o</sup>from among them, to send <sup>to</sup>to Antioch together with 'Paul and Barnabas, Judas, 'called<sup>o</sup> Bar-Sabbas, and Silas, leading<sup>o</sup> men among the brethren, 'writing through their hand <sup>as</sup>as 'follows:

"The apostles and the elders and the brethren, to the brethren <sup>ac</sup>at 'Antioch and Syria and Cilicia, 'out of the nations: 'Rejoice!

- 24 "Since, in fact, we hear that <sup>a</sup>some coming out <sup>o</sup>from us disturb you with words, dismantling your 'souls, whom  
25 we gave not assignment<sup>o</sup>, it seems good to us, in coming<sup>o</sup> to be of one accord, 'choosing<sup>o</sup> men, to send them to<sup>d</sup>  
26 you <sup>tg</sup>with our 'beloved Barnabas and Paul, <sup>h</sup>men who 'give up their 'souls for<sup>s</sup> the name of our 'Lord Jesus  
27 Christ. We have, then, commissioned Judas and Silas, and they are reporting the same <sup>th</sup>by word. For it seems  
28 good to the holy 'spirit and to us in nothing to be placing<sup>o</sup>  
29 one more burden on you save these 'essentials: to be abstaining<sup>o</sup> from idol sacrifices, and blood, and what is strangled, and prostitution; <sup>o</sup>from which, carefully keeping yourselves, you will be well 'engaged. 'Farewell<sup>o</sup>!"

- 30 They, indeed, then, 'being dismissed, came down <sup>to</sup>to Antioch, and, gathering the multitude, 'hand them the  
31 epistle. Now, reading it, they rejoiced <sup>on</sup>at the consolation.  
32 Both Judas and Silas, they also being prophets, <sup>th</sup>by  
33 many a word entreat and establish the brethren. Now, after <sup>do</sup>spending some time, they were dismissed with peace from the brethren to<sup>d</sup> those who commission them.  
35 <sup>(no 34)</sup> Yet Paul and Barnabas tarried in Antioch, teaching and bringing the evangel<sup>o</sup> of the word of the Lord, with many <sup>d</sup>others also.

<sup>36</sup> Now, after <sup>a</sup>some days, Paul said to<sup>d</sup> Barnabas, "By all means, <sup>τ</sup>turning back, we should be visiting<sup>o</sup> the brethren <sup>ac</sup>at every city in which we announce the word  
<sup>37</sup> of the Lord, to see how they are faring." Now Barnabas intended<sup>o</sup> to <sup>τ</sup>take along with them <sup>τ</sup>John also, <sup>τ</sup>who is  
<sup>38</sup> <sup>τ</sup>called<sup>o</sup> Mark. Yet Paul counted the man who withdraws from them from Pamphylia and <sup>τ</sup>comes not with them  
<sup>39</sup> <sup>to</sup>to the work—this man not worthy to <sup>τ</sup>take along. Now they became<sup>o</sup> so incensed as to recoil from one another. Besides, <sup>τ</sup>Barnabas, taking <sup>τ</sup>Mark along, sails off <sup>to</sup>to Cyprus.

<sup>40</sup> Now Paul, <sup>τ</sup>singling<sup>o</sup> out Silas, came away, being given  
<sup>41</sup> over to the grace of the Lord by the brethren. Now he passed<sup>o</sup> through <sup>τ</sup>Syria and <sup>τ</sup>Cilicia, establishing the ecclesias.

**16** Now he arrives also at <sup>to</sup>Derbe and <sup>to</sup>at Lystra. And <sup>lo</sup>! a <sup>a</sup>certain disciple was there, named Timothy, the son of a believing Jewish woman, yet of a Greek father, who was attested<sup>o</sup> by the brethren in Lystra and Iconium.  
<sup>2</sup> This one <sup>τ</sup>Paul wants to <sup>τ</sup>come out <sup>to</sup>with him, and, taking him, circumcised him because of the Jews <sup>τ</sup>who <sup>τ</sup>are in those <sup>τ</sup>places, for they all were <sup>o</sup>aware that his <sup>τ</sup>father belonged to the Greeks.

<sup>4</sup> Now, as they went<sup>o</sup> through the cities, they give over to them the decrees to <sup>τ</sup>maintain, <sup>τ</sup>which <sup>τ</sup>have been decided<sup>o</sup> upon by the apostles and elders <sup>τ</sup>who are in Jerusalem. The ecclesias, indeed, then, were stable<sup>o</sup> in the faith and superabounded in <sup>τ</sup>number day <sup>ac</sup>by day.

<sup>6</sup> Now they passed through <sup>τ</sup>Phrygia and the Galatian province, being forbidden by the holy spirit to speak the  
<sup>7</sup> word in the province of Asia. Yet, coming <sup>ac</sup>about <sup>τ</sup>Mysia, they tried to go into <sup>τ</sup>Bithynia, and the spirit of Jesus does  
<sup>8</sup> not let them. Yet they, passing by <sup>τ</sup>Mysia, descended into Troas.

<sup>9</sup> And <sup>th</sup>during the night a vision was seen by Paul. A <sup>a</sup>certain man, a Macedonian, was <sup>°</sup>standing and entreating him, and saying, "Cross over into Macedonia! Help <sup>10</sup>us!" Now as he perceived the vision, we immediately seek to <sup>'</sup>come out <sup>io</sup>to Macedonia, deducing that <sup>'</sup>God has called <sup>°to</sup> us to bring the evangel<sup>°</sup> to them.

<sup>11</sup> Now, setting out from Troas, we run straight <sup>io</sup>to Samothrace, yet the ensuing day <sup>io</sup>to Neapolis, and thence <sup>io</sup>to Philippi, which<sup>a</sup> is the foremost city of <sup>'</sup>that part of Macedonia, a colony.

<sup>13</sup> Now we were in this <sup>'</sup>city, tarrying <sup>a</sup>some days. Besides, on the day of the sabbaths we came <sup>°</sup>outside of the gate beside a river, where we inferred there is prayer, and, <sup>'</sup>being seated, we spoke to the women who are coming <sup>14</sup>together. And a <sup>a</sup>certain woman named Lydia, a seller of purple of the city of Thyatira, revering<sup>°</sup> <sup>'</sup>God, heard, whose <sup>'</sup>heart the Lord opens up to <sup>'</sup>heed <sup>'</sup>what is <sup>'</sup>spoken<sup>°</sup> <sup>15</sup>by Paul. Now as she is baptized, she and her <sup>'</sup>household, she entreats, saying, "If you have judged me to be faithful to the Lord, <sup>'</sup>enter into my <sup>'</sup>house and <sup>'</sup>remain." And she urges<sup>°</sup> us.

<sup>16</sup> Now it occurred<sup>°</sup>, at our going<sup>°</sup> <sup>io</sup>to <sup>'</sup>prayer, a <sup>a</sup>certain maid, having a python spirit, meets us, who<sup>a</sup> afforded <sup>17</sup>a vast income to her <sup>'</sup>masters, divining<sup>°</sup>. She', following after Paul and us, cried, saying, "These <sup>'h</sup>men are slaves of <sup>'</sup>God <sup>'</sup>most high, who<sup>a</sup> are announcing to you a way of <sup>18</sup>salvation!" Now this she did on many days. Now Paul, being exasperated and <sup>'</sup>turning about, said to the spirit, "I am charging you, in the name of Jesus Christ, to be coming out from her!" And it came out the same hour.

<sup>19</sup> Now her <sup>'</sup>masters, perceiving that the expectation of their <sup>'</sup>income was come out, getting<sup>°</sup> hold of Paul and Silas, draw them into the market <sup>on</sup>to the magistrates, <sup>20</sup>and, leading them to the officers, say, "These <sup>'h</sup>men are



<sup>21</sup> confounding our 'city. Belonging to the Jews, they are also announcing customs which it is not allowed us to  
<sup>22</sup> 'assent° to, nor to 'do, being Romans.” And the throng assailed <sup>ag</sup> them, and the officers, °tearing off their 'garments, ordered them to be flogged with 'rods. Besides,  
<sup>23</sup> placing on them many blows, they cast them into jail,  
<sup>24</sup> °charging the warden to 'keep them securely, who, getting such a charge, casts them into the interior jail, and secures° their 'feet <sup>io</sup> in the stocks.

<sup>25</sup> Now <sup>ac</sup>at 'midnight Paul and Silas were praying° and sang hymns to 'God. Now the prisoners listened° to them.

<sup>26</sup> Now suddenly a great quake occurred°, so that the foundations of the prison are shaken. Now instantly all the doors were opened, and the bonds of all were slacked.

<sup>27</sup> Now the warden, °coming out of his sleep, and perceiving the doors of the jail °open°, °pulling° his 'sword, was about to 'despatch himself, inferring that the prison-

<sup>28</sup> ers have escaped. Yet Paul shouts with a loud voice, saying, “You should 'commit nothing evil to yourself, for  
<sup>29</sup> we are all in this place.” Now, °requesting lights, he springs in, and, coming° to be in a tremor, prostrates to

<sup>30</sup> Paul and 'Silas, and, preceding them out, averred, “Masters, °what 'must I be doing that I may be 'saved?”

<sup>31</sup> Now °they say, “Believe on the Lord Jesus, and you shall  
<sup>32</sup> be 'saved, you and your 'household.” And they speak to him the word of the Lord, together with all °those in his

<sup>33</sup> 'house. And, taking them aside, in that 'hour of the night he bathes °off °their blows, and is baptized, he and all his  
<sup>34</sup> 'family, instantly. Besides, leading them up into his 'house, he °sets a table before them, and exults° with all his household, having believed 'God.

<sup>35</sup> Now, day °coming° on, the officers dispatch the constables, saying, “Release those °men.” Now the warden  
<sup>36</sup> reports these 'words to<sup>d</sup> Paul, that “The officers have

dispatched that you may be 'released. Then, coming out  
 37 now, 'go<sup>o</sup> in peace." Yet 'Paul averred to<sup>d</sup> them, "Lash-  
 ing us in public, uncondemned, <sup>h</sup>men belonging to the  
 Romans, they cast us into jail, and now they are ejecting  
 us surreptitiously! <sup>for</sup> No!" But let them 'come themselves  
 38 and 'lead us out!" Now the constables report these  
 'declarations to the officers. Now they were afraid, 'hear-  
 39 ing that they are Romans. And, coming, they entreat  
 them, and, leading them out, asked them to 'come away  
 from the city.

40 Now, coming out from the jail, they came <sup>to</sup>in to<sup>d</sup>  
 'Lydia, and, <sup>v</sup>seeing the brethren, they console them and  
 came away.

17 Now, <sup>traversing</sup> 'Amphipolis and 'Apollonia, they  
 came <sup>to</sup>to 'Thessalonica, where<sup>e</sup> there was a synagogue of  
 2 the Jews. Now, <sup>as</sup>as was 'Paul's <sup>o</sup>custom, he entered to<sup>d</sup>  
 them, and on three sabbaths he argues<sup>o</sup> with them from  
 3 the scriptures, opening up and placing<sup>o</sup> before them that  
 the Christ 'must 'suffer and rise <sup>o</sup>from among the dead,  
 and that "This One is the Christ—the Jesus Whom I' am  
 4 announcing to you." And <sup>some</sup>some <sup>o</sup>of them are persuaded,  
 and were allotted to 'Paul and 'Silas, <sup>bs</sup>both a vast multi-  
 tude of the 'reverent<sup>o</sup> Greeks, <sup>bs</sup>and of the foremost  
 women not a few.

5 Now the Jews, <sup>being</sup>jealous and taking<sup>o</sup> to themselves  
<sup>some</sup>some wicked men of the loafers and 'making up a mob,  
 made a tumult in the city, and, <sup>standing</sup>by the house  
 of Jason, they sought to 'lead them before<sup>to</sup> the populace.  
 6 Now, not finding them, they dragged Jason and <sup>some</sup>some  
 brethren <sup>on</sup>on to the city magistrates, imploring that "Those  
 who raise the 'inhabited<sup>o</sup> earth to insurrection, these are  
 7 'present in this place also, whom Jason has entertained<sup>o</sup>.  
 And all these are committing things contravening the  
 decrees of Caesar, saying there is a different king, Jesus."

- <sup>8</sup> Now they disturb the throng and the city magistrates on  
<sup>9</sup> hearing these things. And obtaining 'bail <sup>b</sup>from 'Jason and the rest, they release them.
- <sup>10</sup> Now the brethren immediately send out <sup>bs</sup>both 'Paul and 'Silas <sup>th</sup>by night into Berea, who<sup>a</sup> are away, coming<sup>o</sup>  
<sup>11</sup> along into the synagogue of the Jews. Now these were more noble than 'those in Thessalonica, who<sup>a</sup> receive<sup>o</sup> the word with <sup>e</sup>all eagerness, examining the scriptures day  
<sup>12</sup> <sup>ac</sup>by day, to see if these 'have it thus. Many<sup>o</sup> of them, indeed, then, believe, and of the respectable 'Greek women and men not a few.
- <sup>13</sup> Now as the Jews from 'Thessalonica know that in 'Berea also the word of 'God was announced by 'Paul, they came there also, agitating and disturbing the throngs.
- <sup>14</sup> Now immediately, then, 'Paul was sent away by the brethren to 'go<sup>o</sup> as far as <sup>on</sup>the sea. Besides, <sup>bs</sup>both 'Silas and 'Timothy remain behind there.
- <sup>15</sup> Now 'those who are conducting 'Paul led him as far as Athens, and, obtaining a direction to<sup>d</sup> 'Silas and 'Timothy that they may be coming <sup>as</sup>most quickly to<sup>d</sup> him, they are off.
- <sup>16</sup> Now, while 'Paul was waiting<sup>o</sup> for them in 'Athens, his 'spirit was incited<sup>o</sup> in him at beholding the city being  
<sup>17</sup> idol-ridden. Indeed, then, he argued<sup>o</sup> in the synagogue with the Jews and with the 'reverent<sup>o</sup>, and in the market <sup>ac</sup>on every day <sup>td</sup>with 'those happening along.
- <sup>18</sup> Now <sup>a</sup>some of the Epicurean as well as Stoic philosophers parleyed with him, and <sup>a</sup>some said, "<sup>a</sup>Whatever may this 'rook be wanting to 'say?" Yet 'others, "He 'seems to be an announcer of strange demons," seeing that he brought them the evangel<sup>o</sup> of 'Jesus and the resurrection.
- <sup>19</sup> Besides, getting<sup>o</sup> hold of him, they led him <sup>on</sup>to the Areopagus, saying, "Can<sup>o</sup> we know <sup>a</sup>what this 'new  
<sup>20</sup> teaching is, 'which is 'spoken<sup>o</sup> of by you? For strange is

- <sup>a</sup>what you are bringing <sup>to</sup> to our 'hearing. We are 're-  
<sup>21</sup> solved°, then, to know <sup>a</sup>what <sup>is</sup> this is wanting to be." Now  
all the Athenians, and the 'repatriated guests, had oppor-  
tunity <sup>to</sup> for nothing different than to be saying <sup>a</sup>something  
or hearing <sup>a</sup>something newer.
- <sup>22</sup> Now Paul, standing in the center of the Areopagus,  
averred, "Men! Athenians! <sup>ac</sup>On all sides am I beholding  
<sup>23</sup> how unusually religious you are. For, passing° through  
and contemplating the objects of your veneration, I found  
a pedestal also, 'on which had been inscribed°, 'To an  
Unknowable God.' To Whom then, you are 'ignorantly  
<sup>24</sup> 'devout, This One am I' announcing to you. The God  
'Who makes the world and all 'that is in it, He', the Lord  
'inherent of heaven and earth, is not dwelling in temples  
<sup>25</sup> made by hands, neither is He 'attended° by human hands,  
as if requiring° anything, since He <sup>s</sup>Himself 'gives to all  
<sup>26</sup> life and breath and 'all. Besides, He makes out of one every  
nation of <sup>is</sup> mankind, to be dwelling on <sup>e</sup>all the surface of  
the earth, <sup>is</sup>specifying the <sup>o</sup>setting° of the seasons and the  
<sup>27</sup> bounds of their 'dwelling, for them to be seeking 'God,  
if, consequently, they may surely grope for Him and  
may be finding Him, though to be sure, not far from each  
<sup>28</sup> one of us is He 'inherent, for in Him we are living and  
moving° and are, as <sup>a</sup>some 'poets <sup>ac</sup>of yours also have  
<sup>29</sup> declared, 'For of 'that race also are we.' The race, then,  
is 'inherently of 'God; we 'ought not to be inferring that  
the Divine is like gold, or silver, or stone, a sculpture of  
art and human sentiment.
- <sup>30</sup> "Indeed, then, condoning the times of 'ignorance, 'God  
is now charging <sup>is</sup> mankind that all everywhere are to  
<sup>31</sup> 'repent, forasmuch as He assigns a day in which He is  
'about to be judging the 'inhabited° earth in righteousness  
'by the Man Whom He specifies, tendering faith to all,  
'raising Him <sup>o</sup>from among the dead—"

<sup>32</sup> Now, on 'hearing of the resurrection of the dead, 'these, indeed, jeered, yet 'those say, "We will 'hear<sup>o</sup> you concerning this again also." Thus 'Paul came out<sup>o</sup> of their midst.  
<sup>33</sup>  
<sup>34</sup> Yet "some men, being joined to him, believe, among whom were Dionysius, the Areopagite, also, and a woman named Damaris, and <sup>a</sup>others <sup>tg</sup>with them.

**18** After these things, departing <sup>o</sup>from 'Athens, he came <sup>2</sup> <sup>io</sup>to Corinth. And, finding a <sup>a</sup>certain Jew named Aquila, a 'native of Pontus, having recently come from 'Italy, and Priscilla, his wife (because Claudius <sup>o</sup>prescribed that all <sup>3</sup> the Jews 'depart<sup>o</sup> from 'Rome), he came to them, and, because of his 'being of a like trade, he remained <sup>b</sup>with them and worked<sup>o</sup>, for they were tentmakers by 'trade.

<sup>4</sup> Now he argued<sup>o</sup> in the synagogue <sup>ac</sup>on every sabbath and persuaded <sup>bs</sup>both Jews and Greeks. Now, as <sup>bs</sup>both <sup>5</sup> 'Silas and 'Timothy came down from 'Macedonia, 'Paul was pressed<sup>o</sup> in the word, certifying<sup>o</sup> to the Jews that <sup>6</sup> Jesus is the Christ. Now at their resisting<sup>o</sup> and blaspheming, 'shaking<sup>o</sup> out his 'garments, he said to<sup>d</sup> them, "Your 'blood be on your 'head! Clear am I! From 'now on I shall 'go<sup>o</sup> <sup>io</sup>to the nations."

<sup>7</sup> And, 'proceeding thence, he entered <sup>io</sup>the house of a <sup>a</sup>certain one named Titus Justus, who is revering<sup>o</sup> 'God, <sup>8</sup> whose 'house was 'adjacent to the synagogue. Now Crispus, the chief of the synagogue, believes the Lord, together with his whole 'household. And many of the Corinthians, hearing, believed and were baptized<sup>o</sup>.

<sup>9</sup> Now the Lord said to 'Paul, in the night, through a vision, "Fear<sup>o</sup> not! but be speaking; and you should not <sup>10</sup> be 'silent, because I' am with you, and no<sup>t</sup> one shall 'place<sup>o</sup> hands on you 'to illtreat you, because there are <sup>11</sup> many people of Mine in this 'city." Now he is seated one year and six months, teaching the word of 'God among them.

<sup>12</sup> Now, Gallio being proconsul of Achaia, the Jews with one accord assaulted Paul, and they led him <sup>on</sup> to the dais, <sup>13</sup> saying that, “<sup>b</sup>Aside from the law, is this man inducing <sup>14</sup> <sup>h</sup>men to ‘revere’ God.” Now Paul being about to open his mouth, Gallio said to <sup>d</sup> the Jews, “If, indeed, it were <sup>a</sup>some injury or wicked knavery, O Jews, I might<sup>o</sup>, <sup>15</sup> on that account, tolerate<sup>o</sup> you. Yet if they are questions concerning a word, and names, and a law <sup>ac</sup> of yours, you ‘see’ to it! A judge of these I am not intending<sup>o</sup> <sup>16</sup> to be!” And he drives them away from the dais. <sup>17</sup> Yet they all, getting<sup>o</sup> hold of Sosthenes, the chief of the synagogue, beat him in front of the dais. And Gallio cared for none of these things.

<sup>18</sup> Now Paul, remaining still a considerable number of days with the brethren, taking leave<sup>o</sup>, sailed off <sup>to</sup> to Syria, and <sup>to</sup> with him Priscilla and Aquila; having shorn<sup>o</sup> <sup>19</sup> his head in Cenchrea, for he had a vow. Now they arrive at <sup>to</sup> Ephesus and he left them there. Yet he, <sup>20</sup> entering <sup>to</sup> the synagogue, argues<sup>o</sup> with the Jews. Yet at their asking him to stay on more time, he does not consent, but, taking leave<sup>o</sup> and saying, “I shall come back again to <sup>d</sup> you, God willing,” he set out from Ephesus. <sup>22</sup> And, coming down into Caesarea, going up and greeting<sup>o</sup> the ecclesia, he descended <sup>to</sup> to Antioch. And, <sup>23</sup> <sup>do</sup> spending <sup>a</sup>some time, he came away, passing<sup>o</sup> consecutively through the Galatian province and Phrygia, establishing all the disciples.

<sup>24</sup> Now a certain Jew named Apollos, a native Alexandrian, a scholarly man, arrives at <sup>to</sup> Ephesus, being able in the <sup>25</sup> scriptures. He was instructed<sup>o</sup> in the way of the Lord, and fervent in spirit. He spoke and taught accurately what concerns Jesus, being versed<sup>o</sup> only in the baptism <sup>26</sup> of John. Besides, he begins<sup>o</sup> to speak boldly<sup>o</sup> in the synagogue. Now, hearing him, Priscilla and Aquila took<sup>o</sup>

him to themselves and expounded<sup>o</sup> the way of 'God to him more accurately.

- 27 Now, at his intending<sup>o</sup> to 'pass through into 'Achaia, the brethren, 'promoting<sup>o</sup> it, write to the disciples to welcome<sup>o</sup> him, who, coming<sup>o</sup> along, parleyed<sup>o</sup> much with  
28 'those who 'have believed through 'grace, for he strenuously and thoroughly confuted<sup>o</sup> the Jews in public, exhibiting through the scriptures that Jesus is the Christ.

**19** Now it occurred<sup>o</sup> 'while 'Apoll<sup>o</sup>s 'is in Corinth, Paul, passing through the upper parts, 'comes down <sup>io</sup>to Ephesus and, finding <sup>a</sup>some disciples, said <sup>bs</sup>to<sup>d</sup> them, "<sup>it</sup> Did you obtain holy spirit on 'believing?" Yet 'they to<sup>d</sup> him,  
3 "<sup>bt</sup>Nay, neither hear we if there is holy spirit." Yet 'he said, "Into <sup>a</sup>what, then, are you baptized?" Yet 'they say,  
4 "Into 'John's baptism." Yet Paul said, "John baptizes with the baptism of repentance, telling the people that <sup>io</sup>in the One coming<sup>o</sup> after him they should be believing, that is,  
5 <sup>io</sup>in 'Jesus." Now, 'hearing this, they are baptized <sup>io</sup>in  
6 the name of the Lord Jesus. And at the placing of 'Paul's hands on them, the holy 'spirit came on them. Besides,  
7 they spoke languages and prophesied. Now there were, in 'all, about twelve men.

- 8 Now, entering <sup>io</sup>the synagogue, he spoke boldly<sup>o</sup> <sup>on</sup>for three months, arguing<sup>o</sup> and persuading as to 'that which  
9 concerns the kingdom of 'God. Now, as <sup>a</sup>some were hardened<sup>o</sup> and stubborn, saying evil things of the way <sup>st</sup>before the multitude, 'withdrawing from them, he severs the disciples, arguing<sup>o</sup> day <sup>ac</sup>by day in the school of  
10 Tyrannus. Now this occurred<sup>o</sup> <sup>on</sup>for two years, so that all 'those dwelling in the province of Asia hear the word  
11 of the Lord, <sup>bs</sup>both Jews and Greeks. Besides, powerful deeds, not the 'casual kind, 'God did through the hands  
12 of Paul, so that handkerchiefs or aprons from his 'cuticle are 'carried<sup>o</sup> away <sup>on</sup>to the 'infirm also, to 'clear<sup>o</sup> the

- diseases from them. Besides, 'wicked 'spirits 'go° out.
- 13 Now <sup>a</sup>some of the wandering° Jews also, exorcists, take in hand to 'name the name of the Lord Jesus <sup>on</sup>over 'those having 'wicked 'spirits, saying, "I am adjuring you by
- 14 the Jesus Whom Paul is heralding!" Now there were <sup>a</sup>some seven sons of Sceva, a Jew, a chief priest, doing this.
- 15 Yet answering, the wicked 'spirit said to them, "Jesus, indeed, I 'know, and in 'Paul am I 'versed°, yet <sup>a</sup>who are
- 16 you'?" And leaping° <sup>on</sup>on them, the <sup>h</sup>man in whom the wicked 'spirit was, 'getting the mastery of both, is too strong <sup>ag</sup>for them, so that, naked and 'wounded°, they are escaping out of that 'house.
- 17 Now this became° known to all, <sup>bs</sup>both Jews and Greeks, 'who are dwelling in 'Ephesus. And fear falls <sup>on</sup>on them all, and magnified° was the name of the Lord Jesus.
- 18 Besides, many 'who 'have believed came°, confessing° and
- 19 informing them of their 'practices. Now a considerable number of 'those 'practicing the meddling arts, -°carrying together the scrolls, burned them up in sight of all. And they compute their 'value and found it to be fifty thousand pieces of silver. Thus <sup>ac</sup>mightily the word of the Lord grows and was strong.
- 21 Now as these things were fulfilled, 'Paul pondered° in 'spirit, passing through 'Macedonia and 'Achaia, to 'go° <sup>to</sup>to Jerusalem, saying that, "After my 'coming° to be there
- 22 I 'must <sup>tp</sup>see Rome also." Now 'dispatching <sup>to</sup>to 'Macedonia two of 'those serving him, Timothy and Erastus, he' attended, for the time, <sup>to</sup>to the province of Asia.
- 23 Now <sup>ac</sup>at that 'season no<sup>t</sup> slight disturbance occurred°
- 24 concerning the way; for a <sup>a</sup>certain man named Demetrius, a silversmith, making silver temples of Artemis,
- 25 afforded° no<sup>t</sup> slight income to the artificers, whom 'convening together, as also the workers about 'such things, he said, "Men! You are 'versed° in the fact that °by this



- 26 'vocation <sup>is</sup> we 'thrive, and you are beholding and hearing that, not only of Ephesus, but of almost the entire province of Asia, this 'Paul by his 'persuading causes a considerable throng to stand aloof, saying that they are not gods 'which are coming<sup>o</sup> into being <sup>th</sup>by means of hands.
- 27 Now, not only is this endangering our 'party, <sup>to</sup>by it coming to be confuted, but the sanctuary of the great goddess Artemis also is being <sup>to</sup>thereby reckoned nothing. Besides, her 'magnificence is 'about to be 'pulled<sup>o</sup> down also, whom the whole province of Asia and the 'inhabited<sup>o</sup> earth is revering<sup>o</sup>."
- 28 Now, 'hearing this and becoming<sup>o</sup> full of fury, they
- 29 cried, saying, "Great is 'Artemis of the Ephesians!" And filled is the city with the confusion. Besides, they rush with one accord into the theater, 'gripping Gaius and Aristarchus, Macedonians, fellow travelers of Paul.
- 30 (Now, at 'Paul's intending<sup>o</sup> to 'enter <sup>to</sup>in to the populace,
- 31 the disciples did not let him. Yet <sup>a</sup>some of the chiefs of the province of Asia also, being his friends, 'sending to<sup>d</sup> him, entreated him not to venture into the theater himself.) Others, indeed, then, cried <sup>a</sup>some other thing, for the ecclesia was in 'confusion<sup>o</sup>, and the majority were not 'aware on <sup>a</sup>what account they had come together.
- 33 Now they unite on Alexander, one<sup>o</sup> of the throng, the Jews pushing him forward. Now 'Alexander, 'gesturing with his 'hand, wanted to make a 'defense<sup>o</sup> to the populace. Yet, on recognizing that he is a Jew, one voice
- 34 'came<sup>o</sup> <sup>on</sup>from all <sup>for</sup>for about two hours, crying, "Great is 'Artemis of the Ephesians! Great is 'Artemis of the Ephesians!"
- 35 Now, 'composing the throng, the scribe is averring, "Men! Ephesians! <sup>for</sup>What <sup>=h</sup>man is there who does not 'know that the city of the Ephesians 'is sexton of the temple of the great Artemis and of 'that which fell from

<sup>36</sup> Zeus? These things, then, not being gainsaid, you <sup>to</sup> must possess °composure° and no one °commit anything rash.  
<sup>37</sup> For you led these °men, who are neither despoilers of the  
<sup>38</sup> sanctuary, nor °blasphemers of our °goddess. Indeed, then, if Demetrius and the artificers <sup>to</sup>with him °have a charge <sup>to</sup>against anyone, court sessions are being held°, and there  
<sup>39</sup> are proconsuls; let them be indicting one another. Now if you are seeking for anything concerning °other things,  
<sup>40</sup> in the legal ecclesia will it be °explained. For we are also in °danger of being indicted° concerning °today's commotion, there inhering not one cause concerning which we shall be °able° to render <sup>nt</sup>any account concerning this  
<sup>41</sup> °riot." And, saying these things, he dismisses the ecclesia.

**20** Now after the tumult °ceased°, °Paul, °sending° after the disciples and °consoling and °saluting° them, came  
<sup>2</sup> away to °go° into °Macedonia. Now, passing through those °parts and °entreating them with many a word, he  
<sup>3</sup> came into °Greece. Besides, <sup>-do</sup>spending three months, at there coming° to be a plot against him by the Jews, being about to °set° out <sup>to</sup>for °Syria, he came° to be of the opinion  
<sup>4</sup> °that he would °return through Macedonia. Now it was arranged° for him to be met°, as far away as the province of Asia, by Sopater Pyrrhus, a Berean, yet of the Thessalonians, Aristarchus and Secundus, and Gaius the Derbian, and Timothy, yet of the province of °Asia, Tychicus  
<sup>5</sup> and Trophimus. Now these, coming before, remained  
<sup>6</sup> for us in °Troas. Yet we° sail off from Philippi after the days of °unleavened bread, and came to<sup>d</sup> them <sup>to</sup>in °Troas <sup>until</sup> in five days, where we tarry seven days.

<sup>7</sup> Now °on °one of the sabbaths, at our having gathered° to break bread, °Paul argued° with them, being about to be off on the morrow. Besides, he prolonged the word  
<sup>8</sup> unto midnight. Now there were a considerable number of torches in the upper chamber where we were °gathered°.

- 9 Now a "certain young man named Eutychus, being seated<sup>o</sup> on the window, sinking<sup>o</sup> into a deep sleep while 'Paul is arguing<sup>o on</sup> still more, being sunk<sup>o</sup> from 'sleep, falls down from the third story, and was picked up dead.  
 10 Now Paul, 'descending, falls on him, and, embracing him, said, "Make no 'tumult<sup>o</sup>, for his 'soul is in him."  
 11 Now, 'going up and 'breaking 'bread and 'tasting<sup>o</sup>, besides 'conversing<sup>on</sup> a considerable time until daybreak,  
 12 thus he came away. Now they led the boy 'alive, and were not measurably consoled.  
 13 Now we', coming before <sup>on</sup>to the ship, set out <sup>on</sup>for 'Assos, thence being about to 'take up 'Paul, for thus it  
 14 'has been prescribed<sup>o</sup>, he being about to go on 'foot. Now, as he came up with us <sup>io</sup>in 'Assos, taking him up, we came  
 15 <sup>io</sup>to Mitylene. And 'sailing from thence, the ensuing day we arrive <sup>at</sup> abreast of Chios, yet on <sup>d</sup>another we put in <sup>io</sup>at  
 16 Samos, yet the 'next<sup>o</sup> we came <sup>io</sup>to Miletus, for 'Paul had decided to sail by 'Ephesus, so that he may not be <sup>b</sup>coming<sup>o</sup> to linger in the province of Asia, for he hurried, if it may be possible for him to 'be<sup>oo</sup> <sup>io</sup>in Jerusalem by the day of 'Pentecost.  
 17 Now from 'Miletus, 'sending <sup>io</sup>to Ephesus, he calls<sup>o</sup> for the elders of the ecclesia. Now as they came<sup>o</sup> along to <sup>d</sup>him, he said to them, "You' are 'versed<sup>o</sup> in the facts, from the first day <sup>'on</sup> which I stepped <sup>io</sup>into the province of Asia,  
 19 how I came<sup>o</sup> to be with you <sup>e</sup>all the time, slaving for the Lord with <sup>e</sup>all humility and tears, and the trials 'which  
 20 'befell me 'by the plots of the Jews; how under no circumstances did I shrink<sup>o</sup> from 'informing you of anything which was 'expedient, and teaching you in public and <sup>ac</sup>at  
 21 your homes, certifying<sup>o</sup> to <sup>bs</sup>both Jews and to Greeks 'repentance <sup>io</sup>toward 'God and faith <sup>io</sup>toward our 'Lord Jesus Christ.  
 22 "And now, 'lo<sup>o</sup>! I', <sup>o</sup>bound<sup>o</sup> in 'spirit, am going<sup>o</sup> <sup>io</sup>to

Jerusalem, not being <sup>o</sup>aware 'what I will 'meet with in it,  
23 more than that the holy 'spirit, city <sup>ac</sup>by city, certifies<sup>o</sup> to  
me, saying that bonds and afflictions are remaining for  
24 me. But of nothing 'have I a word, nor yet am I making<sup>o</sup>  
my 'soul precious to myself, till I should be perfecting my  
'career and the dispensation which I got <sup>b</sup>from the Lord  
Jesus, to certify<sup>o</sup> the evangel of the grace of 'God.

25 "And now, 'lo<sup>o</sup>! I' am <sup>o</sup>aware that you' all, among  
whom I passed through heralding the kingdom, shall be  
26 seeing<sup>o</sup> my 'face no<sup>t</sup> longer. Wherefore I am attesting<sup>o</sup>  
to you in 'this very day that I am clear from the blood  
27 of all, for under no circumstances do I shrink<sup>o</sup> from 'in-  
forming you of the entire counsel of 'God.

28 "Take 'heed to yourselves and to the entire flocklet,  
among which the holy 'spirit appointed<sup>o</sup> you supervisors,  
to be shepherding the ecclesia of 'God, which He procures<sup>o</sup>  
29 through the blood of His 'Own. Now I' am <sup>o</sup>aware that,  
after I am 'out of reach, burdensome wolves will be enter-  
30 ing<sup>o</sup> 'among you, not sparing<sup>o</sup> the flocklet. And 'from  
among yourselves<sup>s</sup> will 'arise<sup>o</sup> men, speaking 'perverse<sup>o</sup>  
31 things 'to 'pull away 'disciples after themselves. Where-  
fore 'watch, remembering that for three years, night and  
32 day, I cease<sup>o</sup> not admonishing each one with tears. And  
'now I am committing<sup>o</sup> you to 'God and to the word of  
His 'grace, 'which is 'able<sup>o</sup> to edify and give the enjoy-  
ment of an allotment among all 'who 'have been hal-  
lowed<sup>o</sup>.

33 "I covet no<sup>t</sup> one's silver or gold or vesture. <sup>34</sup> "You'  
'know that these 'hands subserve my 'needs, and of 'those  
35 who 'are with me. All I intimate to you, that, thus toiling,  
you 'must be supporting<sup>o</sup> the 'infirm. Besides, 'remember  
the words of the Lord Jesus, that He' said, 'Happy is it  
36 to 'give rather than to 'get.'" And, saying these things,  
at his 'kneeling together with them all, he prays<sup>o</sup>.

<sup>37</sup> Now there came<sup>o</sup> to be considerable lamentation by all, and falling<sup>on</sup> on Paul's neck, they kissed him fondly, <sup>38</sup> being pained<sup>o</sup> especially<sup>on</sup> at the word which he had declared, that no<sup>t</sup> longer are they 'about to 'behold his 'face. Yet they sent him forward into the ship.

**21** Now as we <sup>b</sup>came<sup>o</sup> to set out, being pulled away from them, running straight, we came <sup>io</sup>to Coos, yet the next <sup>2</sup> day <sup>io</sup>to Rhodes, and thence <sup>io</sup>to Patara. And finding a ship ferrying <sup>io</sup>to Phoenicia, stepping on board, we set <sup>3</sup> out. Now, Cyprus looming up, and leaving it on the left, we sailed <sup>io</sup>to Syria, and came down <sup>io</sup>to Tyre, for there the ship was unloading<sup>o</sup> the cargo.

<sup>4</sup> Now, finding<sup>o</sup> the disciples, we stay<sup>s</sup> there seven days, who<sup>a</sup> said to Paul, through the spirit, not to be stepping <sup>5</sup> on board <sup>io</sup>to Jerusalem. Now, when the days <sup>b</sup>came<sup>o</sup> to fit us out, coming away, we went<sup>o</sup>, all sending us forward, together with the wives and children, till outside of the <sup>6</sup> city. And, kneeling on the beach, praying<sup>o</sup>, we pull<sup>o</sup> away from one another, and stepped<sup>t</sup> into the ship. Yet they<sup>t</sup> return <sup>io</sup>to their own.

<sup>7</sup> Now we<sup>t</sup>, terminating the voyage, from Tyre descended <sup>io</sup>to Ptolemais, and, greeting<sup>o</sup> the brethren, we remain one day <sup>b</sup>with them.

<sup>8</sup> Now, on the morrow, coming away, we came <sup>io</sup>to Caesarea, and, entering into the house of Philip the evangelist, who 'is<sup>o</sup> of the seven, we remain <sup>b</sup>with him. Now <sup>9</sup> there were four daughters of this man, virgins, prophesying.

<sup>10</sup> Now at our staying on more days, a <sup>a</sup>certain prophet <sup>11</sup> came down from Judea, named Agabus. And coming to<sup>d</sup> us and picking up Paul's girdle, binding his <sup>st</sup>own feet and hands, he said, "Now this the holy spirit is saying, "The man whose girdle this is, shall the Jews in Jerusalem be binding thus, and they shall be giving him

- <sup>12</sup> over into the hands of the nations.'” Now as we hear these things, <sup>bs</sup>both we' and 'those in the 'place entreated
- <sup>13</sup> him not 'to 'go up <sup>to</sup>to Jerusalem. Then 'Paul answered and said, ““What are you doing, lamenting and unnerving my 'heart? For I 'hold myself in readiness, not only to be bound, but to 'die also <sup>to</sup>in Jerusalem for<sup>s</sup> the name
- <sup>14</sup> of the Lord Jesus.” Now, as he was not 'persuaded<sup>o</sup>, we are quiet, saying, “Let the will of the Lord 'be<sup>o</sup> done!”
- <sup>15</sup> Now after these 'days, 'taking<sup>o</sup> up our baggage, we
- <sup>16</sup> went up into Jerusalem. Now 'disciples from Caesarea, also, came together <sup>to</sup>with us, leading us to Mnason, a <sup>a</sup>certain Cyprian, a disciple from the beginning, <sup>b</sup>with
- <sup>17</sup> whom we should 'lodge. Now at our coming<sup>o</sup> to be <sup>to</sup>in Jerusalem, the brethren welcome<sup>o</sup> us with gratification.
- <sup>18</sup> Now by the ensuing day, 'Paul had been in, together with us, to<sup>d</sup> James. Besides, all the elders came<sup>o</sup> along.
- <sup>19</sup> And, 'greeting<sup>o</sup> them, he unfolded<sup>o</sup>, one <sup>ac</sup>by one, each of the things which 'God does among the nations through his 'dispensation.
- <sup>20</sup> Now 'those who hear glorified 'God. Besides, they said to him, “You are beholding, brother, how many tens of thousands there are among the Jews 'who 'have believed,
- <sup>21</sup> and all are 'inherently zealous for the law? Now they were instructed concerning you that you 'teach all the Jews <sup>ac</sup>among the nations apostasy from Moses, telling them not to be circumcising 'their children, nor yet to be
- <sup>22</sup> walking in the customs. “What is it, then? Undoubtedly a multitude 'must 'come together, for they will 'hear<sup>o</sup>
- <sup>23</sup> that you have come. This, then, which we are saying to you, do. With us are four men having a vow 'on them<sup>sf</sup>.
- <sup>24</sup> Taking these along, be 'purified together with them, and bear <sup>on</sup>their expenses, that they should be shaving<sup>o</sup> 'their heads, and all will 'know<sup>o</sup> that what they have been instructed<sup>o</sup> concerning you is nothing, but you also are

- observing the elements and you <sup>s</sup>yourself are maintaining  
 25 the law. Now concerning those of the nations who 'have  
 believed, we' write an epistle, 'deciding they are to 'guard'  
 themselves from 'idol sacrifice, besides from blood also,  
 and what is strangled, and from prostitution."
- 26 Then 'Paul, taking the men along on the 'next<sup>o</sup> day,  
 being purified together with them, had been in <sup>io</sup> the  
 sanctuary, publishing the full completion of the days of  
 'purification, till <sup>w</sup> the approach present for<sup>s</sup> each one of  
 them was offered.
- 27 Now as the seven days were about to be concluding,  
 'Jews from the province of Asia, 'gazing<sup>o</sup> at him in the  
 sanctuary, threw the entire throng into confusion, and  
 28 laid 'hands <sup>on</sup> on him, crying, "Men! Israelites! 'Help! This  
 is the <sup>h</sup>man 'who is teaching all men everywhere against  
 the people, and the law, and this 'holy 'place. Besides,  
 still more, he led Greeks also <sup>io</sup> into the sanctuary, and  
 29 has contaminated this 'holy place." For, before this,  
 Trophimus the Ephesian was <sup>e</sup>seen in the city <sup>tg</sup>with him,  
 whom they inferred that 'Paul led <sup>io</sup> into the sanctuary.
- 30 Besides, stirred was the whole city, and there came<sup>o</sup> to  
 be a running together of the people. And getting<sup>o</sup> hold  
 of 'Paul, they drew him outside of the sanctuary, and  
 31 immediately the doors are locked. <sup>bs</sup>And while they are  
 seeking to kill him, the allegation came up to the captain  
 of the squadron that the whole of Jerusalem is in 'confu-  
 32 sion<sup>o</sup>, who, taking along soldiers and centurions, forth-  
 with ran down <sup>on</sup>to them. Now they, 'perceiving the  
 captain and the soldiers, cease<sup>o</sup> beating 'Paul.
- 33 Then the captain, 'drawing near, got<sup>o</sup> hold of him, and  
 orders him to be bound with two chains. And he ascer-  
 34 tained<sup>o</sup> <sup>a</sup>who he may be and <sup>a</sup>what he <sup>is</sup> 'has done. Now  
 they retorted in the throng, some this, others <sup>a</sup>some other  
 thing. Now, at his not being able<sup>o</sup> to know for 'certain

because of the tumult, he orders him to be 'led<sup>o</sup> into the  
 35 citadel. Now when he <sup>b</sup>'came<sup>o</sup> on the stairs, it befell that  
 he was 'borne<sup>o</sup> by the soldiers because of the violence of  
 36 the throng, for the multitude of the people followed,  
 crying "'Away with him!"

37 Besides, being about to be 'led<sup>o to</sup> into the citadel, 'Paul  
 is saying to the captain, "'Is it allowed me to 'say any-  
 38 thing to<sup>d</sup> you?" Yet 'he averred, "Greek you 'know, con-  
 sequently you' are not the Egyptian 'who, before these  
 'days, raises an insurrection and 'leads out into the wilder-  
 39 ness the four thousand men of the Assassins." Yet 'Paul  
 said, "'I, indeed, am a Jewish <sup>h</sup>'man, a Tarsian of 'Cilicia,  
 a citizen of no<sup>t</sup> insignificant city. Now I 'beseech<sup>o</sup> you,  
 permit me to speak to<sup>d</sup> the people."

40 Now at his 'permitting it, 'Paul, <sup>o</sup>'standing on the stairs,  
 gestures with his 'hand to the people. Now as there  
 'comes<sup>o</sup> to be a vast hush, he shouts to them in the Hebrew  
 22 vernacular, saying, "Men! Brethren and fathers! Hear  
 2 my 'defense to<sup>d</sup> you now!" Now 'hearing that he shouted  
 to them in the Hebrew vernacular, they <sup>o</sup>'tendered <sup>r</sup>'more  
 3 quietness, and he is averring, "'I am a man, a Jew, <sup>o</sup>'born<sup>o</sup>  
 in Tarsus of 'Cilicia, yet <sup>o</sup>'reared<sup>o</sup> in this 'city <sup>b</sup>'at the feet  
 of Gamaliel, <sup>o</sup>'trained<sup>o</sup> according to the strictness of the  
 hereditary law, being inherently zealous for 'God accord-  
 4 ing as all of you' are today, I, who persecute this 'way  
<sup>up</sup> to death, binding and giving over <sup>bs</sup>both men and  
 5 women <sup>io</sup>to jail, as the chief priest also was testifying to  
 me, and the entire eldership, <sup>b</sup>'from whom, <sup>r</sup>'receiving<sup>o</sup>  
 letters also to<sup>d</sup> the brethren, I went<sup>o</sup> into Damascus, to be  
 leading also 'those being there, <sup>o</sup>'bound<sup>o</sup>, <sup>io</sup>to Jerusalem,  
 that they may be 'punished.

6 "Now it occurred<sup>o</sup>, at my going<sup>o</sup> and drawing near to  
 'Damascus, about midday, suddenly out of 'heaven a



- 7 considerable light flashes about me. Besides, I fall <sup>to</sup> flat,  
 and I hear a voice saying to me, 'Saul! Saul! "Why are  
 8 you persecuting Me?" Yet I' answered and said, "Who  
 art Thou, Lord?" Besides, He said to<sup>d</sup> me, 'I am Jesus,  
 9 the Nazarene, Whom you' are persecuting.' Now 'those  
 who 'are <sup>to</sup>with me gaze°, indeed, at the light, yet they  
 hear not the voice of Him 'Who is speaking to me.  
 10 Now I said, "What shall I be doing, Lord?" Now the  
 Lord said to<sup>d</sup> me, 'Rise. 'Go° into Damascus, and there  
 you will be 'spoken to concerning all which has been set°  
 for you to do.'  
 11 "Now, as I observed nothing 'for the glory of that 'light,  
 being led° by the hand by 'those who 'are <sup>to</sup>with me, I  
 12 came into Damascus. Now a "certain Ananias, a pious  
 man according to the law, being attested° by all the Jews  
 13 dwelling there, coming to<sup>d</sup> me and 'standing by, said to  
 me, 'Saul! Brother! Receive your sight!' And I', in the  
 14 same hour, look up <sup>to</sup>to him. Now 'he said, 'The God of  
 our 'fathers fixes° upon you beforehand to know His 'will,  
 and to be 'acquainted with the Just One, and to hear the  
 15 voice ° of His 'mouth, that you shall be His witness to<sup>d</sup>  
 16 all <sup>h</sup>men of what you have seen and hear. And now, "why  
 do you 'defer? Rise, be baptized°, and bathe° off your  
 'sins, 'invoking° His 'name.'  
 17 "Now it occurred°, at my 'returning <sup>to</sup>to Jerusalem and  
 while I am praying° in the sanctuary, I 'come° to be in an  
 18 ecstasy and to 'perceive Him saying to me, 'Hurry, and  
 'come<sup>i</sup> quickly ° out of Jerusalem, because they will not be  
 19 assenting° to your testimony concerning Me.' And I'  
 said, 'Lord, they' are 'versed° in the fact that I' was jailing  
 and lashing those <sup>ac</sup>at the synagogues 'who are believing  
 20 on Thee. And when the blood of Stephen, Thy 'witness,  
 was shed°, I °myself also was °standing by, endorsing it,  
 as well as guarding the garments of 'those who are assas-

<sup>21</sup> sinating him.' And He said to<sup>d</sup> me, 'Go! 'For I' shall be delegating you afar <sup>to</sup>to the nations.'"

<sup>22</sup> Now they heard him until this 'word, and they lift up their 'voice, saying, "Away from the earth with 'such a  
<sup>23</sup> one, for it is not befitting for him to 'live!" Besides, at their clamoring, and tossing 'their garments, and casting  
<sup>24</sup> dust into the air, the captain orders him to be 'led<sup>to</sup> into the citadel, 'telling them to 'interrogate<sup>o</sup> him by 'scourging, that he may 'recognize <sup>bc</sup>for what cause they retorted thus at him.

<sup>25</sup> Now, as they stretch him before them with the thongs, 'Paul said to<sup>d</sup> the centurion <sup>o</sup>standing by, "<sup>ai</sup>Is it allowed you to 'scourge a Roman <sup>h</sup>man, and uncondemned?"  
<sup>26</sup> Now, 'hearing it, the centurion, coming to<sup>d</sup> the captain, reports, saying, "<sup>a</sup>What are you 'about to be doing? For  
<sup>27</sup> this <sup>h</sup>man is a Roman." Now, approaching, the captain said to him, "<sup>i</sup>Tell me, are you' a Roman?" Now 'he  
<sup>28</sup> averred, "Yes." Now the captain answered, "I' with a vast sum acquire<sup>o</sup> this 'citizenship." Yet 'Paul averred,  
<sup>29</sup> "Yet I' have been so born<sup>o</sup> also." Immediately then, 'those 'about to be interrogating him withdraw from him. Now the captain also was afraid, recognizing that he is a Roman and that he was <sup>o</sup>bound by him.

<sup>30</sup> Now on the morrow, 'resolved<sup>o</sup> to know the certainty of 'that of <sup>o</sup>which he is being accused<sup>o</sup> by the Jews, he looses him and orders the chief priests and the entire Sanhedrin to 'come together. And, leading 'Paul down, he stands him <sup>to</sup>among them.

**23** Now looking intently at the Sanhedrin, 'Paul said, "Men! Brethren! I', in <sup>o</sup>all good conscience, have used  
<sup>2</sup> my citizenship<sup>o</sup> for 'God until this 'day." Now the chief priest Ananias enjoins 'those <sup>o</sup>standing beside him to  
<sup>3</sup> 'beat his 'mouth. Then 'Paul said to<sup>d</sup> him, "God is 'about to 'beat you, <sup>o</sup>whitewashed<sup>o</sup> wall! And you' are sitting to

'judge me according to the law, and 'illegally are you  
 4 ordering me to be 'beaten°!" Now 'those °standing by  
 5 say, "The chief priest of 'God are you reviling!" <sup>bs</sup>And  
 'Paul averred, "I was not °aware, brethren, that he is chief  
 priest. For it is 'written° that, 'Of your 'people's chief you  
 shall not be declaring evil<sup>lv</sup>."

6 Now 'Paul, knowing that the one party is of Sadducees,  
 yet the °other of Pharisees, cries in the Sanhedrin, "Men!  
 Brethren! A Pharisee, son of Pharisees am I'. Concern-  
 ing the expectation and resurrection of the dead am I'  
 7 being judged°." Now at his saying this, there came° to  
 be a commotion of the Pharisees and Sadducees, and the  
 8 multitude is rent. For Sadducees, indeed, are saying there  
 is no resurrection, nor messenger, nor spirit; yet Phari-  
 sees are avowing 'both.

9 Now a great clamor occurred°, and, ¯rising, °some of  
 the scribes of the party of the Pharisees fought° it out  
<sup>td</sup>with one another, saying, "Nothing evil are we finding  
 in this °man. Now if a spirit or messenger speaks to  
 10 him—" Yet, much commotion occurring°, being afraid,  
 the captain, so 'Paul should not be 'pulled to pieces by  
 them, orders the troop to descend and snatch him out of  
 their midst, besides, to 'lead him into the citadel.

11 Now the ensuing night, ¯standing by him, the Lord  
 said, "Courage! For as you certify to 'that which con-  
 cerns Me °in Jerusalem, thus you 'must testify °in Rome  
 also."

12 Now, day °coming° on, ¯making a conspiracy, the Jews  
 anathematize themselves, saying that they would neither  
 13 'eat nor 'drink till <sup>w</sup>they should 'kill 'Paul. Now there  
 14 were more than forty 'who make° this 'cabal, who<sup>a</sup>, com-  
 ing to the chief priests and the elders, say, "With an  
 anathema we anathematize ourselves to taste° nothing  
 15 till <sup>w</sup>we should 'kill 'Paul. Now then, you' inform the

captain together with the Sanhedrin, so that he may be leading him down <sup>10</sup>to you, as being about to 'investigate more exactly 'that which concerns him; yet we', before he draws 'near, are ready 'to 'assassinate him."

<sup>16</sup> Now the son of Paul's 'sister, 'hearing of the ambush, coming° along and entering into the citadel, reports it to

<sup>17</sup> Paul. Now Paul, 'calling° one of the centurions to him, averred, "Lead this 'young man away to<sup>d</sup> the captain, for <sup>18</sup> he 'has °something to report to him." He, indeed, then, 'taking him along, led him to<sup>d</sup> the captain, and is averring, "The prisoner, Paul, 'calling° me to him, asks me to 'lead this 'youth to<sup>d</sup> you, who 'has °something to speak to you."

<sup>19</sup> Now the captain, taking° hold of his 'hand, and 're-tiring privately, inquired to ascertain°, "°What is it that

<sup>20</sup> you 'have to report to me?" Now he said that "The Jews agreed° 'to ask you, so that you may 'lead 'Paul down tomorrow into the Sanhedrin, as being about to 'ascertain°

<sup>21</sup> °somewhat more exactly concerning him. You', then, should not be 'persuaded by them, for there are ambushing for him more than forty° of their men, who° anathematize themselves neither to 'eat nor 'drink till<sup>10</sup> they may be assassinating him. And now they are ready, anticipating° the promise from you."

<sup>22</sup> Indeed, then, the captain dismisses the youth, 'charging him, "To no one speak° out that you disclose these things

<sup>23</sup> to<sup>d</sup> me." And 'calling° a °certain two of the centurions to him, he said, "Make ready two hundred soldiers, so that they may 'go as far as Caesarea, and seventy cavalry, and two hundred slingers, from the third hour of the

<sup>24</sup> night. Besides, present beasts that, 'mounting Paul, they should be bringing him safely through to<sup>d</sup> Felix, the <sup>25</sup> governor." He writes a letter having this 'model:

<sup>26</sup> "Claudius Lysias, to the most mighty governor Felix.

<sup>27</sup> 'Rejoice! This 'man, being apprehended by the Jews, and

- being about to be 'assassinated° by them, 'standing by  
<sup>to</sup>with the troop, I extricate°, learning that he is a Roman.
- 28 Besides, intending° to get to know the charge because of  
 which they indicted him, I led him down into their 'San-  
 29 hedrin. <sup>to</sup>Him I found being indicted° concerning ques-  
 tions of their 'law, yet having nothing deserving death or  
 30 bonds in the indictment. Now at its being divulged to  
 me that there will be a plot <sup>to</sup>against the man, forthwith  
 I send him to<sup>d</sup> you, 'charging the accusers also to 'speak  
<sup>td</sup>against him <sup>on</sup>before you. Farewell°."
- 31 The soldiers, indeed, then, according to 'that which 'has  
 been prescribed° to them, taking up 'Paul, led him  
 32 through the night <sup>to</sup>to 'Antipatris. Now on the morrow,  
 they return into the citadel, 'leaving the cavalry to 'come°  
 33 away <sup>to</sup>with him, who<sup>a</sup>, entering into 'Caesarea and giv-  
 ing up the letter to the governor, present 'Paul also to him.
- 34 Now, reading it, and 'inquiring° of what prefecture he  
 35 is, and ascertaining° that he is from Cilicia, "I shall give  
 you a hearing," he averred, "whenever your 'accusers also  
 may be coming° along," 'ordering him to be 'guarded° in  
 'Herod's 'pretorium.
- 24 Now after five days, Ananias, the chief priest, descended  
 with <sup>a</sup>some elders and an orator, a <sup>a</sup>certain Tertullus, who<sup>a</sup>  
 2 inform the governor against 'Paul. Now at his being  
 called, 'Tertullus begins° to 'accuse him, saying, "Happen-  
 ing upon much peace through you, and reforms in this  
 3 'nation coming° to be through your 'providence, <sup>bs</sup>both  
 in every way and everywhere, we are welcoming° it, most  
 4 mighty Felix, with <sup>e</sup>all thankfulness. Now, lest I may be  
 hindering you <sup>on</sup>still more, I am entreating you to hear  
 5 us concisely in your 'leniency. For, finding this 'man a  
 pestilence and 'stirrer of insurrections among all the Jews  
 'who are <sup>ac</sup>on the 'inhabited° earth, besides a ringleader  
 6 of the sect of the Nazarenes, who tries to profane the

<sup>8</sup> sanctuary also, of whom we lay hold also, <sup>(no verse 7)</sup> <sup>b</sup>from whom you <sup>s</sup>yourself will, by <sup>~</sup>examining him, be <sup>'able</sup>° to recognize all of these things concerning which we <sup>'</sup>are <sup>9</sup>accusing him." Now the Jews also agreed°, alleging these things to <sup>'</sup>have been thus.

<sup>10</sup> Besides, <sup>'</sup>Paul, the governor <sup>~</sup>nodding to him to <sup>'</sup>speak, answered, "Being versed° in the fact that <sup>°</sup>for many years you <sup>'</sup>are a judge in this <sup>'</sup>nation, cheerfully am I defending° <sup>11</sup>that which concerns myself, at your being able° to recognize that it is not more <sup>to me</sup> than twelve days since <sup>12</sup>I went up to <sup>'</sup>worship <sup>io</sup>in Jerusalem. And they neither found me in the sanctuary arguing° <sup>td</sup>with anyone, or making a concourse of the throng, nor in the synagogues, <sup>13</sup>nor <sup>ac</sup>at the city, nor <sup>'</sup>can° they present evidence to you for that concerning which they are now accusing me.

<sup>14</sup> "Yet I am avowing this to you, that, according to the way which they are terming a sect, thus am I offering divine service to the hereditary God, believing all <sup>'</sup>that is <sup>15</sup>°written°, according to the law and in the prophets, having an expectation <sup>io</sup>in <sup>'</sup>God, which these <sup>s</sup>themselves also are anticipating°, that there shall be a resurrection which is impending for <sup>bs</sup>both the just and the unjust.

<sup>16</sup> "In this, I am exerting <sup>s</sup>myself also, to <sup>'</sup>have a conscience which is no stumbling block toward <sup>'</sup>God and <sup>'h</sup>men, continually.

<sup>17</sup> "Now <sup>th</sup>after the lapse of more years, I came° along doing alms <sup>io</sup>for my <sup>'</sup>nation, and bringing approach <sup>18</sup>presents, in which they found me, <sup>°</sup>purified°, in the sanctuary, not with a throng, nor with tumult. Now there <sup>19</sup>were <sup>a</sup>some Jews from the province of Asia, on whom it was binding to be <sup>'</sup>present <sup>on</sup>before you and to <sup>'</sup>accuse <sup>20</sup>me, if they may <sup>'</sup>have anything <sup>td</sup>against me. Or let these <sup>s</sup>themselves say <sup>a</sup>what injury they found when I <sup>~</sup>stood <sup>21</sup><sup>on</sup>in the Sanhedrin, or concerning this one voice with

which I cry out, °standing among them, that, 'Concerning the resurrection of the dead am I' being judged° today °on'by you.'"

22 Now 'Felix made them postpone°, being °acquainted more exactly with 'that which concerns the way, °saying,

"Whenever 'captain Lysias may 'come down, I shall 'investigate° your °ac'affairs." He prescribes° to the centurion that he is to be 'kept°, besides, he is to be having his ease, and to 'prevent no one of his °own to be 'subservient to him.

24 Now after °some days, 'Felix, coming° along °with Drusilla, his °own 'wife (being a Jewess), sends° after 'Paul

25 and hears him concerning the faith °in Christ Jesus. Now as he is arguing° concerning righteousness, and self-control, and the impending °judgment, 'Felix, becoming° affrighted, answered, "Now °hv'go°. Yet, 'given occasion,

26 I shall be calling° for you," at the same time expecting also that °money will be 'given him by 'Paul. Wherefore, sending° after him more frequently also, he conversed with him.

27 Now, two years being fulfilled, 'Felix got a successor, Porcius Festus. Besides, wanting to curry° favor with the Jews, 'Felix left 'Paul °bound°.

25 Festus, then, °stepping into the prefecture, after three days went up °to Jerusalem from Caesarea. Besides, the chief priests and the foremost of the Jews inform him

3 against 'Paul, and they entreated him, requesting° a favor against him, so that he should 'send° after him to bring him into Jerusalem, making an ambush to 'assassinate

4 him °ac'by the way. 'Festus, indeed, then, answered that 'Paul is to be 'kept° °in Caesarea, yet he himself was 'about

5 to be going° out 'quickly. "Those, then, among you," he is averring, "who are able, step down with me. If there is anything amiss in the man, let them 'accuse him."

<sup>6</sup> Now, <sup>τ</sup>tarrying among them not more than eight or ten days, <sup>τ</sup>descending <sup>to</sup> to Caesarea, on the morrow, <sup>τ</sup>being  
<sup>7</sup> seated on the dais, he orders <sup>τ</sup>Paul to be led forth. Now at his coming<sup>°</sup> along, the Jews who <sup>τ</sup>have descended from Jerusalem stand about him, bringing many and heavy charges against him, which they were not strong enough  
<sup>8</sup> to demonstrate, <sup>τ</sup>Paul defending<sup>°</sup> that “Neither <sup>to</sup> against the law of the Jews, nor <sup>to</sup> against the sanctuary, nor <sup>to</sup> against Caesar did I any sin.”

<sup>9</sup> Now <sup>τ</sup>Festus, wanting to curry<sup>°</sup> favor with the Jews, answering <sup>τ</sup>Paul, said, “Are you willing to go up into Jerusalem to be judged there <sup>on</sup> before me concerning  
<sup>10</sup> these things?” Yet <sup>τ</sup>Paul said, “<sup>on</sup> At the dais of Caesar am I <sup>τ</sup>standing, where I <sup>τ</sup>must be <sup>τ</sup>judged<sup>°</sup>. The Jews in nothing have I injured, as you’ also are most ideally  
<sup>11</sup> recognizing. If, indeed, then, I am injuring, and I have committed anything deserving of death, I am not refusing<sup>°</sup> to <sup>τ</sup>die. Yet if there is nothing in that of which these are accusing me, no<sup>τ</sup> one <sup>τ</sup>can<sup>°</sup> surrender me to them as a favor<sup>°</sup>. To Caesar am I appealing<sup>°</sup>!”

<sup>12</sup> Then <sup>τ</sup>Festus, <sup>τ</sup>conferring with the council, answered, “To Caesar have you appealed<sup>°</sup>. <sup>on</sup> To Caesar shall you <sup>τ</sup>go<sup>°</sup>!”

<sup>13</sup> Now, <sup>ac</sup> some days elapsing<sup>°</sup>, Agrippa, the king, and  
<sup>14</sup> Bernice arrive at <sup>to</sup> Caesarea, <sup>τ</sup>greeting<sup>°</sup> <sup>τ</sup>Festus. Now as they tarried more days there, <sup>τ</sup>Festus submitted<sup>°</sup> <sup>τ</sup>Paul’s <sup>ac</sup> affairs to the king, saying, “There is a <sup>ac</sup> certain man,  
<sup>15</sup> <sup>τ</sup>left<sup>°</sup> prisoner by Felix, concerning whom, at my <sup>τ</sup>coming<sup>°</sup> to Jerusalem, the chief priests and the elders of the Jews  
<sup>16</sup> inform, requesting<sup>° ag</sup> his conviction, to <sup>τ</sup>whom I answered that it is not the custom for Romans to surrender as a <sup>τ</sup>favor<sup>°</sup> any <sup>τ</sup>man ere <sup>or</sup> the <sup>τ</sup>accused<sup>°</sup> may <sup>τ</sup>have the accusers face <sup>ac</sup> to face, besides getting a defensive position concerning the indictment.



17 "At their coming together in this place, then, <sup>̄</sup>making°  
not one postponement, the next day, <sup>̄</sup>being seated on the  
18 dais, I order the man to be led forth, <sup>a</sup>concerning whom  
the accusers, when they <sup>̄</sup>stand up, brought not one charge  
19 of the wicked things which I <sup>̄</sup>suspected, yet they had  
<sup>a</sup>certain questions concerning <sup>̄</sup>their own religion <sup>td</sup>against  
him, and concerning a <sup>a</sup>certain Jesus, who <sup>̄</sup>has died,  
20 whom <sup>̄</sup>Paul alleged to be <sup>̄</sup>alive. Now I<sup>̄</sup>, being perplexed°  
by the questioning<sup>c</sup> about these things, <sup>sa</sup>asked, if he may be  
intending° to <sup>̄</sup>go° <sup>io</sup>to Jerusalem and to be <sup>̄</sup>judged° there  
21 concerning these things. Now at <sup>̄</sup>Paul's <sup>̄</sup>appealing° to be  
kept <sup>s</sup><sup>io</sup>for the Imperial <sup>̄</sup>investigation, I order him to  
be <sup>̄</sup>kept° till <sup>w</sup>I shall <sup>̄</sup>send him up to<sup>d</sup> Caesar."

22 Now Agrippa to<sup>d</sup> <sup>̄</sup>Festus: "I <sup>s</sup>myself also intended° to  
hear the <sup>̄</sup>man." "Tomorrow," he is averring, "you shall  
23 <sup>̄</sup>hear him." On the morrow, then, at <sup>̄</sup>Agrippa and <sup>̄</sup>Ber-  
nice's coming with much pageantry and entering<sup>io</sup> the  
audience chamber together, besides captains and <sup>ac</sup><sup>̄</sup>prom-  
inent men of the city, and at <sup>̄</sup>Festus' order, <sup>̄</sup>Paul was led  
24 forth. And <sup>̄</sup>Festus is averring, "King Agrippa, and all  
<sup>̄</sup>men <sup>̄</sup>present <sup>tg</sup>with us, you are beholding this man  
concerning whom the entire multitude of the Jews pled  
with me, <sup>bs</sup>both in Jerusalem and in this place, imploring  
25 that he <sup>̄</sup>must not by any means be living longer. Now I<sup>̄</sup>  
<sup>̄</sup>grasped° that he has committed nothing deserving of  
death, yet as he <sup>s</sup>himself appeals° to the Imperial judge,  
26 I decide to <sup>̄</sup>send him—concerning whom I <sup>̄</sup>haven't any-  
thing certain to write to the lord. Wherefore I led him  
before <sup>on</sup>you, and especially <sup>on</sup>before you, king Agrippa,  
so that, the examination occurring°, I should <sup>̄</sup>have <sup>a</sup>some-  
27 thing to <sup>̄</sup>write. For it <sup>̄</sup>seems to me irrational, sending  
a prisoner, not also to signify the charges against him."

26 Now Agrippa averred to<sup>d</sup> <sup>̄</sup>Paul, "It is <sup>̄</sup>permitted° to  
you to <sup>̄</sup>speak concerning yourself." Then <sup>̄</sup>Paul, <sup>̄</sup>stretch-

- 2 ing out his 'hand, made his defense<sup>o</sup>: "Concerning all  
 that which I am being indicted<sup>o</sup> by the Jews, king Agrippa,  
 I have deemed<sup>o</sup> myself happy to be 'about to make my  
 3 'defense<sup>o</sup> <sup>on</sup>before you today, especially as you 'are an  
 expert, 'versed<sup>o</sup> in all, <sup>bs</sup>both the customs and questions  
<sup>ac</sup>of the Jews. Wherefore I 'beseech<sup>o</sup> you to hear me  
 patiently.  
 4 "My 'life, indeed, then, <sup>o</sup>from youth, 'which 'came<sup>o</sup> to  
 be from the beginning among my 'nation, besides in  
 5 Jerusalem, all the Jews are <sup>o</sup>acquainted with, knowing  
 me before, from the very first, if they should be willing to  
 'testify, that, according to the strictest sect of this 'ritual  
 6 of ours, I live a Pharisee. And now, <sup>on</sup>in expectation of  
 the promise which <sup>b</sup>came<sup>o</sup> by 'God <sup>to</sup>to our 'fathers, I  
 7 <sup>o</sup>stand being judged<sup>o</sup>, <sup>to</sup>to which our 'twelve-tribed people,  
 'earnestly offering divine service night and day, is expect-  
 ing to attain. Concerning which expectation I am being  
 8 indicted<sup>o</sup> by Jews, O king! "Why is it being judged<sup>o</sup>  
 unbelievable <sup>b</sup>by <sup>you</sup>you, if 'God is rousing the dead?  
 9 "I, indeed, then, suppose myself 'bound to commit  
 much contrary to<sup>d</sup> the name of Jesus the Nazarene, which  
 10 I do also in Jerusalem. And besides, many of the saints  
 I 'lock up in jails, obtaining 'authority <sup>b</sup>from the chief  
 priests. Besides, I <sup>-o</sup>deposit a ballot to 'despatch<sup>o</sup> them.  
 11 And <sup>ac</sup>at all the synagogues, often punishing them, I com-  
 pelled them to 'blaspheme. Besides, being exceedingly  
 maddened<sup>o</sup> against them, I persecuted them as far as <sup>to</sup>to the  
 12 outside cities also. Among which persecutions, going<sup>o</sup> <sup>to</sup>to  
 'Damascus with the authority and permission <sup>o</sup>of the chief  
 13 priests, at midday, <sup>ac</sup>on the road, I perceived, O king, a  
 light from heaven, above the brightness of the sun, <sup>-</sup>shin-  
 14 ing about me and 'those going<sup>o</sup> together with me. Besides,  
 at all of us falling down <sup>to</sup>to the earth, I hear a voice say-  
 ing to<sup>d</sup> me in the Hebrew vernacular, 'Saul! Saul! "Why

- are you persecuting Me? Hard is it for you to be kicking  
 15 <sup>td</sup>against the goads!' Now I' say, <sup>a</sup>"Who art Thou, Lord?"  
 Now the Lord said, 'I' am Jesus, Whom you' are perse-  
 16 cuting. But 'rise and 'stand on your 'feet, for I was seen  
 by you <sup>to</sup>for this, to fix<sup>o</sup> upon you before for a deputy and  
 a witness <sup>bs</sup>both of what you have perceived <sup>bs</sup>and that in  
 17 which I will be 'seen by you, extricating<sup>o</sup> you 'from the  
 people and 'from the nations, <sup>to</sup>to whom I' am commis-  
 18 sioning you, to open their eyes, 'to turn them about from  
 darkness <sup>to</sup>to light and from the authority of 'Satan <sup>on</sup>to  
 'God, for them 'to 'get a pardon of sins and an allotment  
 among 'those who 'have been hallowed<sup>o</sup> by faith 'that is  
<sup>to</sup>in Me.'
- 19 "Whence, king Agrippa, I did not become<sup>o</sup> stubborn  
 20 as to the heavenly apparition, but first to 'those in Damas-  
 cus, besides in Jerusalem also, besides to the entire prov-  
 ince of 'Judea, and to the nations, I reported that they are  
 to be repenting and turning back <sup>on</sup>to 'God, engaging in  
 acts worthy of 'repentance.
- 21 "On <sup>is</sup>this account the Jews, apprehending<sup>o</sup> me as I 'am  
 22 in the sanctuary, tried<sup>o</sup> to lay<sup>o</sup> hands on me. Happening,  
 then, on assistance 'from 'God, until this 'day I 'stand  
 attesting<sup>o</sup> <sup>bs</sup>both to small and to great, saying nothing  
 outside of what <sup>bs</sup>both the prophets and Moses speak of  
 impending 'occurrences<sup>o</sup>—if it be the suffering Christ—  
 23 if He, the first out of a resurrection of the dead, is 'about  
 to be announcing light <sup>bs</sup>both to the people and to the  
 nations."
- 24 Now, as he is making <sup>is</sup>this defense<sup>o</sup>, 'Festus is averring  
 with a loud 'voice, "You are 'mad<sup>o</sup>, Paul! 'Much <sup>is</sup>scripture  
 25 is deranging you <sup>to</sup>to madness!" Yet 'Paul is averring,  
 "Not 'mad<sup>o</sup> am I, most mighty Festus, but I am declaim-  
 26 ing<sup>o</sup> declarations of truth and sanity. For the king is  
 'adept<sup>o</sup> concerning these things, to<sup>d</sup> whom I am speaking

'boldly° also, for, that any of these things is eluding him, I am not<sup>th</sup> 'persuaded°, for this is not a thing that 'has been  
 27 committed° in a corner. King Agrippa, are you believing the prophets? I am °aware that you are believing!"

28 Yet 'Agrippa to<sup>d</sup> 'Paul: "Briefly are you persuading  
 29 me, to make me a Christian!" Yet 'Paul, "May I ever wish° to 'God, that, 'briefly as well as 'greatly, not only you, but also all 'who are hearing me today, 'become° such a <sup>w</sup>kind as I' am also, outside of these 'bonds!"

30 <sup>bs</sup>Both the king and the governor rose, besides 'Bernice  
 31 and 'those sitting° together with them. And 'retiring, they spoke <sup>td</sup>with one another, saying that, "Nothing deserving of death or of bonds<sup>a</sup> this <sup>h</sup>man is committing." Now Agrippa averred to 'Festus, "This <sup>h</sup>man could° have been released° if he had not appealed° to Caesar."

27 Now, as it was decided that we are 'to 'sail away <sup>to</sup>to 'Italy, they gave over <sup>bs</sup>both 'Paul and <sup>a</sup>some <sup>d</sup>other prisoners to a centurion named Julius, of the Imperial  
 2 squadron. Now, 'stepping on board a ship of Adramyttium, 'about to be sailing <sup>to</sup>for 'places <sup>ac</sup>in the province of Asia, we set out, <sup>tg</sup>with us being Aristarchus, a Macedonian of Thessalonica. Now, on <sup>d</sup>another day, we were led  
 3 down <sup>to</sup>to Sidon. Besides, 'Julius, 'using° 'Paul humanely, permits him to 'go to<sup>d</sup> 'friends for 'casual care.

4 And setting out thence, we sail under the lee of 'Cyprus,  
 5 because of the winds 'being contrary. Besides, 'sailing through the ocean <sup>ac</sup>off 'Cilicia and Pamphylia, we come  
 6 down <sup>to</sup>to Myra, of 'Lycia. And there the centurion, finding an Alexandrian ship sailing <sup>to</sup>to 'Italy, has us step on  
 7 board <sup>to</sup>of it. Now, 'for a considerable number of days, sailing tardily and hardly <sup>b</sup>coming° <sup>ac</sup>off 'Cnidus, the wind not leaving us toward it, we sail under the lee of 'Crete,  
 8 <sup>ac</sup>off Salome. Besides, hardly skirting° it, we came <sup>to</sup>to a

<sup>a</sup>certain place 'called° Ideal Harbors, near which was the city of Lasea.

<sup>9</sup> Now, considerable time elapsing°, and 'sailing being already hazardous, because of the Fast also 'having already  
<sup>10</sup> passed by, 'Paul exhorted them, saying, "Men! I 'behold that 'sailing is 'about to be with damage and much forfeit, not only of the lading and of the ship, but of our 'souls  
<sup>11</sup> also." Yet the centurion was persuaded° by the navigator and the charterer of the ship, rather than by 'what is being said° by Paul.

<sup>12</sup> Now, the harbor possessing no fitness <sup>td</sup>for wintering, the majority gave° counsel to set out thence, if somehow they may be 'able° to arrive at <sup>to</sup>Phoenix to winter, a harbor of 'Crete, looking <sup>ac</sup>toward the southwest and <sup>ac</sup>toward  
<sup>13</sup> the northwest. Now, the south wind 'blowing gently, 'supposing 'their purpose to °hold, 'weighing anchor, they skirted° close along 'Crete.

<sup>14</sup> Now not much after, a wind, a hurricane, 'called° a  
<sup>15</sup> "northeaster," casts itself against <sup>tt</sup>the island. Now the ship 'being gripped by it, and not being able° to 'luff to the  
<sup>16</sup> wind, giving her up, we were carried° along. Now, running under a <sup>a</sup>certain islet 'called° Cauda, we are hardly  
<sup>17</sup> strong enough to <sup>bcm</sup>hold off the skiff, 'hoisting which, they used stays, undergirding the ship. Besides, fearing°  
<sup>18</sup> 'lest they should be falling into the Syrtis quicksand, 'lowering the gear, thus they were carried° along. Yet at our being 'tremendously tossed by the tempest°, the next  
<sup>19</sup> day, they jettisoned°, and on the third with their °own hands they toss over the ship's gear. Now neither sun nor constellations making their advent <sup>on</sup>for more days, and besides, no<sup>t</sup> slight tempest lying° on us, °all further expectation of our 'being saved° was taken° from <sup>ab</sup>us.

<sup>21</sup> Besides, there being much 'inherent abstinence, then 'Paul, standing in the midst of them, said, "It was binding

- on you, indeed, O men, <sup>ˉ</sup>yielding to me, not to have <sup>ˈ</sup>set<sup>°</sup> out from <sup>ˈ</sup>Crete, to gain, besides this <sup>ˈ</sup>damage, also the
- 22 forfeit. And <sup>ˈ</sup>now I am exhorting you to be <sup>ˈ</sup>cheerful, for not one soul <sup>°</sup>from among you will be cast away, more
- 23 than the ship. For there stood beside me this <sup>ˈ</sup>night a messenger of <sup>ˈ</sup>God, Whose I am, to Whom I am offering
- 24 divine service also, saying, <sup>ˈ</sup>“Fear<sup>°</sup> not, Paul! Before Caesar you <sup>ˈ</sup>must stand. And <sup>ˈ</sup>lo<sup>°</sup>! <sup>ˈ</sup>graciously<sup>°</sup> has <sup>ˈ</sup>God granted
- 25 you all <sup>ˈ</sup>those who are sailing with you.’ Wherefore, be <sup>ˈ</sup>cheerful, men, for I am believing <sup>ˈ</sup>God that thus it will be, <sup>ac</sup>even in the manner which has been spoken<sup>°</sup> to me.
- 26 Yet we <sup>ˈ</sup>must be falling <sup>io</sup>on a <sup>ˈ</sup>certain island.”
- 27 Now as the fourteenth night <sup>ˈ</sup>came<sup>°</sup>, at our cruising<sup>°</sup> about in the Adria, <sup>ac</sup>in the middle of the night the mar-
- 28 iners suspected <sup>ˈ</sup>some country to be nearing them. And <sup>ˉ</sup>sounding, they found twenty fathoms. Now after a bit of an <sup>ˉ</sup>interval, and <sup>ˉ</sup>sounding again, they found fifteen
- 29 fathoms. Besides, fearing<sup>°</sup> <sup>ˈ</sup>lest somewhere we should be falling <sup>ac</sup>on rough places, <sup>ˉ</sup>pitching four anchors out of the stern, they wished<sup>°</sup> for the <sup>ˈ</sup>coming<sup>°</sup> of day.
- 30 Now at the mariners seeking to <sup>ˈ</sup>flee out of the ship, and <sup>ˉ</sup>lowering the skiff into the sea under pretense<sup>as</sup> of
- 31 being about to <sup>ˈ</sup>stretch anchors out of the prow, <sup>ˈ</sup>Paul said to the centurion and the soldiers, <sup>ˈ</sup>“If ever these should not
- 32 be remaining in the ship, you’ <sup>ˈ</sup>can<sup>°</sup> not be saved.” Then the soldiers strike off the ropes of the skiff, and they let her <sup>ˈ</sup>fall off.
- 33 Now, until <sup>w</sup>the day was about to <sup>ˈ</sup>come<sup>°</sup>, <sup>ˈ</sup>Paul entreated all to <sup>ˈ</sup>partake of nourishment, saying, <sup>ˈ</sup>“Today is the fourteenth day; <sup>ˈ</sup>apprehensive, you are <sup>ˈ</sup>constantly ab-
- 34 stinent, taking<sup>°</sup> nothing. Wherefore I am entreating you to <sup>ˈ</sup>partake of nourishment, for this <sup>ˈ</sup>belongs to<sup>d</sup> this salvation of yours, for not a hair from the head of one of
- 35 you shall <sup>ˈ</sup>perish<sup>°</sup>.” Now, <sup>ˉ</sup>saying <sup>ˈ</sup>this, and taking bread,

he thanks 'God in sight of all, and, 'breaking it, begins°  
 36 to 'eat. Now, becoming° cheerful, they' also all took°  
 37 nourishment. Now we were, in 'all, two hundred seventy-  
 38 six souls in the ship. Now, being sated with nourishment,  
 they buoyed the ship, casting° out the grain into the sea.

39 Now when the day 'came°, they did not recognize the  
 land, yet considered a 'certain gulf, having a beach into  
 which they planned°, if they may be 'able°, to thrust the  
 40 ship. And, taking the anchors from about it, they left  
 them 'in the sea, at the same time slacking the lashing  
 of the rudders and 'hoisting the foresail to the 'breeze,  
 41 they kept her course 'for the beach. Now, falling 'into a  
 place with a channel, they run the craft aground, and  
 the prow, indeed, remains 'sticking unshakable, yet the  
 stern was broken° up by the violence of the billows.

42 Now 'came° the soldiers' counsel that they should 'kill  
 the prisoners, lest anyone, 'swimming out, may 'flee away.  
 43 Yet the centurion, intending° to bring 'Paul safely  
 through, prevents them from 'their intention. Besides, he  
 orders 'those who are 'able° to 'swim, 'diving, to be off  
 44 'on to the land first, and the rest, 'these, indeed, on planks,  
 yet 'those on 'something 'from the ship, and thus all  
 'came° safely through 'on to the land.

**28** And, being safely through, then we recognized that the  
 2 island is 'called° Melita. Besides, the barbarians tender us  
 not the 'casual philanthropy, for, 'kindling a fire, they  
 took° us all in, because of the 'imminent 'shower and be-  
 cause of the cold.

3 Now at 'Paul's 'twisting together a 'certain quantity of  
 kindling and placing it 'on the fire, a viper, coming out  
 4 'of the warmth, fastens on his 'hand. Now, as the bar-  
 barians perceived the wild beast hanging° 'from his 'hand,  
 they said to<sup>d</sup> one another, "Undoubtedly this 'hman is  
 a murderer, whom, being safely through out of the sea,

<sup>5</sup> 'Justice lets not 'live." 'He, indeed, then, 'twitching the  
<sup>6</sup> wild beast into the fire, suffered nothing evil. Yet 'they  
 were apprehensive that he is 'about to 'become inflamed°  
 or suddenly 'fall down dead. Yet, <sup>on</sup>after much 'appre-  
 hension, and beholding nothing coming° to be amiss  
<sup>to</sup>with him, retracting°, they said he is a god.

<sup>7</sup> Now in the regions about that 'place the freeholds be-  
 longed to the foremost man of the island, named Publius,  
<sup>8</sup> who, 'receiving° us, lodges us three days, amiably. Now  
 it occurred° that the father of 'Publius was lying° down,  
 'pressed° with 'fever and dysentery. 'Paul, entering to<sup>d</sup>  
<sup>w</sup>him and 'praying°, placing his 'hands on him, heals°  
 him.

<sup>9</sup> Now at this occurring°, the rest also of 'those in the  
 island having infirmities approached° and were cured°,  
<sup>10</sup> who honor us with many honors also, and, at our setting°  
 out, they placed° on board 'what was <sup>td</sup>for our 'needs.

<sup>11</sup> Now, after three months, we set out in an Alexandrian  
 ship with the ensign Dioscouri, which 'has wintered in  
<sup>12</sup> the island. And, landing <sup>to</sup>at Syracuse, we stay three days,  
<sup>13</sup> whence, tacking about, we arrive at <sup>to</sup>Rhegium, and the  
 south wind <sup>b</sup>coming° on after one day, we came the  
<sup>14</sup> second day <sup>to</sup>to Puteoli, where, finding brethren, we were  
 entreated to stay <sup>b</sup>with them seven days. And thus <sup>to</sup>to  
 'Rome we come.

<sup>15</sup> And thence the brethren, 'hearing °about us, come <sup>to</sup>to  
 meet us as far as Appii Forum and Three Taverns, per-  
<sup>16</sup> ceiving whom, 'Paul, 'thanking 'God, took courage. Now  
 when we entered <sup>to</sup>Rome, 'Paul was permitted to 'remain  
<sup>ac</sup>by himself together with the soldier who 'guarded him.

<sup>17</sup> Now it occurred° three days after, that he calls° together  
 'those who 'are foremost of the Jews. Now, at their com-  
 ing together, he said to<sup>d</sup> them, "I', men, brethren, 'doing  
 nothing contrary to the people or to the hereditary 'cus-



toms, was given up a prisoner out of Jerusalem into the  
 18 hands of the Romans, who<sup>a</sup>, examining me, intended<sup>o</sup>  
 to release me, because not one cause of death 'existed in  
 19 me. Now at the contradicting of the Jews, I am compelled to appeal<sup>o</sup> to Caesar—not as though having any-  
 20 thing of which to 'accuse my 'nation. <sup>b</sup>cFor this 'cause, then, I call for you, 'to <sup>p</sup>see and speak to you. For on account of the expectation of 'Israel this 'chain is lying<sup>o</sup> about me.”

21 Now 'they say to<sup>d</sup> him, “Neither do we' receive<sup>o</sup> letters concerning you from 'Judea, nor do any of the brethren coming<sup>o</sup> along report or speak anything wicked concerning you. Now we count it 'worthwhile to hear <sup>b</sup>from you what your 'disposition is. For, indeed, concerning this 'sect, it is known to us that everywhere it is being contradicted<sup>o</sup>.”

23 Now setting<sup>o</sup> a day for him, more came to<sup>d</sup> him <sup>to</sup>in the lodging, to whom he expounded<sup>o</sup>, certifying<sup>o</sup> to the kingdom of 'God, besides persuading them concerning 'Jesus, <sup>bs</sup>both from the law of Moses and the prophets, 24 from morning till dusk. And 'these, indeed, were persuaded<sup>o</sup> by 'what is 'said<sup>o</sup>, yet 'others disbelieved. Now there being disagreements one <sup>td</sup>with another, they were dismissed<sup>o</sup>, 'Paul <sup>sa</sup>making one declaration, that, “Ideally the holy 'spirit speaks through Isaiah the prophet, to<sup>d</sup> 26 your 'fathers, saying,

“Go to<sup>d</sup> this 'people and say,

“In hearing, you will be hearing, and may by no means be understanding,

And observing, you will be observing, and may by no means be perceiving,”

27 For stoutened is the heart of this 'people,  
 And with 'their ears heavily they hear,

And with their 'eyes they squint,  
Lest at some time they may be perceiving with 'their  
eyes,  
And with 'their ears should be hearing,  
And with 'their heart may be understanding,  
And should be turning about,  
And I shall be healing<sup>o</sup> them.'

<sup>28</sup> Let it be known to you, then, that to the nations was  
dispatched this 'salvation of 'God, and they' will 'hear<sup>o</sup>."  
*(verse 29 not genuine)*

<sup>30</sup> Now he remains two whole years<sup>4</sup> in his own hired  
house, and he welcomed<sup>o</sup> all 'those going<sup>o</sup> in to<sup>d</sup> him,  
<sup>31</sup> heralding the kingdom of 'God, and teaching 'that which  
concerns the Lord Jesus Christ with <sup>e</sup>all boldness, unfor-  
bidden.

## PAUL TO THE ROMANS

Paul, a slave of Christ Jesus, a called apostle, °severed°  
2 °of for the evangel of God (which He promises° before  
3 through His °prophets in the holy scriptures), concerning  
His °Son (°Who °comes° of the seed of David according  
4 to the flesh, °Who is °designated Son of God °with power,  
according to the spirit of holiness, °by the resurrection of  
5 the dead), Jesus Christ, our °Lord, through Whom we  
obtained grace and apostleship °of for faith-obedience among  
6 all the nations, for His °name's sake, among whom are  
7 you° also, the called of Jesus Christ: to all °who °are in  
Rome, beloved by God, called saints:

Grace to you and peace from God, our Father, and the  
Lord Jesus Christ.

8 First, indeed, I am thanking my °God through Jesus  
Christ concerning all of you, that your °faith is being  
9 announced° in the whole world. For °God is my Witness,  
to Whom I am offering divine service in my °spirit in the  
evangel of His °Son, how unintermittingly I am making°  
10 mention of you, always °in my °prayers beseeching°, if  
somehow, sometime, at length I shall be °prospered, in the  
11 will of °God, to °come to° you. For I am longing to °see  
you, that I may be sharing °some spiritual grace with you,  
12 °of for you °to be established: yet this is to be consoled to-  
gether among you through °one another's °faith, both  
yours and mine.

13 Now I do not °want you to be °ignorant, brethren, that  
often I purposed° to °come to° you (and was prevented

'hitherto) that I should be having <sup>a</sup>some fruit among you also, according as <sup>+</sup>among the rest of the nations.

<sup>14</sup> To both Greeks and barbarians, to both wise and foolish,  
<sup>15</sup> a debtor am I. Thus 'this eagerness <sup>ac</sup>of mine to bring the  
<sup>16</sup> evangel<sup>o</sup> to you also, 'who are in Rome. For not 'ashamed<sup>o</sup>  
 am I of the evangel, for it is God's power <sup>io</sup>for salvation to  
 everyone 'who is believing—to the Jew first, and to the  
<sup>17</sup> Greek as well. For in it God's righteousness is being  
 revealed<sup>o</sup>, out of faith <sup>io</sup>for faith, according as it is 'writ-  
 ten<sup>o</sup>: "Now the just one <sup>o</sup>by faith shall be living<sup>o</sup>."

<sup>18</sup> For God's indignation is being revealed<sup>o</sup> from heaven  
 on <sup>e</sup>all the irreverence and injustice of <sup>h</sup>men 'who are  
<sup>19</sup> retaining the truth in injustice, because 'that which is  
 known of 'God is apparent among them, for 'God mani-  
<sup>20</sup> fests it to them. For His 'invisible attributes are 'descried<sup>o</sup>  
 from the creation of the world, being apprehended<sup>o</sup> by  
 His 'achievements, besides His 'imperceptible power and  
<sup>21</sup> divinity, <sup>io</sup>for them 'to be defenseless, because, knowing  
 'God, not as God do they glorify or thank Him, but vain  
 were they made in their 'reasonings, and darkened is their  
<sup>22</sup> unintelligent 'heart. Alleging themselves to be wise, they  
<sup>23</sup> are made stupid, and they change the glory of the incor-  
 ruptible God into the likeness of an image of a corruptible  
 human being and flying creatures and quadrupeds and  
 reptiles.

<sup>24</sup> Wherefore 'God <sup>-o</sup>gives them over, in the lusts of their  
 'hearts, <sup>io</sup>to the uncleanness of 'dishonoring<sup>o</sup> their 'bodies  
<sup>25</sup> among themselves, those who<sup>a</sup> alter the truth of 'God into  
 the lie, and are venerated, and offer divine service to the  
 creature rather <sup>b</sup>than the 'Creator, Who is blessed <sup>io</sup>for the  
 eons! Amen!

<sup>26</sup> Therefore 'God <sup>-o</sup>gives them over <sup>io</sup>to dishonorable pas-  
 sions. For their 'females, besides, alter the natural use into  
<sup>27</sup> 'that which is beside nature. Likewise also the males, be-

sides, leaving the natural use of the female, were inflamed in their 'craving <sup>to</sup>for one another, males 'with males effecting° 'indecenty, and getting back in themselves the  
 28 retribution of their 'deception which 'must be. And according as they do not test 'God, to 'have Him in recognition, 'God °gives them over <sup>to</sup>to a disqualified mind, to  
 29 'do 'that which is not befitting, °filled° with °all injustice, wickedness, evil, greed, distended with envy, murder,  
 30 strife, guile, depravity, whisperers, vilifiers, detesters of God, outragers, proud, ostentatious, inventors of evil  
 31 things, stubborn to parents, unintelligent, perfidious,  
 32 without natural affection, implacable, unmerciful: those who<sup>a</sup>, recognizing the just statute of 'God, that 'those committing 'such things are deserving of death, not only are doing them, but are endorsing, also, 'those who are committing them.

2 Wherefore, defenseless are you, O <sup>h</sup>man! everyone 'who is judging, for in what you are judging <sup>a</sup>another, you are condemning yourself, for you 'who are judging are committing the same things. Now we are °aware that the  
 2 judgment of 'God is according to truth °nagainst 'those who are committing 'such things.

3 Yet are you reckoning° on this, O <sup>h</sup>man, 'who art judging 'those committing 'such things, and art doing the same, that you' will be escaping° the judgment of 'God?  
 4 Or are you despising the riches of His 'kindness and 'forbearance and 'patience, being ignorant that the kindness  
 5 of 'God is leading you <sup>to</sup>to repentance? Yet, in accord with your 'hardness and unrepentant heart you are hoarding for yourself indignation in the day of indignation and  
 6 revelation of the just judgment of 'God, Who will be  
 7 paying each one in accord with his 'acts: to 'those, indeed, who <sup>ac</sup>by endurance in good acts are seeking glory and  
 8 honor and incorruption, life conian; yet to 'those °of

faction, and stubborn, indeed, as to the truth, yet 'persuaded<sup>o</sup> to 'injustice, indignation and fury, affliction and distress, on every human soul 'which is effecting<sup>o</sup> 'evil, both of the Jew first and of the Greek, yet glory and honor and peace to every 'worker<sup>o</sup> of 'good, both to the Jew first, and to the Greek.

<sup>11</sup> For there is no<sup>t</sup> partiality <sup>b</sup>with 'God, <sup>12</sup> for whoever sinned without law, without law also shall 'perish<sup>o</sup>, and <sup>13</sup> whoever sinned in law, through law will be 'judged. For not the listeners to law are just <sup>b</sup>with 'God, but the doers of law shall be 'justified.

<sup>14</sup> For whenever they of the nations 'that 'have no law, by nature may be doing 'that which the law demands, these, <sup>15</sup> having no law, are a law to themselves, who<sup>a</sup> are displaying<sup>o</sup> the action of the law written in their 'hearts, their 'conscience testifying together and their 'reckonings between one another, accusing or <sup>+</sup>defending<sup>o</sup> them, in <sup>w</sup>the day when 'God will be judging the hidden things of <sup>=</sup>humanity, according to my 'evangel, through Jesus Christ.

<sup>17</sup> 'Lo! you' are being denominated<sup>a</sup> a Jew, and are resting<sup>o</sup> <sup>18</sup> on law, and are boasting<sup>o</sup> in God, and 'know the will, and are testing 'what things are of 'consequence, being instructed<sup>o</sup> out of the law. Besides, you have confidence in yourself to be a guide of the blind, a light of 'those in darkness, <sup>20</sup> a discipliner of the imprudent, a teacher of minors, having the form of 'knowledge and the truth in the law.

<sup>21</sup> You, then, 'who are teaching <sup>d</sup>another, you are not teaching yourself! 'who are heralding not to be stealing, <sup>22</sup> you are stealing! 'who are saying not to be committing adultery, you are committing adultery! 'who are abominating<sup>o</sup> 'idols, you are despoiling the sanctuary! who are <sup>23</sup> boasting<sup>o</sup> in a law, through the transgression of the law <sup>24</sup> you are dishonoring 'God! For because of you the name

of 'God is being blasphemed<sup>o</sup> among the nations, according as it is 'written<sup>o</sup>.

- <sup>25</sup> For circumcision, indeed, is benefiting if you should be putting law into practice, yet if you should be a transgressor of law, your 'circumcision has become uncircumcision. If the Uncircumcision, then, should be maintaining the just requirements of the law, shall not his 'uncircumcision be 'reckoned <sup>io</sup>for circumcision? And the Uncircumcision who, <sup>o</sup>by nature, are discharging the law's demands, shall be judging you, 'who through letter and circumcision, are a transgressor of law.

- <sup>28</sup> For not 'that which is 'apparent is the Jew, nor yet 'that which is 'apparent in flesh is circumcision; but 'that which is 'hidden is the Jew, and circumcision is of the heart, in spirit, not in letter, whose 'applause is not <sup>o</sup>of <sup>n</sup>men, but <sup>o</sup>of 'God.

- 3** <sup>a</sup>What, then, is the prerogative of the Jew, or <sup>a</sup>what the <sup>2</sup>benefit of 'circumcision? Much <sup>ac</sup>in every manner. For first, indeed, that they were entrusted with the oracles of <sup>3</sup>'God. For <sup>a</sup>what if <sup>a</sup>some disbelieve? Will not their 'unbelief 'nullify the faithfulness of 'God? May it not be <sup>b</sup>coming<sup>o</sup> to that! Now let 'God 'be<sup>eo</sup> true, yet every <sup>n</sup>man a liar, even as it is 'written<sup>o</sup>:

“That so Thou shouldst be 'justified in Thy 'sayings,  
And shalt be conquering 'when Thou art 'being  
judged<sup>o</sup>.”

- <sup>5</sup> Now if our 'injustice is commending God's righteousness, <sup>a</sup>what shall we 'declare? Not that 'God 'Who is bringing on 'indignation is unjust! (<sup>ac</sup>As a <sup>n</sup>man am I saying it.) May it not be <sup>b</sup>coming<sup>o</sup> to that! Else how shall <sup>6</sup>'God be judging the world? Yet if the truth of 'God superabounds in my 'lie, <sup>io</sup>for His 'glory, <sup>a</sup>why am I also <sup>8</sup>still being judged<sup>o</sup> as a sinner, and why not say, according

as we are 'calumniated° and according as °some are averring that we are saying, that "We should be doing 'evil that 'good may be coming"?—°whose 'judgment is fair.

9 "What, then? Are we 'privileged°? Undoubtedly not, for we previously charge° both Jews and Greeks to be all  
10 under sin, according as it is °written°, that "Not one is  
11 just"—not °even one. Not one is 'understanding. Not one is 'seeking out 'God.

12 "All avoid Him: at the same time they were useless.  
Not one is 'doing kindness: there is not even one!"

13 "A sepulcher °opened° is their 'throat.  
With their 'tongues they defraud."  
"The venom of asps is under their 'lips."

14 Whose 'mouth with imprecation and bitterness is  
'crammed.

15 Sharp are their 'feet to shed blood.

16 "Bruises and wretchedness are in their 'ways,  
17 And the way of peace they do not know."

18 There is no<sup>t</sup> fear of God in front of their 'eyes.

19 Now we are °aware that, whatever the law is saying, it is speaking to °those 'under the law, that every mouth may be 'barred°, and the entire world may 'become° subject to the just verdict of 'God, because, °by works of law, no<sup>t</sup> flesh at °all shall be 'justified in His sight, for through law is the recognition of sin.

21 Yet now, apart from law, a righteousness of God is °manifest° (being attested° by the law and the prophets),  
22 yet a righteousness of God through Jesus Christ's faith,  
°for all, and on all °who are believing, for there is no<sup>t</sup>  
23 distinction, for all sinned and are wanting° of the glory of 'God.

24 Being justified° gratuitously in His 'grace, through the  
25 deliverance °which is in Christ Jesus (Whom 'God pur-



posed<sup>o</sup> for a Propitiatory shelter, through 'faith in His 'blood, <sup>io</sup>for a display of His 'righteousness because of the passing over of the penalties of sins which <sup>o</sup>occurred before  
 26 in the forbearance of 'God), toward the display of His 'righteousness in the current era, <sup>io</sup>for Him 'to be just and  
 27 a 'Justifier of the one who is <sup>o</sup>of the faith of Jesus. Where, then, is 'boasting? It is debarred! Through what law?  
 28 Of 'works? No<sup>t</sup>! But through faith's law. For we are reckoning<sup>o</sup> a <sup>h</sup>man to be 'justified<sup>o</sup> by faith apart from works of law.

29 Or is He the God of the Jews only? Is He not of the na-  
 30 tions also? Yes, of the nations also, if so be that 'God is One, Who will be justifying the Circumcision out of  
 31 faith and the Uncircumcision through 'faith. Are we, then, nullifying law through 'faith? May it not be <sup>b</sup>coming<sup>o</sup> to that! <sup>bt</sup>Nay, we are sustaining law.

4 "What, then, shall we 'declare that Abraham, our 'fore-  
 2 father, according to flesh, has found? For if Abraham was justified <sup>o</sup>by acts, he 'has something to boast in, but not  
 3 toward God. For "what is the scripture saying? Now "Abraham believes 'God, and it is reckoned to him <sup>io</sup>for righteousness."

4 Now to the 'worker<sup>o</sup>, the wage is not 'reckoned<sup>o</sup> <sup>ac</sup>as a  
 5 favor, but <sup>ac</sup>as a debt. Yet to him 'who is not working<sup>o</sup>, yet is believing on Him 'Who is justifying the irreverent,  
 6 his 'faith is 'reckoned<sup>o</sup> <sup>io</sup>for righteousness. Even as David also is telling of the happiness of the <sup>h</sup>man to whom 'God is reckoning<sup>o</sup> righteousness apart from acts:

7 Happy they whose 'lawlessnesses were pardoned  
 and whose 'sins were covered over!

8 Happy the man to whom the Lord by no means  
 should be reckoning<sup>o</sup> sin!

9 This 'happiness, then, is it <sup>on</sup>for the Circumcision, or

- <sup>on</sup>for the Uncircumcision also? For we are saying, "To  
<sup>10</sup> Abraham faith is reckoned <sup>to</sup>for righteousness." How, then, is it reckoned? Being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.  
<sup>11</sup> And he obtained the sign of circumcision, a seal of the righteousness of the faith which was in uncircumcision, <sup>to</sup>for him to be the father of all those who are believing through uncircumcision, <sup>to</sup>for righteousness to be reck-  
<sup>12</sup> oned to them, and the father of the Circumcision, not to those of the Circumcision only, but to those also who are observing the elements of the faith in the footprints of our father Abraham, in uncircumcision.  
<sup>13</sup> For not through law is the promise to Abraham, or to his Seed, for him to be enjoyer of the allotment of the  
<sup>14</sup> world, but through faith's righteousness. For if those of law are enjoyers of the allotment, faith has been made  
<sup>15</sup> void and the promise has been nullified, for the law is producing indignation. Now where no law is, neither is there transgression.  
<sup>16</sup> Therefore it is of faith that it may accord with grace, <sup>to</sup>for the promise to be confirmed to the entire seed, not to those of the law only, but to those also of the faith of  
<sup>17</sup> Abraham, who is father of us all, according as it is written that, A father of many nations have I appointed you—facing which, he believes it of the God Who is vivifying  
<sup>18</sup> the dead and calling what is not as if it were—who, being beyond expectation, believes <sup>on</sup>in expectation, <sup>to</sup>for him to become the father of many nations, according to that which has been declared, "Thus shall be your seed."  
<sup>19</sup> And, not being infirm in faith, he considers his body, already deadened (being inherently somewhere about a hundred years) and the deadening of the matrix of Sarah,  
<sup>20</sup> yet the promise of God was not doubted in unbelief, but he was invigorated by faith, giving glory to God,

<sup>21</sup> being fully assured also, that, what He has promised°, He  
<sup>22</sup> is able to do also. Wherefore, also, it is reckoned to him  
<sup>10</sup>for righteousness.

<sup>23</sup> Now it was not written because of him only, that it is  
<sup>24</sup> reckoned to him, but because of us also, to whom it is  
 'about to be 'reckoned°, 'who are believing on Him 'Who  
<sup>25</sup> rouses Jesus our 'Lord °from among the dead, Who was  
 given up because of our 'offenses, and was roused because  
 of our 'justifying.

**5** Being, then, justified °by faith, we may be having peace  
<sup>2</sup> toward 'God, through our 'Lord, Jesus Christ, through  
 Whom we °have the access also, by 'faith, into this 'grace  
 in which we °stand, and we may be glorying° °in expec-  
 tation of the glory of 'God.

<sup>3</sup> Yet not only so, but we may be glorying° also in  
 'afflictions, having perceived that 'affliction is producing°  
<sup>4</sup> endurance, yet 'endurance testedness, yet 'testedness ex-  
<sup>5</sup> pectation. Now 'expectation is not mortifying, seeing that  
 the love of 'God has been poured° out in our 'hearts through  
 the holy spirit 'which is being given to us.

<sup>6</sup> For Christ, while we 'are still infirm, still in accord with  
<sup>7</sup> the era, for the sake of the irreverent, died. For hardly for  
 the sake of a just man will anyone be dying°: for, for the  
 sake of a 'good man, perhaps °someone may even be dar-  
<sup>8</sup> ing to 'die, yet 'God is commending this 'love of °His °to  
 us, seeing that, while we 'are still sinners, Christ died for  
<sup>9</sup> our sakes. Much rather, then, being now justified in His  
 'blood, we shall be 'saved from 'indignation, through Him.

<sup>10</sup> For if, being enemies, we were conciliated to 'God  
 through the death of His 'Son, much rather, being con-  
<sup>11</sup> ciliated, we shall be 'saved in His 'life. Yet not only so, but  
 we are glorying° also in 'God, through our 'Lord, Jesus  
 Christ, through Whom we now obtained the conciliation.

<sup>12</sup> Therefore, even as through one °man 'sin entered into

the world, and through 'sin 'death, and thus 'death passed  
 13 through into all <sup>≡</sup>mankind, on which all sinned—for until  
 law sin was in the world, yet sin is not being taken into  
 14 account<sup>o</sup> when there 'is no law; <sup>bt</sup>nevertheless 'death reigns  
 from Adam unto Moses, <sup>on</sup>over 'those also who do not sin  
<sup>on</sup>in the likeness of the transgression of Adam, who is a  
 type of Him 'Who is 'about to be.

15 But not as the offense, thus also the grace. For if, by the  
 offense of the one, the many died, much rather the grace of  
 'God and the gratuity in grace, 'which is of the One <sup>h</sup>Man,  
 Jesus Christ, <sup>to</sup>to the many superabounds.

16 And not as through one act of 'sinning is the gratuity.  
 For, indeed, the judgment is out of one into condemnation,  
 yet the grace is out of many offenses into a just award.  
 17 For if, by the offense of the one, 'death reigns through the  
 one, much rather, 'those obtaining the superabundance of  
 'grace and the gratuity of 'righteousness shall be reigning  
 in life through the One, Jesus Christ.

18 Consequently, then, as it was through one offense <sup>to</sup>for  
 all <sup>≡</sup>mankind <sup>to</sup>for condemnation, thus also it is through  
 one just award <sup>to</sup>for all <sup>≡</sup>mankind <sup>to</sup>for life's justifying.

19 For even as, through the disobedience of the one <sup>h</sup>man, the  
 many were constituted sinners, thus also, through the  
 obedience of the One, the many shall be 'constituted  
 just.

20 Yet law came in by the way, that the offense should be  
 increasing. Yet where 'sin increases, 'grace superexceeds,  
 21 that, even as 'Sin reigns in 'death, thus 'Grace also should  
 be reigning through righteousness, <sup>to</sup>for life conian,  
 through Jesus Christ, our 'Lord.

6 <sup>a</sup>What, then, shall we 'declare? That we may be per-  
 sisting in 'sin that 'grace should be increasing?

2 May it not be <sup>b</sup>coming<sup>o</sup> to that! We, who<sup>a</sup> died to 'sin,  
 3 how shall we still be living in it? Or are you 'ignorant

- that whoever are baptized into Christ Jesus, are baptized  
 4 into His 'death? We, then, were entombed together with  
 Him through 'baptism into 'death, that, even as Christ was  
 roused <sup>o</sup>from among the dead through the glory of the  
 Father, thus we' also should be walking in newness of life.  
 5 For if we have become planted together in the likeness of  
 His 'death, <sup>b</sup>t nevertheless we shall be of the resurrection  
 6 also, knowing this, that our old 'humanity was crucified  
 together with Him, that the body of 'Sin may be 'nullified,  
 7 for us by no means 'to be still slaving for 'Sin, for one 'who  
 'dies has been justified<sup>o</sup> from 'Sin.
- 8 Now if we died together with Christ, we 'believe that  
 9 we shall be living together with Him also, having per-  
 ceived that Christ, being roused <sup>o</sup>from among the dead, is  
 no' longer dying. Death is lording it over Him no' longer,  
 10 for in <sup>w</sup>that He died, He died to 'Sin once for all time,  
 11 yet in <sup>w</sup>that He is living, He is living to 'God. Thus you  
 also, be reckoning<sup>o</sup> yourselves to be dead, indeed, to 'Sin,  
 yet living to 'God in Christ Jesus, our 'Lord.
- 12 Let not 'Sin, then, be reigning in your mortal 'body,  
 13 <sup>io</sup>for you 'to be obeying its 'lusts. Nor yet be presenting  
 your 'members, as implements of injustice, to 'Sin, but  
 present yourselves to 'God as if 'alive <sup>o</sup>from among the  
 dead, and your 'members as implements of righteousness  
 14 to 'God. For Sin shall not be lording it over you, for you  
 are not under law, but under grace.
- 15 "What then? Should we be sinning, seeing that we are  
 not under law, but under grace?
- 16 May it not be <sup>b</sup>coming<sup>o</sup> to that! Are you not <sup>o</sup>aware that  
 to whom you are presenting yourselves as slaves <sup>io</sup>for  
 obedience, his slaves you are, whom you are obeying,  
 whether of Sin <sup>io</sup>for death, or of Obedience <sup>io</sup>for right-  
 17 eousness? Now thanks be to 'God that you were slaves of  
 'Sin, yet you obey <sup>o</sup>from the heart the type of teaching <sup>io</sup>to

<sup>18</sup> which you were given over. Now, being freed from 'Sin, you are enslaved to 'Righteousness.

<sup>19</sup> As a <sup>h</sup>man am I saying this, because of the infirmity of your 'flesh. For even as you present your 'members as slaves to 'Uncleanness and to 'Lawlessness <sup>to</sup>for 'lawlessness, thus now present your 'members as slaves to 'Righteousness <sup>to</sup>for holiness. For when you were slaves of 'Sin, <sup>20</sup>you were free as to 'Righteousness. <sup>21</sup>What fruit, then, had you then?—<sup>of</sup> which you are now 'ashamed<sup>o</sup>, for, indeed, the consummation of those things is death. Yet now, being freed from 'Sin, yet 'enslaved to 'God, you 'have your 'fruit <sup>to</sup>for holiness. Now the consummation is life <sup>22</sup>eonian. For the <sup>r</sup>ation of 'Sin is death, yet the gracious gift of 'God is life eonian, in Christ Jesus, our 'Lord.

**7** Or are you 'ignorant, brethren (for I am speaking to those who 'know law), that the law is lording it over a <sup>h</sup>man <sup>on</sup>for as much time as he is living?

<sup>2</sup> For a 'woman in wedlock is <sup>o</sup>bound<sup>o</sup> to a living 'man by law. Yet if the man should be dying, she is <sup>o</sup>exempt<sup>o</sup> from <sup>3</sup>the law of the man. Consequently, then, while the man is living, she will be 'styled an adulteress if she should be becoming<sup>o</sup> <sup>d</sup>another man's, yet, if the man should be dying, she is free from the law, 'being no adulteress on becoming<sup>o</sup> <sup>d</sup>another man's.

<sup>4</sup> So that, my brethren, you' also were put to death to the law through the body of 'Christ, <sup>to</sup>for you 'to 'become<sup>o</sup> <sup>d</sup>Another's, 'Who is 'roused <sup>o</sup>from among the dead, that <sup>5</sup>we should be bearing fruit to 'God. For, when we were in the flesh, the passions of 'sins, 'which were through the law, operated<sup>o</sup> in our 'members <sup>to</sup>to 'be 'bearing fruit to <sup>6</sup>'Death. Yet now we were exempted from the law, dying in that in which we were retained<sup>o</sup>, so that it is for us to be slaving in newness of spirit and not in oldness of letter.

<sup>7</sup> What, then, shall we 'declare? That the law is sin?

- May it not be <sup>b</sup>coming° to that! But 'sin I knew not except through law. For besides, I had not been aware of 'coveting except the law said, "You shall not be coveting."
- <sup>8</sup> Now 'Sin, getting an incentive through the precept, produces° in me <sup>e</sup>all manner of coveting. For apart from law
- <sup>9</sup> Sin is dead. Now I' lived, apart from law, once, yet at the
- <sup>10</sup> coming of the precept 'Sin revives. Yet I' died, and it was found that, to me, the precept <sup>to</sup>for life, this is <sup>to</sup>for death.
- <sup>11</sup> For 'Sin, getting an incentive through the precept, deludes
- <sup>12</sup> me, and through it, kills me. So that the law, indeed, is holy, and the precept holy and just and good.
- <sup>13</sup> Became° 'good, then, death to me? May it not be <sup>b</sup>coming° to that! But 'Sin, that it may be appearing Sin, is producing° death to me through 'good, that 'Sin may
- <sup>14</sup> 'become° an <sup>ac</sup>inordinate sinner through the precept. For we are <sup>a</sup>ware that the law is spiritual, yet I' am fleshly,
- <sup>15</sup> having been disposed° of under 'Sin. For what I am effecting° I 'know not, for not what I 'will, this I am putting
- <sup>16</sup> into practice, but what I am hating, this I am doing. Now if what I am not willing, this I am doing, I am conceding
- <sup>17</sup> that the law is ideal. Yet now it is no<sup>t</sup> longer I' who am effecting° it, but 'Sin making its home<sup>t</sup> in me.
- <sup>18</sup> For I am <sup>a</sup>ware that good is not making its home in me (that is, in my 'flesh), for 'to 'will is lying° beside me, yet
- <sup>19</sup> 'to be effecting° the ideal is not. For it is not the good <sup>w</sup>that I 'will that I am doing, but the evil <sup>w</sup>that I am not willing,
- <sup>20</sup> this I am putting into practice. Now if what I am not willing, this I' am doing, it is no<sup>t</sup> longer I' who am effecting° it, but 'Sin which is making its home in me.
- <sup>21</sup> Consequently, I am finding the law that, at my 'willing
- <sup>22</sup> to be doing the ideal, the evil is lying° beside me. For I am 'gratified° with the law of 'God <sup>ac</sup>as to the <sup>h</sup>man within,
- <sup>23</sup> yet I am observing a different law in my 'members, warring° with the law of my 'mind, and leading me into

captivity 'to the law of 'sin 'which 'is in my 'members.

<sup>24</sup> A wretched <sup>h</sup>man am I! <sup>a</sup>What will 'rescue° me out of  
<sup>25</sup> this 'body of 'death? Grace! I 'thank 'God, through Jesus  
 Christ, our 'Lord. Consequently, then, I' <sup>s</sup>myself, with the  
 mind, indeed, am slaving for God's law, yet with the flesh  
 for Sin's law.

**8** Nothing, consequently, is now condemnation to 'those  
 in Christ Jesus. Not according to flesh are they walking,  
<sup>2</sup> but according to spirit, for the spirit's 'law of 'life in Christ  
<sup>3</sup> Jesus frees you from the law of 'sin and 'death. For 'what  
 was impossible to the law, in which it was infirm through  
 the flesh, did 'God, 'sending His <sup>s</sup>own 'Son in the like-  
 ness of sin's flesh and concerning sin, He condemns 'sin  
<sup>4</sup> in the flesh, that the just requirement of the law may be  
 'fulfilled in us, 'who are not walking in accord with flesh,  
 but in accord with spirit.

<sup>5</sup> For 'those who 'are in accord with flesh are 'disposed to  
 'that which is of the flesh, yet 'those who are in accord with  
<sup>6</sup> spirit to 'that which is of the spirit. For the disposition of  
 the flesh is death, yet the disposition of the spirit is life and  
<sup>7</sup> peace, because the disposition of the flesh is enmity <sup>to</sup>to  
 God, for it is not 'subject° to the law of 'God, for neither  
<sup>8</sup> is it 'able°. Now 'those who 'are in flesh are not 'able° to  
 please God.

<sup>9</sup> Yet you' are not in flesh, but in spirit, if so be that God's  
 spirit is making its home in you. Now if anyone 'has not  
<sup>10</sup> Christ's spirit, this one is not His. Now if Christ is in you,  
 the body, indeed, is dead because of sin, yet the spirit is life  
<sup>11</sup> because of righteousness. Now if the spirit of Him 'Who  
 rouses 'Jesus °from among the dead is making its home in  
 you, He 'Who rouses Christ Jesus °from among the dead  
 will also be vivifying your mortal 'bodies because of His  
<sup>12</sup> 'spirit making its home<sup>4</sup> in you. Consequently, then,  
 brethren, debtors are we, not to the flesh, 'to be living in



- <sup>13</sup> accord with flesh, for if you are living in accord with flesh, you are 'about to be dying. Yet if, in spirit, you are putting the practices of the body to death, you will be living<sup>o</sup>. For whoever are being led<sup>o</sup> by God's spirit, these are sons of God.
- <sup>15</sup> For you did not get slavery's spirit <sup>to</sup>to fear again, but you got the spirit of sonship, in which we are crying,
- <sup>16</sup> "Abba, 'Father!" The spirit itself is testifying together
- <sup>17</sup> with our 'spirit that we are children of God. Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, yet joint enjoyers of Christ's allotment, if so be that we are suffering together, that we should be 'glorified together also.
- <sup>18</sup> For I am reckoning<sup>o</sup> that the sufferings of the current era do not deserve <sup>td</sup> the glory 'about to be revealed <sup>to</sup>for us.
- <sup>19</sup> For the premonition of the creation is awaiting<sup>o</sup> the un-
- <sup>20</sup> veiling of the sons of 'God. For to 'vanity was the creation subjected, not voluntarily, but because of Him 'Who
- <sup>21</sup> subjects it, <sup>on</sup>in expectation that the creation itself, also, shall be 'freed from the slavery of 'corruption into the
- <sup>22</sup> glorious 'freedom of the children of 'God. For we are 'aware that the entire creation is groaning and travailing
- <sup>23</sup> together until 'now. Yet not only so, but we 'sourselves also, who 'have the firstfruit of the spirit, we' 'sourselves also, are groaning in ourselves, awaiting<sup>o</sup> the sonship, the
- <sup>24</sup> deliverance of our 'body. For to 'expectation were we saved. Now expectation, being observed<sup>o</sup>, is not expectation, for what anyone is observing, "why is he expecting it also? Now, if we are expecting what we are not observing, we are awaiting<sup>o</sup> it <sup>th</sup>with endurance.
- <sup>26</sup> Now, similarly, the spirit also is aiding<sup>o</sup> our 'infirmity, for "what we should be praying<sup>o</sup> for, to accord with what 'must be, we are not 'aware, but the spirit itself is pleading
- <sup>27</sup> for<sup>s</sup> us with inarticulate groanings. Now He 'Who is

searching the hearts is °aware °what is the disposition of the spirit, °for in accord with God is it pleading for° the saints.

28 Now we are °aware that °God is working all together °for the good of °those who are loving °God, °who °are  
29 called according to the purpose that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His °Son, °for Him °to be Firstborn among many  
30 brethren. Now whom He designates beforehand, these He calls also, and whom He calls, these He justifies also; now whom He justifies, these He glorifies also.

31 °What, then, shall we °declare to° these things? If °God  
32 is for° us, °who is against us? Surely, He Who spares° not His own °Son, but °gives Him up for° us all, how shall He not, together with Him, also, be graciously° granting us° all?

33 °Who will be indicting °God's chosen ones? God, the  
34 °Justifier? °Who is the °Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also °at °God's right hand, Who is pleading also for our sakes?

35 °What shall be separating us from the love of °God °in Christ Jesus? Affliction, or distress, or persecution, or  
36 famine, or nakedness, or danger, or sword? According as it is °written°, that

“On Thy account we are being put to death° the whole day,  
We are reckoned as sheep for slaughter.”

37 °Nay! in all these we are more than conquering through Him °Who loves us.

38 For I am °persuaded° that neither death nor life, nor messengers, nor sovereignties, nor the °present, nor what  
39 is impending, nor powers, nor height, nor depth, nor any °other creation, will be °able° to separate us from the love of °God °in Christ Jesus, our °Lord.

9 The truth am I telling in Christ, I am not lying<sup>o</sup>, my  
 2 'conscience testifying together with me in holy spirit, that  
 my sorrow is great, and unintermittent pain is in my  
 3 'heart—for I' <sup>a</sup>myself wished<sup>o</sup> to be anathema from 'Christ  
 —for<sup>a</sup> my 'brethren, my 'relatives according to the flesh,  
 4 who<sup>a</sup> are Israelites, whose is the sonship and the glory and  
 the covenants and the legislation and the divine service  
 5 and the promises; whose are the fathers, and out of whom  
 is the Christ 'according to the flesh, 'Who 'is <sup>on</sup>over all,  
 God be blessed <sup>to</sup>for the eons. Amen!

6 Now it is not such as that the word of 'God has lapsed,  
 7 for not all 'those out of Israel, these are Israel; neither that  
 Abraham's seed are all children, but "In Isaac shall your  
 8 seed be 'called." That is, that the children of the flesh, not  
 these are the children of 'God, but the children of the  
 promise is He reckoning<sup>o</sup> <sup>to</sup>for the seed.

9 For the word of the promise is this: <sup>ac</sup>At "this 'season" I  
 10 shall 'come<sup>o</sup> "and there will be for 'Sarah a son." Yet, not  
 only so, but Rebecca also is having her bed<sup>o</sup> of one, Isaac,  
 11 our 'father. For, not as yet being born, nor 'putting into  
 practice anything good or bad, that the purpose of 'God  
 may be remaining <sup>ac</sup>as a choice, not out of acts, but<sup>o</sup> of  
 12 Him 'Who is calling, it was declared to her that "The  
 13 greater shall be slaving for the inferior," according as it is  
 'written<sup>o</sup>, "Jacob I love, yet 'Esau I hate."

14 "What, then, shall we be declaring? Not that there is  
 injustice <sup>b</sup>with 'God? May it not be <sup>b</sup>coming<sup>o</sup> to that!  
 15 For to 'Moses He is saying, "I shall be 'merciful to whom-  
 ever I may be 'merciful, and I shall be pitying whomever  
 16 I may be pitying." Consequently, then, it is not of him  
 'who is willing, nor of him 'who is racing, but of 'God, the  
 17 'Merciful. For the scripture is saying to 'Pharaoh that  
<sup>to</sup>"For this selfsame thing I rouse you up, so that I should  
 be displaying<sup>o</sup> in you My 'power, and so that My 'name

<sup>18</sup> should be 'published<sup>o</sup> in the entire earth." Consequently, then, to whom He 'will, He is 'merciful, yet whom He 'will, He is hardening.

<sup>19</sup> You will be protesting to me, then, "<sup>a</sup>Why, then, is He still blaming<sup>o</sup>? for <sup>a</sup>who has withstood His 'intention?"

<sup>20</sup> O <sup>h</sup>man! <sup>a</sup>who are you', to be sure, 'who are answering again to 'God? 'That which is molded will not 'protest to

<sup>21</sup> the 'molder, "<sup>a</sup>Why do you make me thus?" Or 'has not the potter the right over the clay, out of the same kneading to make <sup>w</sup>one vessel, indeed, <sup>to</sup>for honor, yet <sup>w</sup>one <sup>to</sup>for

<sup>22</sup> dishonor? Now if 'God, wanting to display<sup>o</sup> His 'indignation and to make His 'powerful doings known, <sup>-o</sup>carries, 'with much patience, the vessels of indignation, <sup>o</sup>adapted<sup>o</sup>

<sup>23</sup> <sup>to</sup>for destruction, it is that He should also be making known the riches of His 'glory on the vessels of mercy,

<sup>24</sup> which He makes ready before <sup>to</sup>for glory—us, whom He calls also, not only out of the Jews, but out of the nations

<sup>25</sup> also. As He is saying in 'Hosea also:

I shall be calling 'those who are not My people  
"My people,"

And she 'who is not <sup>o</sup>beloved<sup>o</sup> "<sup>o</sup>Beloved<sup>o</sup>,"

<sup>26</sup> "And it shall be, in the place where it was declared to them, 'Not My people are you,'"

There "they shall be 'called 'sons of the living God.'"

<sup>27</sup> Now Isaiah is crying over 'Israel, If the number of the sons of Israel should be as the sand of the sea, the residue

<sup>28</sup> shall be 'saved, for "<sup>a</sup> 'conclusive and 'concise accounting the Lord will be doing on the earth."

<sup>29</sup> And according as Isaiah <sup>o</sup>declared before,

"Except the Lord of hosts conserved us a seed,  
As Sodom would we become,  
And <sup>as</sup> to Gomorrah would we be likened."

30 "What, then, shall we be declaring? That the nations  
 'who are not pursuing righteousness overtook righteous-  
 31 ness, yet a righteousness 'which is out of faith. Yet Israel,  
 pursuing a law of righteousness, into a law of righteous-  
 32 ness does not outstrip. Wherefore? Seeing that it is not  
 out of faith, but as out of law works, they stumble on the  
 33 stumbling 'stone, according as it is 'written°:

'Lo°! I am laying in Zion a Stumbling Stone and a  
 Snare Rock,  
 And the one believing on Him shall not be 'dis-  
 graced.

10 Indeed, brethren, the delight of my 'heart and my 'peti-  
 2 tion to<sup>d</sup> 'God for their sake is <sup>to</sup>for salvation. For I am  
 testifying to them that they 'have a zeal of God, but not in  
 3 accord with recognition. For they, being ignorant of the  
 righteousness of 'God, and seeking to establish 'their own  
 righteousness, were not subjected to the righteousness  
 4 of 'God. For Christ is the consummation of law <sup>to</sup>for  
 righteousness to everyone 'who is believing.

5 For Moses is writing of the righteousness 'which is ° of  
 law, that a <sup>h</sup>man 'who does the <sup>2</sup>same shall be living° in it.  
 6 Yet the righteousness ° of faith is saying thus: You may  
 not be saying in your 'heart, "Who will be ascending° into  
 7 'heaven?—that is, to be leading Christ down—or "Who  
 will be descending° into the submerged chaos?— that is,  
 8 to be leading Christ up °from among the dead. But "what  
 is it saying? Near you is the declaration, in your 'mouth  
 and in your 'heart—that is, the declaration of 'faith which  
 9 we are heralding that, if ever you should be avowing 'with  
 your 'mouth the declaration that Jesus is Lord, and should  
 be believing in your 'heart that 'God rouses Him °from  
 10 among the dead, you shall be 'saved. For with the heart it  
 is 'believed° <sup>to</sup>for righteousness, yet with the mouth it is

<sup>11</sup> 'avowed<sup>o</sup> <sup>to</sup>for salvation. For the scripture is saying: Every-  
<sup>12</sup> one 'who is believing on Him shall not be 'disgraced. For  
 there is no<sup>t</sup> distinction <sup>bs</sup>between Jew and Greek, for the  
 same One is Lord of all, being rich <sup>to</sup>for all 'who are in-  
<sup>13</sup> voking<sup>o</sup> Him. For everyone, whoever should be invoking<sup>o</sup>  
 the name of the Lord, shall be 'saved.

<sup>14</sup> How, then, should they be invoking<sup>o</sup> One <sup>to</sup>in Whom  
 they do not believe? Yet how should they be believing  
 One of Whom they do not hear? Yet how should they be  
<sup>15</sup> hearing apart from one heralding? Yet how should they  
 be heralding if ever they should not be 'commissioned?  
 According as it is 'written<sup>o</sup>: How beautiful are the feet of  
<sup>16</sup> 'those bringing an evangel<sup>o</sup> of good! But not all obey the  
 evangel, for Isaiah is saying,

"Lord, "who believes our 'tidings?"

<sup>17</sup> Consequently, 'faith is out of tidings, yet the tidings  
 through a declaration of Christ.

<sup>18</sup> But, I am saying, Do they not hear at <sup>nt</sup>all? 'To be sure!

"Into the entire 'earth came out their 'utterance,  
 And into the ends of the 'inhabited<sup>o</sup> earth their  
 'declarations."

<sup>19</sup> But, I am saying, Did not Israel know at <sup>nt</sup>all? First  
 Moses is saying,

I' shall be provoking you to jealousy <sup>on</sup>over those  
 not a nation;

<sup>on</sup>Over an unintelligent nation shall I be vexing you.

<sup>20</sup> Yet Isaiah is very daring and is saying,

I was found by 'those who are not seeking Me;  
 I became<sup>o</sup> disclosed to 'those who are not inquiring  
 for Me.

<sup>21</sup> Now to<sup>d</sup> 'Israel He is saying,

The whole day I spread out My 'hands to<sup>d</sup> a 'stubborn and contradicting people!

**11** I am saying, then, Does not 'God thrust<sup>o</sup> away His 'people? May it not be <sup>b</sup>coming<sup>o</sup> to that! For I' also am an  
<sup>2</sup> Israelite, out of Abraham's seed, Benjamin's tribe. 'God does not thrust<sup>o</sup> away His 'people whom He foreknew.

Or have you not perceived in Elijah <sup>a</sup>what the scripture  
<sup>3</sup> is saying, as he is pleading with 'God against Israel? Lord, Thy 'prophets they kill, Thine 'altars they dig down, and I'  
<sup>4</sup> was left alone, and they are seeking my 'soul. But <sup>a</sup>what is 'that which apprises saying to him? I left for Myself seven thousand men who<sup>a</sup> do not bow the knee to the  
<sup>5</sup> image of Baal. Thus, then, in the current era also, there has come to be a remnant according to the choice of grace.  
<sup>6</sup> Now if it is in grace, it is no<sup>t</sup> longer out of works, else the grace is coming<sup>o</sup> to be no<sup>t</sup> longer grace. Now, if it is out of works, it is no<sup>t</sup> longer grace, else the work is no<sup>t</sup> longer work.

<sup>7</sup> <sup>a</sup>What then? What Israel is seeking for, this she did not encounter, yet the chosen encountered it. Now the rest  
<sup>8</sup> were calloused, even as it is 'written<sup>o</sup>, 'God -<sup>o</sup> gives them a spirit of stupor, eyes not 'to be observing, and ears not 'to be hearing, till this very 'day.

<sup>9</sup> And David is saying,

Let their 'table 'become <sup>to</sup> a trap and <sup>to</sup> a mesh,  
 And <sup>to</sup> a snare and <sup>to</sup> a repayment to them:  
<sup>10</sup> 'Darkened be their 'eyes, not 'to be observing,  
 And their 'backs bow together continually.

<sup>11</sup> I am saying, then, Do they not trip that they should be falling? May it not be <sup>b</sup>coming<sup>o</sup> to that! But in their 'offense is 'salvation to the nations, <sup>to</sup> 'to provoke them to jealousy.

- <sup>12</sup> Now if their 'offense is the world's riches and their 'discomfiture the nations' riches, how much rather 'that which  
<sup>13</sup> fills them! Now to you am I saying, to the nations, <sup>on</sup>in as much as, indeed, then, I' am the apostle of the nations, I  
<sup>14</sup> am glorifying my 'dispensation, if somehow I should be provoking those of my 'flesh to jealousy and should be  
<sup>15</sup> saving <sup>a</sup>some<sup>o</sup> of them. For if their 'casting away is the conciliation of the world, <sup>a</sup>what will the taking back be if not life <sup>o</sup>from among the dead?
- <sup>16</sup> Now if the firstfruit is holy, the kneading is also; and if  
<sup>17</sup> the root is holy, the boughs are also. Now if <sup>a</sup>some of the boughs are broken out, yet you', being a wild olive, are grafted among them, and became<sup>o</sup> joint participant of the  
<sup>18</sup> root and 'fatness of the olive, be not vaunting<sup>o</sup> over the boughs. Yet if you are vaunting<sup>o</sup>, you' are not bearing the root, but the root you.
- <sup>19</sup> You will be declaring, then, "Boughs are broken out that  
<sup>20</sup> I may be grafted in." Ideally! By 'unbelief are they broken out, yet you' <sup>o</sup>stand in 'faith. Be not 'haughty, but 'fear.  
<sup>21</sup> For if 'God spares<sup>o</sup> not the <sup>ac</sup>natural boughs, neither will  
<sup>22</sup> He be sparing<sup>o</sup> you! 'Perceive, then, the kindness and severity of 'God! On 'those, indeed, who are falling, severity, yet on you, God's kindness, if you should be persisting  
<sup>23</sup> in the kindness: else you' also will be 'hewn out. Now <sup>t</sup>they also, if they should not be persisting in 'unbelief, will  
<sup>24</sup> be 'grafted in, for 'God is 'able to graft them in again. For if you' were hewn out<sup>o</sup> of an 'olive wild <sup>ac</sup>by nature, and, beside nature, are grafted into a cultivated olive tree, how much rather shall these, 'who are in accord with nature, be 'grafted into 'their own olive tree!
- <sup>25</sup> For I am not willing for you to be 'ignorant of this 'secret, brethren, lest you may be passing for 'prudent among yourselves, that callousness, 'in part, on 'Israel has <sup>b</sup>come, until <sup>w</sup>the complement of the nations may be



<sup>26</sup> entering. And thus <sup>e</sup>all Israel shall be 'saved, according as it is <sup>o</sup>written<sup>o</sup>,

Arriving out of Zion shall be the 'Rescuer.

He will be turning away irreverence from Jacob.

<sup>27</sup> And this is <sup>b</sup>My 'covenant with them

Whenever I should be eliminating<sup>o</sup> their 'sins.

<sup>28</sup> <sup>ac</sup>As to the evangel, indeed, they are enemies because of you, yet, <sup>ac</sup>as to 'choice, they are beloved because of the fathers.

<sup>29</sup> For unregretted are the graces and the calling of 'God.

<sup>30</sup> For even as you' once were stubborn toward 'God, yet now

<sup>31</sup> were shown mercy at their 'stubbornness, thus these also

are now stubborn to this 'mercy of yours, that now they'

<sup>32</sup> also may be shown 'mercy. For 'God locks up 'all together

<sup>io</sup>in stubbornness, that He should be 'merciful to 'all.

<sup>33</sup> O, the depth of the riches and the wisdom and the

knowledge of God! How inscrutable are His 'judgments,

<sup>34</sup> and untraceable His 'ways! For, <sup>a</sup>who knew the mind of

<sup>35</sup> the Lord? or, <sup>a</sup>who became<sup>o</sup> His adviser? or, <sup>a</sup>who <sup>o</sup>gives

<sup>36</sup> to Him first, and it will be 'repaid him? seeing that out

of Him and through Him and <sup>io</sup>for Him is 'all: to Him be

the glory <sup>io</sup>for the eons! Amen!

**12** I am entreating you, then, brethren, <sup>th</sup>by the pities of

'God, to present your 'bodies a sacrifice, living, holy, well

<sup>2</sup> pleasing to 'God, your logical 'divine service, and not to be

'configured<sup>o</sup> to this 'eon, but to be 'transformed<sup>o</sup> by the

renewing of your 'mind, <sup>io</sup>for you 'to be testing <sup>a</sup>what is

the will of 'God, 'good and well pleasing and perfect.

<sup>3</sup> For I am saying, through the grace 'which is 'given to

me, to everyone 'who 'is among you, not to be overween-

ing, <sup>b</sup>beyond what your 'disposition 'must be, but 'to be

<sup>io</sup>of a 'sane 'disposition, as 'God parts to each the measure

<sup>4</sup> of faith. For even as, in one body, we 'have many mem-

<sup>5</sup> bers, yet all the members 'have not the same function, thus we, 'who are many, are one body in Christ, yet 'individually members of one another. Now, having graces excelling, in accord with the grace 'which is 'given to us, whether prophecy, exercise it in accord with the analogy of the faith; or dispensing, in the dispensation; or the <sup>8</sup> 'teacher, in 'teaching; or the 'entreater, in 'entreaty; the 'sharer, 'with generosity; the 'presider<sup>o</sup>, 'with diligence; the 'merciful one, 'with glee.

<sup>9</sup> Let 'love be unfeigned. Abhorring 'that which is wicked, <sup>10</sup> clinging<sup>o</sup> to 'good, let us have 'fond affection <sup>10</sup>for one another with brotherly fondness, in 'honor deeming one <sup>11</sup>another first, in 'diligence not slothful, 'fervent in 'spirit, <sup>12</sup>slaving for the Lord, rejoicing in 'expectation, enduring <sup>13</sup>'affliction, persevering in 'prayer, contributing to the needs of the saints, pursuing 'hospitality.

<sup>14</sup> 'Bless 'those who are persecuting you: 'bless, and do not <sup>15</sup>'curse<sup>o</sup>, so as to be rejoicing with those rejoicing, lamenting with those lamenting, being <sup>16</sup>'mutually disposed to <sup>10</sup>one another, not being disposed to 'that which is high, but being led<sup>o</sup> away <sup>10</sup>to the humble. Do not <sup>16</sup>'come<sup>o</sup> to pass for prudent <sup>17</sup>with yourselves. To no one 'render evil <sup>17</sup>for evil, making <sup>18</sup>'ideal provision in the sight of all <sup>18</sup>'men, if possible 'that which comes out from yourselves. Being at <sup>19</sup>peace with all <sup>19</sup>'mankind, you are not avenging yourselves, beloved, but be giving place to His 'indignation, for it is <sup>19</sup>'written<sup>o</sup>, Mine is vengeance! I 'will 'repay! the Lord is <sup>20</sup>saying. But "If your 'enemy should be hungering, give him the 'morsel; if he should be thirsting, give him to 'drink; for in doing this you will be heaping embers of <sup>21</sup>fire on his 'head." Be not 'conquered<sup>o</sup> by 'evil; but 'conquer 'evil 'with 'good.

**13** Let every soul be 'subject<sup>o</sup> to the 'superior authorities, for there is no<sup>4</sup> authority except <sup>21</sup>under God. Now 'those

- <sup>2</sup> which 'are, 'have been set<sup>o</sup> <sup>b</sup>under God, so that he 'who is resisting an 'authority has withstood 'God's 'mandate. Now 'those who 'have withstood, will be getting<sup>o</sup> judgment for themselves, for 'magistrates are not a fear to the good act, but to the evil. Now you do not 'want to be fearing<sup>o</sup> the authority. 'Do 'good, and you will be having
- <sup>4</sup> applause <sup>o</sup>from it. For it is God's servant <sup>to</sup>for your 'good. Now if you should be doing 'evil, 'fear<sup>o</sup>, for not feignedly is it wearing the sword. For it is God's servant, an avenger <sup>to</sup>for indignation to him 'who is committing 'evil.
- <sup>5</sup> Wherefore it is necessary to be 'subject<sup>o</sup>, not only because of 'indignation, but also because of 'conscience.
- <sup>6</sup> For therefore you are settling taxes also, for they are God's ministers, 'perpetuated <sup>to</sup>for this self-same thing.
- <sup>7</sup> 'Render to all 'their dues, to 'whom 'tax, 'tax, to 'whom 'tribute, 'tribute, to 'whom 'fear, 'fear, to 'whom 'honor, 'honor.
- <sup>8</sup> To no one 'owe <sup>a</sup>anything, except 'to be loving one another, for he 'who is loving <sup>a</sup>another has fulfilled law.
- <sup>9</sup> For 'this: "You shall not commit 'adultery," "you shall not 'murder," "you shall not 'steal," "you shall not 'testify falsely," "you shall not 'covet," and if there is any <sup>a</sup>other precept, it is 'summed<sup>o</sup> up in this 'saying, in 'this: "You
- <sup>10</sup> shall 'love your 'associate as yourself." 'Love is not working<sup>o</sup> evil to an 'associate. The complement, then, of law, is 'love.
- <sup>11</sup> This, also, do, being <sup>a</sup>aware of the era, that it is already the hour for us to be roused out of sleep, for now is our
- <sup>12</sup> 'salvation nearer than when we believe. The night progresses, yet the day is <sup>a</sup>near. We, then, should be putting<sup>o</sup> off the acts of 'darkness, yet should be putting<sup>o</sup> on the
- <sup>13</sup> implements of 'light. As in the day, respectably, should we be walking, not in revelries and drunkenness, not in chambering and wantonness, not in strife and jealousy,

<sup>14</sup> but put<sup>o</sup> on the Lord Jesus Christ, and be making<sup>o</sup> no provision <sup>io</sup>for the lusts of the flesh.

**14** Now the 'infirm in the faith be taking<sup>o</sup> to yourselves,  
<sup>2</sup> but not <sup>io</sup>for discrimination of reasonings. <sup>w</sup>One, indeed, is believing to 'eat all things, yet the 'infirm one is eating  
<sup>3</sup> greens. Let not him 'who is eating be scorning him 'who is not eating. Yet let not him 'who is not eating be judging him 'who is eating, for 'God took<sup>o</sup> him to Himself.  
<sup>4</sup> <sup>a</sup>'Who are you' 'who are judging Another's domestic? To his 'own Master he is standing or falling. Now he will be made to 'stand, for the Lord is 'able<sup>o</sup> to make him stand.  
<sup>5</sup> <sup>w</sup>One, indeed, is deciding for one day rather <sup>b</sup>than another day, yet <sup>w</sup>one is deciding for every day. Let each  
<sup>6</sup> one be fully 'assured<sup>o</sup> in his 'own mind. He 'who is 'disposed to the day, is 'disposed to it to the Lord; and he 'who is eating, is eating to the Lord, for he is thanking 'God. And he 'who is not eating, to the Lord is not eating,  
<sup>7</sup> and is thanking 'God. For not one of us is living to himself, and not one is dying to himself. For <sup>bs</sup>both, if we should be living, to the Lord are we living, <sup>bs</sup>and if we should be dying, to the Lord are we dying. Then, <sup>bs</sup>both if we should be living <sup>bs</sup>and if we should be dying, we  
<sup>9</sup> are the Lord's. For <sup>io</sup>for this Christ died and lives, that He should be 'Lord of the dead as well as of the living.  
<sup>10</sup> Now <sup>a</sup>'why are you' judging your 'brother? Or <sup>a</sup>'why are you' also scorning your 'brother? For all of us shall  
<sup>11</sup> be 'presented<sup>o</sup> at the dais of 'God, for it is <sup>o</sup>written<sup>o</sup>:

Living am I, the Lord is saying,  
 'For to Me shall 'bow every knee,  
 And every tongue shall be acclaiming<sup>o</sup> 'God!

<sup>12</sup> Consequently, then, each of us shall be giving account  
<sup>13</sup> concerning himself to 'God. By no means, then, should we still be judging one another, but rather decide this,

not 'to 'place a stumbling block for a 'brother, or a snare.

- 14 I have perceived and am °persuaded° in the Lord Jesus that nothing is contaminating <sup>th</sup>of itself, except that the one reckoning° anything to be contaminating, to that one  
15 it is contaminating. For if, because of food, your 'brother is sorrowing°, you are no<sup>t</sup> longer walking according to love. Do not, by your 'food, 'destroy that one for whose  
16 sake Christ died. Let not, then, your 'good be 'calumni-  
17 ated°, for the kingdom of 'God is not food and drink, but  
18 righteousness and peace and joy in holy spirit. For he 'who in this is slaving for 'Christ, is well pleasing to 'God and attested by <sup>h</sup>men.

- 19 Consequently, then, we are pursuing 'that which makes for 'peace and 'that which is for the edification of <sup>to</sup> 'one  
20 another. Not on account of food 'demolish the work of 'God. All, indeed, is clean, but it is evil to the <sup>h</sup>man 'who  
21 <sup>th</sup>with stumbling is eating. It is ideal not 'to be eating  
°meat, nor yet to be drinking wine, nor yet to do aught  
'by which your 'brother is stumbling, or is being snared° or weakened.

- 22 The faith which you' 'have, have <sup>ac</sup>for yourself in 'God's sight. Happy is he 'who is not judging himself in that  
23 which he is attesting. Now he 'who is doubting° if he should be eating is °condemned°, seeing that it is not out of faith. Now everything which is not out of faith is sin.

- 15 Now we', the able, 'ought to be bearing the infirmities  
2 of the impotent, and not to be pleasing ourselves. Let each of us 'please his 'associate, <sup>io</sup>for his 'good, toward his  
3 edification. For 'Christ also pleases not Himself, but, according as it is °written°, "The reproaches of 'those  
4 reproaching Thee fall <sup>on</sup>on Me." For whatever was written before, was written <sup>io</sup>for 'this teaching of ours, that through the endurance and <sup>th</sup>the consolation of the scriptures we may 'have 'expectation.

5 Now may the God of 'endurance and 'consolation 'grant  
 you 'to be 'mutually 'disposed to 'one another, according  
 6 to Christ Jesus, that, with one accord, 'with one mouth,  
 you may be glorifying the God and Father of our 'Lord  
 7 Jesus Christ. Wherefore be taking<sup>o</sup> one another to your-  
 selves according as 'Christ also took<sup>o</sup> you to Himself, 'for  
 the glory of 'God.

8 For I am saying that Christ has become<sup>o</sup> the Servant of  
 the Circumcision, for the sake of the truth of God, 'to 'to  
 9 confirm the patriarchal 'promises. Yet the nations are to  
 glorify 'God for<sup>s</sup> His mercy, according as it is 'written<sup>o</sup>,

"Therefore I shall be acclaiming<sup>o</sup> Thee among the  
 nations,"

"And to Thy 'name shall I be playing music."

10 And again he is saying,

"Be 'merry, ye nations, with His 'people!"

11 And again he is saying,

"Praise the Lord, all the nations,"  
 And "let all the peoples laud Him."

12 And again Isaiah is saying, there will be "the root of 'Jesse,

And He 'Who is rising<sup>o</sup> to be 'Chief of the nations:  
 On Him will the nations 'rely."

13 Now may the God of 'expectation be filling you with  
 'all joy and peace in 'believing, 'for you 'to be super-  
 abounding in 'expectation, in the power of holy spirit.

14 Now I 'myself also am 'persuaded<sup>o</sup> concerning you, my  
 brethren, that you 'yourselves also are bulging with good-  
 ness, 'filled<sup>o</sup> with <sup>en</sup>all 'knowledge, 'able<sup>o</sup> also to be admon-  
 15 ishing one another. Yet more daringly do I write to you,  
 'in part, as prompting you, because of the grace 'being

<sup>16</sup> given to me from 'God, <sup>10</sup>for me 'to be the minister of Christ Jesus <sup>10</sup>for the nations, acting as a priest of the evangel of 'God, that the approach present of the nations may be becoming° well received, having been hallowed° 'by holy spirit.

<sup>17</sup> I 'have, then, a 'boast in Christ Jesus, in 'that which is  
<sup>18</sup> toward 'God. For I am not daring to 'speak any of what Christ does not effect° through me <sup>10</sup>for the obedience of  
<sup>19</sup> the nations, in word and work, in the power of signs and miracles, in the power of God's spirit, so that, from Jerusalem and around unto 'Illyricum, I have completed  
<sup>20</sup> the evangel of the Christ. Yet thus I am 'ambitious° to be bringing the evangel° where° Christ is not named lest  
<sup>21</sup> I may be building on another's foundation, but, according as it is °written°,

“They who were not informed concerning Him  
 shall 'see°,

And they who have not heard shall 'understand.”

<sup>22</sup> Wherefore, I was 'much hindered° also in 'coming to<sup>d</sup>  
<sup>23</sup> you. Yet now, having by no means still place in these 'regions, yet having 'for many years a longing 'to 'come  
<sup>24</sup> to<sup>d</sup> you, as ever I may be going° into 'Spain (for I am expecting, while going° through, to gaze° upon you, and by you to be sent forward there, if I should ever first be  
<sup>25</sup> 'filled, 'in part, by you)—yet now I am going° <sup>10</sup>to Jeru-  
<sup>26</sup> salem, dispensing to the saints. For it delights Macedonia and Achaia to make° °some contribution <sup>10</sup>for the poor  
<sup>27</sup> of the saints 'who are in Jerusalem. For they are delighted, and they are their debtors, for if the nations participate in their 'spiritual things, they 'ought to minister to them  
<sup>28</sup> in 'fleshly things also. When, then, 'performing this, and 'sealing° to them this 'fruit, I shall be coming° away  
<sup>29</sup> through you into Spain. Now I am °aware that, in

coming<sup>o</sup> to<sup>d</sup> you, I shall be coming<sup>o</sup> 'with the blessing of Christ which fills.

- 30 Now I am entreating you, brethren, through our 'Lord Jesus Christ, and through the love of the spirit, to struggle<sup>o</sup> together with me in 'prayers to<sup>d</sup> 'God for<sup>s</sup> me, 31 that I should be 'rescued from the 'stubborn in 'Judea, and my 'dispensation 'for Jerusalem may be becoming<sup>o</sup> well 32 received by the saints, that I may be coming to<sup>d</sup> you 'with joy through the will of God, and I should be resting<sup>o</sup> 33 together with you. Now the God of 'peace be with all of you! Amen!

16 Now I am commending to you Phoebe, our 'sister, 2 being a servant also of the ecclesia 'in Cenchrea, that you should be receiving<sup>o</sup> her in the Lord worthily of the saints, and may 'stand by her in whatever matter she may be needing you, for she' became a patroness of many, as well as<sup>s</sup> of myself.

- 3 Greet<sup>o</sup> Prisca and Aquila, my 'fellow workers in Christ 4 Jesus (who<sup>a</sup>, for the sake of my 'soul, 'jeopardize 'their 5 own necks, whom not only I' am thanking, but all the ecclesias of the nations also) and the ecclesia 'at their house.

Greet<sup>o</sup> Epanetus, my 'beloved, who is the firstfruit of the 6 province of Asia 'for Christ. Greet<sup>o</sup> Mary, who<sup>a</sup> toils 7 much 'for you. Greet<sup>o</sup> Andronicus and Junias, my 'relatives and my 'fellow captives who<sup>a</sup> are notable among the 8 apostles, who also 'came to be in Christ before me. Greet<sup>o</sup> 9 Ampliatos, my 'beloved in the Lord. Greet<sup>o</sup> Urbanus, our 10 'fellow worker in Christ, and Stachys, my 'beloved. Greet<sup>o</sup> Apelles, 'attested in Christ. Greet<sup>o</sup> 'those who are<sup>o</sup> of 11 'Aristobulus. Greet<sup>o</sup> Herodion, my 'relative. Greet<sup>o</sup> 'those 12 of 'Narcissus 'who 'are in the Lord. Greet<sup>o</sup> Tryphena and Tryphosa, 'who are toiling in the Lord. Greet<sup>o</sup> Persis, 13 the beloved, who<sup>a</sup> toils much in the Lord. Greet<sup>o</sup> Rufus,



- <sup>14</sup> 'chosen in the Lord, and his 'mother and mine. Greet°  
 Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the  
<sup>15</sup> brethren <sup>to</sup>with them. Greet° Philologos and Julia, Nereus  
 and his 'sister, and Olympas and all the saints <sup>to</sup>with them.  
<sup>16</sup> Greet° one another 'with a holy kiss. Greeting° you are  
 all the ecclesias of 'Christ.
- <sup>17</sup> Now I am entreating you, brethren, to be noting 'those  
 who are making 'dissensions and 'snares beside the teach-  
<sup>18</sup> ing which you' learned, and 'avoid 'them, for 'such for  
 our 'Lord Christ are not slaving, but for their <sup>s'</sup>own  
 bowels, and through 'compliments and adulation are de-  
<sup>19</sup> luding the hearts of the innocent. For your 'obedience  
 reached° out <sup>to</sup>to all. <sup>on</sup>Over you, then, am I rejoicing.  
 Now I am wanting you to be wise, indeed, <sup>for</sup>for 'good, yet  
<sup>20</sup> artless <sup>for</sup>for 'evil. Now the God of 'peace will be crushing  
 'Satan under your 'feet <sup>swiftly</sup>. The grace of our 'Lord  
 Jesus be with you!
- <sup>21</sup> Greeting° you is Timothy, my 'fellow worker, and  
 Lucius and Jason and Sosipater, my 'relatives.
- <sup>22</sup> I, Tertius, the 'writer of the epistle, am greeting° you in  
<sup>23</sup> the Lord. Greeting° you is Gaius, my 'host, and of the  
 whole ecclesia. Greeting° you is Erastus, the administrator  
 of the city, and Quartus, the brother. <sup>no 24</sup>
- <sup>25</sup> Now to Him 'Who is 'able° to establish you in accord  
 with my 'evangel, and the heralding of Christ Jesus in  
 accord with the revelation of a secret 'hushed° in times  
<sup>26</sup> eonian, yet 'manifested now <sup>bs</sup>and through prophetic  
 scriptures, according to the injunction of the eonian God  
 being made known <sup>to</sup>to all 'nations <sup>for</sup>for faith-obedience—  
<sup>27</sup> to the only, and wise God, through Christ Jesus, be 'glory  
<sup>to</sup>for the eons of the eons. Amen!

## PAUL TO THE CORINTHIANS (I)

Paul, a called apostle of Christ Jesus, through the will  
2 of God, and Sosthenes, a 'brother, to the ecclesia of 'God  
'which 'is in Corinth, °hallowed° in Christ Jesus, called  
saints, together with all in every place 'who are invoking°  
the name of our 'Lord, Jesus Christ, both theirs and ours:

3 Grace to you and peace from God, our Father, and the  
Lord Jesus Christ.

4 I am thanking my 'God always concerning you <sup>on</sup>over  
the grace of 'God 'which is being given you in Christ  
5 Jesus, 'for in everything are you enriched in Him, in °all  
6 expression and °all knowledge, according as the testimony  
7 of 'Christ was confirmed among you, so that you are not  
'deficient° in °any grace, awaiting° the unveiling of our  
8 'Lord Jesus Christ, Who will be confirming you also until  
the consummation, unimpeachable in the day of our 'Lord  
9 Jesus Christ. Faithful is 'God, through Whom you were  
called into the fellowship of His 'Son, Jesus Christ, our  
'Lord.

10 Now I am entreating you, brethren, through the name  
of our 'Lord Jesus Christ, that all may be saying the same  
thing, and there may be no schisms among you, °but you  
may be °attuned° 'to the same mind and 'to the same  
11 opinion. For it was made evident to me concerning you,  
my brethren, by 'those of Chloe, that there are strifes  
12 among you. Now I am saying this, that each of you is  
saying, "I, indeed, am of Paul," yet "I of Apollos," yet "I  
13 of Cephas," yet "I of Christ." 'Christ is °parted°! Not Paul  
was crucified for your sakes! Or into the name of Paul

<sup>14</sup> are you baptized? I am thanking 'God that I baptize not  
<sup>15</sup> one of you except Crispus and Gaius, lest anyone may be  
<sup>16</sup> saying that you are baptized into my 'name. Yet I  
 baptize the household of Stephanas also. Furthermore, I  
<sup>17</sup> am not 'aware if I baptize any other. For 'Christ does not  
 commission me to be baptizing, but to be bringing the  
 evangel°, not in wisdom of word, lest the cross of 'Christ  
 may be made 'void.

<sup>18</sup> For the word 'of the cross is stupidity, indeed, to 'those  
 who are perishing°, yet to us 'who are being saved° it is the  
<sup>19</sup> power of God. For it is 'written°, I shall be destroying the  
 wisdom of the wise, and the understanding of the intel-  
<sup>20</sup> ligent shall I be repudiating. Where is the wise? Where  
 is the scribe? Where is the discussor of this 'eon? Does  
<sup>21</sup> not 'God make stupid the wisdom of this 'world? For  
 since, in fact, in the wisdom of 'God, the world through  
 'wisdom knew not 'God, 'God delights, through the  
 stupidity of the heralding, to save 'those who are believing,  
<sup>22</sup> since, in fact, ' Jews signs are requesting, and Greeks wis-  
<sup>23</sup> dom are seeking, yet we' are heralding Christ 'crucified°,  
 to Jews, indeed, a snare, yet to the nations stupidity,  
<sup>24</sup> yet to 'those 'who are called, both Jews and Greeks, Christ,  
<sup>25</sup> the power of God and the wisdom of God, 'for the stu-  
 pidity of 'God is wiser than 'hmen, and the weakness of  
 'God is stronger than 'hmen.

<sup>26</sup> For you are observing your 'calling, brethren, that there  
 are not many wise according to the flesh; not many  
<sup>27</sup> powerful, not many noble, but the 'stupidity of the world  
 'God chooses°, that He may be disgracing the wise, and  
 the 'weakness of the world 'God chooses°, that He may be  
<sup>28</sup> disgracing the strong, and the ignoble and the 'contempti-  
 ble° things of the world 'God chooses°, and 'that which 'is  
<sup>29</sup> not, that He should be discarding 'that which 'is, so that no  
<sup>30</sup> flesh at 'all should be boasting° in 'God's sight. Yet you',°

of Him, are in Christ Jesus, Who became to us wisdom from God, besides righteousness and holiness and deliverance, that, according as it is <sup>o</sup>written<sup>o</sup>, He <sup>o</sup>who is boasting<sup>o</sup>, in the Lord let him be boasting<sup>o</sup>.

**2** And I, coming to<sup>d</sup> you, brethren, came not <sup>ac</sup>with superiority of word or of wisdom, announcing to you the <sup>2</sup>testimony of <sup>2</sup>God, for I decide not to perceive anything <sup>3</sup>among you except Jesus Christ and Him <sup>o</sup>crucified<sup>o</sup>. And I <sup>o</sup>came<sup>o</sup> to be <sup>td</sup>with you in weakness, and in fear, and in <sup>4</sup>much trembling, and my <sup>o</sup>word and my <sup>o</sup>heralding were not <sup>o</sup>with the persuasive words of human wisdom, but <sup>5</sup><sup>o</sup>with demonstration of spirit and of power, that your <sup>o</sup>faith may not be in the wisdom of <sup>h</sup>men but in the power of God.

<sup>6</sup> Yet wisdom are we speaking among the mature, yet a wisdom not of this <sup>o</sup>eon, neither of the chief men of this <sup>7</sup><sup>o</sup>eon, <sup>o</sup>who are being discarded<sup>o</sup>, but we are speaking God's wisdom in a secret, <sup>o</sup>wisdom which <sup>o</sup>has been concealed<sup>o</sup>, which <sup>o</sup>God designates before—before the eons, <sup>io</sup>for our <sup>8</sup>glory, which not one of the chief men of this <sup>o</sup>eon <sup>o</sup>knows, for if they know, they would not crucify the Lord of <sup>9</sup>glory. But, according as it is <sup>o</sup>written<sup>o</sup>, That which the eye did not perceive, and the ear did not hear, and <sup>on</sup>to which the heart of <sup>h</sup>man did not ascend—whatever <sup>o</sup>God <sup>10</sup>makes ready for <sup>o</sup>those who are loving Him. Yet to us <sup>o</sup>God reveals them through His <sup>o</sup>spirit, for the spirit is searching all, <sup>o</sup>even the depths of <sup>o</sup>God.

<sup>11</sup> For is any of <sup>h</sup>humanity <sup>o</sup>acquainted with <sup>o</sup>that which is <sup>o</sup>human except the spirit of <sup>o</sup>humanity <sup>o</sup>which is in it? Thus also, <sup>o</sup>that which is of <sup>o</sup>God no<sup>t</sup> one <sup>o</sup>knows, except <sup>12</sup>the spirit of <sup>o</sup>God. Now we <sup>o</sup>obtained, not the spirit of the world, but the spirit <sup>o</sup>which is <sup>o</sup>of <sup>o</sup>God, that we may be perceiving <sup>o</sup>that which is being graciously given to us by <sup>13</sup><sup>o</sup>God, which we are speaking also, not <sup>o</sup>with words taught

by human wisdom, but 'with those taught by the spirit, matching spiritual blessings with spiritual words.

<sup>14</sup> Now the soulish <sup>h</sup>man is not receiving<sup>o</sup> 'those things which are of the spirit of 'God, for they are stupidity to him, and he is not 'able<sup>o</sup> to know them, seeing that they  
<sup>15</sup> are spiritually 'examined<sup>o</sup>. Now he who is spiritual is, indeed, examining all, yet he' is being examined<sup>o</sup> by no'  
<sup>16</sup> one. For <sup>a</sup>who knew the mind of the Lord? Who will be deducing from Him? Yet we' 'have the mind of Christ.

**3** And I, brethren, could not speak to you as to <sup>s</sup>spiritual,  
<sup>2</sup> but as to fleshy, as to minors in Christ. Milk I give you to drink, not solid food, for not as yet were you able<sup>o</sup>. <sup>b</sup>Nay, still, not <sup>v</sup>even now are you 'able<sup>o</sup>, for you are still fleshy.  
<sup>3</sup> For where<sup>e</sup> there is jealousy and strife among you, are you  
<sup>4</sup> not fleshy and walking according to <sup>h</sup>man? For whenever anyone may be saying, "I, indeed, am of Paul," yet <sup>d</sup>another, "I, of Apollos," will he not be fleshy?

<sup>5</sup> <sup>a</sup>What, then, is Apollos? Now <sup>a</sup>what is Paul? Servants are they, through whom you believe, and as the Lord  
<sup>6</sup> <sup>-o</sup>gives to each. I plant, Apollos irrigates, but 'God makes  
<sup>7</sup> it grow up. So that, neither is he 'who is planting anything, nor he 'who is irrigating, but God 'Who makes it  
<sup>8</sup> 'grow up. Now he 'who is planting and he 'who is irrigating are for one thing. Yet each will be getting<sup>o</sup> his  
<sup>9</sup> 'own wages according to his 'own toil. For God's fellow workers are we. God's farm, God's building, are you.

<sup>10</sup> According to the grace of 'God 'which is being granted to me, as a wise foreman I <sup>-o</sup>lay a foundation, yet another is building on it. Yet let each one 'beware how he is  
<sup>11</sup> building on it. For other foundation 'can<sup>o</sup> no<sup>t</sup> one lay  
<sup>12</sup> beside 'that which is 'laid<sup>o</sup>, which is Jesus Christ. Now if anyone is building <sup>on</sup> on this 'foundation gold and silver,  
<sup>13</sup> precious stones, wood, grass, straw, each one's 'work will

'become<sup>o</sup> apparent, for the day will 'make it evident, 'for it is being revealed<sup>o</sup> 'by fire. And the fire, it' will be testing  
 14 each one's 'work—what kind it is. If anyone's 'work will be remaining which he builds on it, he will 'get<sup>o</sup> wages.  
 15 If anyone's 'work shall be 'burned<sup>o</sup> up, he will 'forfeit it, yet he' shall be 'saved, yet thus, as through fire.

16 Are you not 'aware that you are a temple of God and  
 17 the spirit of 'God is making its home in you? If anyone is corrupting the temple of 'God, 'God will be corrupting him, for the temple of 'God is holy, which<sup>a</sup> you' are.

18 Let no one be deluding himself. If anyone among you is presuming to be wise in this 'eon, let him 'become<sup>o</sup>  
 19 stupid, that he may be becoming<sup>o</sup> wise, for the wisdom of this 'world is stupidity <sup>b</sup>with 'God. For it is 'written<sup>o</sup>,  
 20 "He is clutching<sup>o</sup> the wise in their 'craftiness." And again, The Lord 'knows the reasonings of the wise, that they are  
 21 vain. So that, let no one be boasting<sup>o</sup> in <sup>h</sup>men, for all is  
 22 yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the 'present, or that which is impend-  
 23 ing—all is yours, yet you are Christ's, yet Christ is God's.

**4** Thus let a <sup>h</sup>man be reckoning<sup>o</sup> with us—as deputies of  
 2 Christ, and administrators of God's secrets. Here, furthermore, it is being sought<sup>o</sup> in 'administrators that any such  
 3 may be 'found faithful. Now to me it is <sup>to</sup> the least trifle that I may be being examined by you or by <sup>h</sup>man's day.  
 4 But neither am I examining myself. For of nothing am I 'conscious<sup>o</sup> as to myself, but not 'by this am I 'justified<sup>o</sup>.  
 5 Now He 'Who is examining me is the Lord. So that, be not judging anything before the season, till the Lord should be coming, Who will also 'illuminate the hidden things of 'darkness and 'manifest the counsels of the hearts. And then 'applause will be <sup>b</sup>coming<sup>o</sup> to each one from 'God.

6 Now these things, brethren, I transfer in a figure <sup>to</sup>to

myself and Apollos because of you, that in us you may be learning not 'to be 'disposed above what is 'written°, that  
 7 you may not be 'puffed° up, one over the one, against  
 the <sup>d</sup>other. For <sup>a</sup>who is making you to discriminate? Now  
<sup>a</sup>what 'have you which you did not obtain? Now if you  
 8 obtained it also, <sup>a</sup>why are you boasting° as though not  
 obtaining? Already are you 'sated°, already are you rich,  
 apart from us you reign. And would that you surely reign,  
 9 that we' also should be reigning together with you! For  
 I suppose that 'God demonstrates with us, the last apostles,  
 as death-doomed, 'for we became a theater to the world  
 10 and to messengers and to <sup>h</sup>men. We are stupid because  
 of Christ, yet you are prudent in Christ. We are weak,  
 yet you are strong. You are glorious, yet we are dishon-  
 11 ored. Until the <sup>at</sup> present hour we are hungering also and  
 thirsting, and are 'naked and are 'buffeted° and 'unsettled  
 12 and toiling, working° with our 'own hands. Being re-  
 viled°, we are blessing; being persecuted°, we are bearing°  
 13 with it; being calumniated°, we are entreating. As the off-  
 scourings of the world we became, the scum of all things,  
 hitherto.

14 Not to be abashing you am I writing these things, but  
 15 as my children beloved am I admonishing you. For if you  
 should be having ten thousand escorts in Christ, <sup>bt</sup>never-  
 theless not many fathers, for in Christ Jesus, through the  
 16 evangel, I' beget you. I' am entreating you, then, 'become°  
 17 imitators of me. Therefore I send to you Timothy, who  
 is my beloved and faithful child in the Lord, who will be  
 reminding you of my 'ways 'which are in Christ Jesus,  
 according as I am teaching everywhere in every ecclesia.

18 Now <sup>a</sup>some were puffed up as though I were not com-  
 19 ing° to<sup>d</sup> you. Yet I shall be coming° to<sup>d</sup> you swiftly, if ever  
 the Lord should be willing, and I will 'know°, not the  
 20 word of 'those who are 'puffed° up, but the power. For

<sup>21</sup> not in word is the kingdom of 'God, but in power. "What are you wanting? 'With a rod may I be coming to<sup>d</sup> you, or in love <sup>b</sup>and a spirit of meekness?

**5** Absolutely, it is 'heard<sup>o</sup> that there is prostitution among you, and such prostitution (which<sup>a</sup> is not <sup>v</sup>even 'named<sup>o</sup> among the nations), so that <sup>a</sup>someone 'has his 'father's  
<sup>2</sup> wife. And you' are 'puffed<sup>o</sup> up, and mourn not rather, that the one who commits this 'act may be 'taken away  
<sup>3</sup> <sup>o</sup>from your midst. For I', indeed, being absent in 'body, yet 'present in 'spirit, have already, as if 'present, thus  
<sup>4</sup> judged the one 'effecting<sup>o</sup> this, in the name of our 'Lord Jesus Christ (you being gathered, and my 'spirit, together  
<sup>5</sup> with the power of our 'Lord Jesus), to give up 'such a one to 'Satan <sup>o</sup>for the extermination of the flesh, that the spirit may be 'saved in the day of the Lord Jesus.

<sup>6</sup> Not ideal is your 'boast. Are you not <sup>a</sup>aware that a  
<sup>7</sup> little leaven is leavening the whole kneading? Clean out, then, the old leaven, that you may be a fresh kneading, according as you are unleavened. For our 'Passover also,  
<sup>8</sup> Christ, was sacrificed for our sakes so that we may be keeping the festival, not 'with old leaven, nor yet 'with the leaven of evil and wickedness, but 'with unleavened sincerity and truth.

<sup>9</sup> I write to you in the epistle not to be commingling<sup>o</sup> with  
<sup>10</sup> paramours. And undoubtedly it is not as to the paramours of this 'world, or the greedy and extortionate, or idolaters, else, consequently, you ought to 'come out<sup>o</sup> of the world.  
<sup>11</sup> Yet now I write to you not to be commingling<sup>o</sup> with anyone 'named<sup>o</sup> a brother, if he should be a paramour, or greedy, or an idolater, or a reviler, or a drunkard, or an extortioner. With 'such a one you are not <sup>v</sup>even to be  
<sup>12</sup> eating. For <sup>a</sup>what is it to me to be judging 'those outside?  
<sup>13</sup> You' are not judging 'those within! Now 'those outside, 'God is judging. Expel the wicked one <sup>o</sup>from among yourselves<sup>a</sup>.



- 6 <sup>1</sup>Dare any of you, having business <sup>td</sup>with <sup>d</sup>another, be  
'judged<sup>o</sup> <sup>on</sup>before the unjust, and not <sup>on</sup>before the saints?
- 2 Or are you not <sup>a</sup>aware that the saints shall 'judge the  
world? And if the world is being judged<sup>o</sup> <sup>t</sup>by you, are you
- 3 unworthy of the least tribunals? Are you not <sup>a</sup>aware that  
we shall be judging messengers, not to mention life's
- 4 affairs? If indeed, then, you should 'have tribunals for  
life's affairs, the <sup>o</sup>'contemptible<sup>o</sup> in the ecclesia, these you
- 5 are seating? To<sup>d</sup> abash you am I saying this. Thus is  
there not among you <sup>nt</sup>one wise man who will be 'able<sup>o</sup>
- 6 to adjudicate amidst his 'brethren, but brother is suing<sup>o</sup>  
<sup>wi</sup>brother, and this <sup>on</sup>before unbelievers!
- 7 Already, indeed, then, it is absolutely a discomfiture for  
you that you are having lawsuits <sup>w</sup>among yourselves.  
Wherefore are you not rather being injured<sup>o</sup>? Wherefore
- 8 are you not rather being cheated<sup>o</sup>? But you' are injuring  
9 and cheating, and this to brethren! Or are you not <sup>a</sup>aware  
that the unjust shall not be enjoying the allotment of  
God's kingdom? Be not 'deceived<sup>o</sup>. Neither paramours,  
nor idolaters, nor adulterers, nor catamites, nor sodomites,
- 10 nor thieves, nor the greedy, nor drunkards; no<sup>t</sup> revilers,  
no<sup>t</sup> extortioners shall be enjoying the allotment of God's
- 11 kingdom. And <sup>a</sup>some of you were these, but you are  
bathed<sup>o</sup> off, but you are hallowed, but you were justified  
in the name of our 'Lord Jesus Christ and <sup>t</sup>by the spirit of  
our 'God.
- 12 All is allowed me, but not all is 'expedient. All is allowed  
me, but I' will not be put under its 'authority by anything.
- 13 'Foods for the bowels and the bowels for 'foods, yet 'God  
will be discarding these as well as those. Now the body  
is not for 'prostitution, but for the Lord, and the Lord for
- 14 the body. Now 'God rouses the Lord also, and will be  
rousing us up through His 'power.
- 15 Are you not <sup>a</sup>aware that your 'bodies are members of

Christ? Taking, then, the members of Christ away, should I be making them members of a prostitute? May  
 16 it not be <sup>b</sup>coming<sup>o</sup> to that! Or are you not <sup>o</sup>aware that he  
 'who <sup>j</sup>joins<sup>o</sup> a 'prostitute is one body? For, He is averring,  
 17 the two will be <sup>to</sup>one flesh. Now he 'who <sup>j</sup>joins<sup>o</sup> the Lord  
 18 is one spirit. 'Flee from 'prostitution. The penalty of  
 every sin, whatsoever a <sup>h</sup>man should be doing, is outside  
 of the body, yet he 'who is committing prostitution is  
 19 sinning <sup>to</sup>against 'his own body. Or are you not <sup>o</sup>aware  
 that your 'body is a temple of the holy spirit in you, which  
 20 you 'have from 'God, and you are not your <sup>s</sup>'own? For  
 you are bought with a price. By all means glorify 'God  
 in your 'body.

7 Now, concerning what you write to me: It is ideal for  
 2 a <sup>h</sup>man not to be touching<sup>o</sup> a woman. Yet, because of  
 'prostitutions, let each man 'have a 'wife for himself and  
 3 each woman 'have her 'own husband. Let the husband  
 'render to the wife her 'due, yet likewise the wife also to  
 4 the husband. The wife has not the 'jurisdiction of her  
 'own body, but the husband, yet likewise the husband  
 also has not the 'jurisdiction of his 'own body, but the wife.  
 5 Do not 'deprive one another, except <sup>a</sup>sometime it should  
 be <sup>o</sup>by agreement <sup>td</sup>for a period, that you should have  
 'leisure for 'prayer, and you may be <sup>on</sup>the same again, lest  
 'Satan may be trying you because of your 'incontinence.  
 6 Now this I am saying <sup>ac</sup>as a concession, not <sup>ac</sup>as an injunc-  
 7 tion. For I 'want all <sup>h</sup>men to be as I myself also, but each  
 'has his own gracious gift <sup>o</sup>from God, <sup>w</sup>one indeed, thus,  
 yet <sup>w</sup>one thus.

8 Now I am saying to the unmarried and the widows, that  
 it is ideal for them if ever they should be remaining <sup>+</sup>even  
 9 as I. Yet if they are not controlling<sup>o</sup> themselves, let them  
 marry, for it is better to marry than to be on 'fire<sup>o</sup>.

10 Now to the <sup>o</sup>married I am charging, not I, but the Lord:

<sup>11</sup> A wife is not to be separated from her husband. Yet if she should be 'separated also, let her 'remain unmarried or be 'conciliated to her 'husband. And a husband is not to leave his wife.

<sup>12</sup> Now to the rest am I <sup>sa</sup>speaking, not the Lord. If any brother 'has an unbelieving wife, and she 'approves of making a home with him, let him not 'leave her. And a wife who<sup>a</sup> 'has an unbelieving husband, and he 'approves of making a home with her, let her not 'leave her 'husband.

<sup>14</sup> For the unbelieving 'husband is 'hallowed<sup>o</sup> 'by the wife, and the unbelieving 'wife is 'hallowed<sup>o</sup> 'by the brother, else, consequently, your 'children are unclean. Yet now <sup>15</sup> they are holy. Yet if the unbeliever is separating<sup>o</sup>, let him 'separate<sup>o</sup>. A 'brother or a 'sister is not 'enslaved<sup>o</sup> in 'such a case. Now 'God has called us in peace. For of <sup>16</sup> 'what are you 'aware, O wife—<sup>if</sup> will you be saving your 'husband—or of <sup>17</sup> 'what are you 'aware, O husband—<sup>if</sup> will you be saving your 'wife—except as the Lord parts it to each?

Each as 'God has called him, thus let him be walking. <sup>18</sup> And thus am I prescribing<sup>o</sup> in all the ecclesias. Was any-one called having been circumcised<sup>o</sup>? Let him not be 'de-circumcised<sup>o</sup>. Is anyone 'called<sup>o</sup> in uncircumcision? <sup>19</sup> Let him not 'circumcise<sup>o</sup>. 'Circumcision is nothing, and 'uncircumcision is nothing, but the keeping of the precepts <sup>20</sup> of God. Each one in the calling in which he was called, <sup>21</sup> in this let him be remaining. Were you called a slave? Let it not be causing you care. But if you are 'able<sup>o</sup> to <sup>22</sup> 'become<sup>o</sup> free also, use it rather. For, in the Lord, he 'who is being called a slave, is the Lord's freedman. Likewise, he 'who is being called, being free, is a slave of Christ. <sup>23</sup> With a price are you bought. Do not 'become<sup>o</sup> the slaves <sup>24</sup> of <sup>h</sup>men. Each one, in what he was called, brethren, in this let him 'remain <sup>b</sup>with God.

25 Now concerning the celibates or virgins, I 'have not  
 injunction of the Lord. Yet an opinion am I giving, as one  
 26 who 'has enjoyed mercy° by the Lord to be faithful. I am  
 inferring, then, this ideal to be 'inherent, because of the  
 °present necessity, 'for it is ideal for humanity 'to be thus.  
 27 You are °bound° to a wife? Do not 'seek to be loosed.  
 You have been loosed° from a wife? Do not 'seek a wife.  
 28 Yet if you ever should be marrying, also, you did not sin.  
 And if the virgin should be marrying, she did not sin.  
 Yet affliction in the flesh will 'such be having. Yet I am  
 sparing° you.

29 Now this I am averring, brethren, the era is °limited°;  
 that, 'furthermore, 'those also having wives may be as not  
 30 having them, and 'those lamenting as not lamenting, and  
 'those rejoicing as not rejoicing, and 'those buying as not  
 31 retaining, and 'those using° this 'world as not using° it up.  
 For the fashion of this 'world is passing by.

32 Now I 'want you to be without worry. The unmarried  
 one is 'solicitous about the things of the Lord, how he  
 33 should be pleasing the Lord. Yet he 'who marries is  
 'solicitous about the things of the world, how he should  
 34 be pleasing his 'wife, and is °parted°. The unmarried  
 'woman as well as the virgin: the unmarried one is  
 'solicitous about the things of the Lord, that she may be  
 holy in 'body as well as in 'spirit, yet she 'who marries is  
 'solicitous about the things of the world, how she should  
 35 be pleasing her 'husband. Now this I am saying <sup>td</sup>for  
 your °own °expedience, not that I should be casting a  
 noose <sup>on</sup>over you, but <sup>td</sup>for 'that which is respectable and  
 assiduous—to be undistractedly for the Lord.

36 Now if anyone is inferring it to be 'indecent <sup>on</sup>for his  
 'virgin, if she should be over her meridian, and thus it  
 'ought to 'occur°, what he 'will, let him 'do. He is not  
 37 sinning. Let them 'marry. Yet he who °stands settled in

his 'heart, having no necessity, yet 'has authority <sup>c</sup>as to his 'own will, and has decided this in his 'own heart (to be  
 38 keeping his<sup>st</sup> 'virgin) ideally will be doing. So that he also 'who is taking his<sup>st</sup> 'virgin in marriage, ideally will be doing, yet he 'who is not taking out in marriage will be doing better.

39 A wife is 'bound<sup>o</sup> by law <sup>on</sup>for whatever time her 'husband is living. Yet if the husband should be reposing, she is free to be married to whom she 'will, only in the  
 40 Lord. Yet happier is she if ever she should be remaining thus, according to my 'opinion. Now I 'presume that I also 'have God's spirit.

8 Now concerning the idol sacrifices: We are 'aware that we all 'have knowledge. 'Knowledge 'puffs up, yet 'love  
 2 'builds up. If anyone is presuming to 'know anything, he  
 3 knew not as yet according as he 'must know. Now if  
 4 anyone is loving 'God, this one is 'known<sup>o</sup> by Him. Then, concerning the feeding on the idol sacrifices: We are  
 'aware that an idol is nothing in the world, and that there  
 5 is no<sup>th</sup> <sup>d</sup>other God except One. For 'even if so be that there are those being termed<sup>o</sup> gods, whether in heaven or on earth, even as there are many gods and many lords,  
 6 <sup>bt</sup>nevertheless for us there is one God, the Father, out of Whom 'all is, and we <sup>to</sup>for Him, and one Lord, Jesus  
 7 Christ, through Whom 'all is, and we through Him. But not in all is there 'this knowledge. Now <sup>a</sup>some, 'used hitherto to the idol, are eating of it as an idol sacrifice, and  
 8 their 'conscience, being weak, is being polluted<sup>o</sup>. Now food will not give us a standing with 'God, neither, if we should not be eating are we in 'want<sup>o</sup>, nor if we should be eating are we 'cloyed.

9 Now 'beware lest somehow this 'right of <sup>=</sup>yours may  
 10 'become<sup>o</sup> a stumbling block to the weak. For if anyone should be <sup>p</sup>seeing you, 'who 'has knowledge, lying<sup>o</sup> down

in an idol's shrine, will not the conscience of him who <sup>11</sup>is weak be <sup>10</sup>inured to the eating of the idol sacrifices? For the <sup>12</sup>weak one is perishing<sup>o</sup> also <sup>13</sup>by your <sup>10</sup>knowledge; the brother because of whom Christ died. Now in thus sinning <sup>10</sup>against <sup>13</sup>brethren, and beating their <sup>10</sup>weak <sup>13</sup>conscience, <sup>13</sup>you are sinning <sup>10</sup>against Christ. Wherefore, if food is snaring my <sup>13</sup>brother, I may under no circumstances be eating <sup>13</sup>meat <sup>10</sup>for the eon, lest I should be snaring my <sup>13</sup>brother.

**9** Am I not free? Am I not an apostle? Have I not seen Jesus our <sup>13</sup>Lord? Are you' not my <sup>13</sup>work in the Lord?  
<sup>2</sup> If to others I am not an apostle, <sup>13</sup>nevertheless I surely am to you! For you' are the seal of my <sup>13</sup>apostleship in the Lord.

<sup>3</sup> My <sup>13</sup>defense to <sup>13</sup>those examining me is this: <sup>4</sup> <sup>13</sup>Have we no right at <sup>13</sup>all to <sup>13</sup>eat and <sup>13</sup>drink? <sup>5</sup> <sup>13</sup>Have we no right at <sup>13</sup>all to be leading about a sister as a wife, <sup>13</sup>even as the rest of the apostles and the brothers of the Lord and Cephas?  
<sup>6</sup> Or <sup>13</sup>have only I and Barnabas no <sup>13</sup>right not to be working<sup>o</sup>?  
<sup>7</sup> <sup>13</sup>Who is warring<sup>o</sup> at any time supplying his own rations? <sup>13</sup>Who is planting a vineyard and not eating<sup>o</sup> of its <sup>13</sup>fruit? Or <sup>13</sup>who is tending a flock and not eating<sup>o</sup> of the milk of the flock?

<sup>8</sup> Not according to <sup>13</sup>man am I speaking these things.  
<sup>9</sup> Or is the law not also saying these things? For in the law of Moses it is <sup>13</sup>written<sup>o</sup>: "You shall not <sup>13</sup>muzzle the threshing ox." Not for <sup>13</sup>oxen is the <sup>13</sup>care of <sup>13</sup>God! Or is He undoubtedly saying it because of us? Because of us, for it was written that the <sup>13</sup>plower <sup>13</sup>ought to be plowing<sup>o</sup> in expectation, and the <sup>13</sup>thresher to <sup>13</sup>partake of his <sup>13</sup>expectation.  
<sup>11</sup> If, <sup>13</sup>in expectation, we <sup>13</sup>sow the <sup>13</sup>spiritual in you, is it a great thing if we' shall <sup>13</sup>reap of your <sup>13</sup>fleshly things?  
<sup>12</sup> If others are partaking of <sup>13</sup>this right from you, are not rather we? <sup>13</sup>Nevertheless we do not use<sup>o</sup> this <sup>13</sup>right, but

we are forgoing all, lest we may be giving any hindrance to the evangel of 'Christ.

- <sup>13</sup> Are you not 'aware that the 'workers° at the sacred things are eating of the things° of the sanctuary? 'Those settling beside the altar have their 'portion° with the altar.
- <sup>14</sup> Thus the Lord also prescribes that 'those who are announcing the evangel are to be living° of the evangel.
- <sup>15</sup> Yet I do not use<sup>nt</sup> any of these things. Now I do not write these things that it may be becoming° thus 'with me, for it is my ideal rather to be dying, than that anyone shall be making my 'boast void.
- <sup>16</sup> For if I should be bringing the evangel°, it is not for me to boast in, for necessity is lying° upon me, for it were woe
- <sup>17</sup> to me if I should not be bringing the evangel°! For if I am engaging in this voluntarily, I 'have wages, yet if involuntarily, I have been entrusted° with an administration.
- <sup>18</sup> "What, then, is my 'wage? That, in bringing the evangel°, I should be placing the evangel without expense, so <sup>lo</sup>as not 'to use° up my 'authority in the evangel.
- <sup>19</sup> For, being free° of all, I enslave myself to all, that I
- <sup>20</sup> should be gaining the more. And I became° to the Jews as a Jew, that I should be gaining Jews; to 'those under law as under law (not being <sup>s</sup>myself under law), that I
- <sup>21</sup> should be gaining 'those under law; to 'those without law as without law (not being without God's law, but legally
- <sup>22</sup> Christ's), that I should be gaining 'those without law. I became° as weak to the weak, that I should be gaining the weak. To 'all have I become all, that I should undoubtedly be saving <sup>a</sup>some. Now all am I doing because of the evangel, that I may be becoming° a joint participant of it.
- <sup>24</sup> Are you not 'aware that 'those racing in a stadium are, indeed, all racing, yet one is obtaining the prize? Thus
- <sup>25</sup> be racing that you may be grasping it. Now every 'contender° is controlling° himself in all things; 'they, indeed,

then, that they may be obtaining a corruptible wreath, yet  
 26 we an incorruptible. Now then, thus am I racing, not as  
 27 dubious, thus am I boxing, not as punching the air, but I  
 am belaboring my 'body and leading it into slavery, lest  
 somehow, when 'heralding to others, I 'myself may 'be-  
 come<sup>o</sup> disqualified.

**10** For I do not 'want you to be 'ignorant, brethren, that  
 our 'fathers all were under the cloud, and all passed <sup>th</sup>  
 2 through the sea, and all are baptized into 'Moses in the  
 3 cloud and in the sea, and all ate the same spiritual food,  
 4 and all drank the same spiritual drink, for they drank <sup>o</sup> of  
 the spiritual Rock which 'followed. Now the Rock was  
 'Christ.

5 But not in the majority of them does 'God delight, for  
 6 they were strewn along in the wilderness. Now these  
 things became types of us, <sup>to</sup>for us not 'to be lusters after  
 7 evil things, according as 'they' also lust. Nor yet be becom-  
 ing<sup>o</sup> idolaters, according as "some of them, even as it is  
 'written<sup>o</sup>, "Seated are the people to 'eat and 'drink, and  
 8 they rise to 'sport." Nor yet may we be committing prosti-  
 tution, according as "some of them commit prostitution,  
 9 and fall in one day twenty-three thousand. Nor yet may  
 we be putting the Lord on trial, according as "some of  
 10 them put Him on trial, and perished<sup>o</sup> by 'serpents. Nor  
 yet be murmuring even as "some of them murmur, and  
 perished<sup>o</sup> by the exterminator.

11 Now all <sup>td</sup>this befalls 'them typically. Yet it was written  
<sup>to</sup>for our admonition, <sup>to</sup>to whom the consummations of  
 12 the cons have attained. So that, let him 'who is supposing  
 13 he <sup>o</sup>stands 'beware that he should not be falling. No<sup>t</sup>  
 trial has taken you except what is human. Now, faithful  
 is 'God, Who will not be leaving you to be tried above  
 what you are 'able<sup>o</sup>, but, together with the trial, will be  
 making the sequel also, 'to enable<sup>o</sup> you to 'undergo it.



- <sup>14</sup> Wherefore, my beloved, 'flee from 'idolatry. <sup>15</sup> As to the prudent am I saying it. Judge you' what I am averring.
- <sup>16</sup> The cup of 'blessing which we are blessing, is it not the communion of the blood of 'Christ? The bread which we are breaking, is it not the communion of the body of
- <sup>17</sup> 'Christ? 'For we, 'who are many, are one bread, one body, for we 'all are partaking° of the one bread.
- <sup>18</sup> 'Observe 'Israel according to the flesh. Are not 'those
- <sup>19</sup> eating the sacrifices participants with the altar? "What, then, am I averring? That an idol sacrifice is anything?
- <sup>20</sup> Or that an idol is anything? But that that which the nations are sacrificing, they are sacrificing to demons and not to God. Now I do not 'want you to 'become° partici-
- <sup>21</sup> pants with the demons. You 'can° not 'drink the cup of the Lord and the cup of demons. You 'can° not be partak-
- <sup>22</sup> ing of the table of the Lord and the table of demons. Or are we provoking the Lord to jealousy? Not stronger than He are we!
- <sup>23</sup> All is allowed me, but not all is 'expedient. All is
- <sup>24</sup> allowed me, but not all is edifying. Let no one be seeking
- <sup>25</sup> the welfare of himself, but 'that of °another. Everything 'that is 'sold° 'at the meat market be eating, examining
- <sup>26</sup> nothing because of 'conscience. For "the Lord's is the earth and 'that which fills it."
- <sup>27</sup> If anyone of the unbelievers is inviting you, and you 'want to 'go°, be eating everything 'that is 'placed° before
- <sup>28</sup> you, examining nothing because of 'conscience. Yet if anyone should be saying to you, "This is a sacred sacrifice," do not 'eat, because of that one 'who divulges it, and
- <sup>29</sup> 'conscience. Yet conscience, I am saying, not 'that of yourself, but 'that of °another. For why is my 'freedom
- <sup>30</sup> being decided° by another's conscience? If I', with gratitude, am partaking, "why am I being calumniated° for"
- <sup>31</sup> that for which I' am giving thanks? Then, whether you

are eating or drinking, or anything you are doing, 'do all  
 32 <sup>40</sup>for the glory of God. And 'become° not a stumbling  
 block to Jews as well as to Greeks and to the ecclesia of  
 33 'God, according as I° also am pleasing all in all things, not  
 seeking my <sup>41</sup>own 'expedience, but 'that of the many, that  
 11 they may be 'saved. 'Become° imitators of me, according  
 as I also am of Christ.

2 Now I am applauding you that you 'remember° all of  
 mine, and are retaining the traditions according as I° give  
 3 them over to you. Now I 'want you to be aware that the  
 Head of every man is 'Christ, yet the head of the woman  
 is the man, yet the Head of 'Christ is 'God.

4 Every man praying° or prophesying having aught <sup>42</sup>on  
 5 his head, is disgracing his 'Head. Yet every woman pray-  
 ing° or prophesying with uncovered 'head, is disgracing  
 her 'head, for it is one and the same as 'being 'shaven°.  
 6 For if a woman is not covering°, let her be shorn° also.  
 Now if it is a shame for a woman 'to be 'shorn° or 'shaven°,  
 7 let her be covering°. For a man, indeed, 'ought not to be  
 covering° his 'head, being inherently the image and glory  
 8 of God. Yet the woman is the glory of the man. For man  
 9 is not out of woman, but woman out of man. For, also,  
 man is not created because of the woman, but woman  
 10 because of the man. Therefore the woman 'ought to 'have  
 authority <sup>43</sup>on over her 'head because of the messengers.  
 11 However, neither is woman apart from man, nor man  
 12 apart from woman, in the Lord. For even as the woman  
 is out of the man, thus the man also is through the woman,  
 yet 'all is° of 'God.

13 Judge in yourselves°: Is it becoming in a woman to be  
 14 praying° to 'God uncovered? Is not <sup>44</sup>even 'nature <sup>45</sup>itself  
 teaching you that if a man, indeed, should have 'tresses, it  
 15 is a dishonor to him, yet if a woman should have 'tresses,  
 it is her glory, seeing that 'tresses have been given° her

<sup>16</sup> instead of clothing? Now if anyone is presuming to be rivalrous, we 'have no' such usage, neither the ecclesias of 'God.

<sup>17</sup> Now in giving this charge I am not applauding, <sup>t</sup>for you are coming<sup>o</sup> together, not <sup>io</sup>for the better, but <sup>io</sup>for <sup>18</sup>'discomfiture. For first, indeed, at your coming<sup>o</sup> together in the ecclesia, I am hearing of schisms inhering among <sup>19</sup>you, and <sup>a</sup>some part I am believing. For it 'must be that there are sects also among you, that 'those also who are qualified may be becoming<sup>o</sup> apparent among you.

<sup>20</sup> Then, at your coming<sup>o</sup> together <sup>on</sup>in the same place, it <sup>21</sup>is not to be eating the Lord's dinner, for each one is getting his 'own dinner before in the eating, and <sup>w</sup>one, indeed, is <sup>22</sup>'hungry, yet <sup>w</sup>one is 'drunk. For 'have you no homes at <sup>nt</sup>all <sup>io</sup>in 'which to 'eat and 'drink? Or are you despising the ecclesia of 'God, and mortifying 'those who 'have nothing? <sup>o</sup>What may I be saying to you? Shall I be applauding you in this? I am not applauding.

<sup>23</sup> For I 'accepted from the Lord, what I 'give over also to you, that the Lord Jesus, in the night in which He was <sup>24</sup>given<sup>o</sup> up, took bread, and 'giving thanks, breaks it and said, "This is My 'body, 'broken<sup>o</sup> for your sakes. This 'do <sup>io</sup>for a 'recollection of Me."

<sup>25</sup> Similarly, the cup also, after 'dining, saying, "This 'cup is the new covenant in My 'blood. This 'do, as often <sup>26</sup>as you <sup>m</sup>are drinking, <sup>io</sup>for a 'recollection of Me." For as often as you <sup>m</sup>are eating this 'bread and drinking this 'cup, you are announcing the Lord's 'death until <sup>w</sup>He should be coming.

<sup>27</sup> So that, whoever <sup>m</sup>should be eating the bread or drinking the cup of the Lord unworthily, will be liable for the body <sup>28</sup>and the blood of the Lord. Now let a <sup>h</sup>man 'test himself first, and thus let him 'eat<sup>o</sup> of the bread and 'drink<sup>o</sup> of the <sup>29</sup>cup. For he 'who is eating and drinking unworthily is

30 eating and drinking judgment to himself, not discriminating the body of the Lord. Therefore many among you are infirm and ailing, and a considerable number are reposing°. For if we adjudicated ourselves, we would not be judged°. Yet, being judged°, we are being disciplined° by the Lord, that we may not be 'condemned °with the world.

33 So that, my brethren, when coming° together °to 'eat, be waiting° for one another. Now if anyone may be 'hungry, let him 'eat 'at home, that you may not be coming° together °for judgment. Now the rest I shall be prescribing° as soon as I should be coming.

12 Now concerning the spiritual endowments, brethren, I do not 'want you to be 'ignorant. You are °aware that when you were of the nations, you were 'led° away to<sup>d</sup> the voiceless 'idols, as ever you were led°. Wherefore I am making known to you that no<sup>t</sup> one, speaking 'by God's spirit, is saying, "Anathema is Jesus." And no<sup>t</sup> one is 'able° to 'say "Lord is Jesus" except 'by holy spirit.

4 Now there are apportionments of graces, yet the same spirit, and there are apportionments of services, and the same Lord, and there are apportionments of operations, yet the same God 'Who is operating 'all in all.

7 Now to each one is being given° the manifestation of the spirit, with a view to<sup>d</sup> 'expedience. For to °one, indeed, through the spirit, is being given° the word of wisdom, yet to another the word of knowledge, according to the same spirit, yet to °another faith, 'by the same spirit, yet to another the graces of healing, 'by the one spirit, yet to another operations of powerful deeds, yet to another prophecy, yet to another discrimination of spirits, yet to °another species of languages, yet to another translation of languages. Now all these 'one and the same spirit is operating, apportioning to each his own, according as He is intending°.

- <sup>12</sup> For even as the body is one and 'has many members, yet all the members of the one 'body, being many, are one
- <sup>13</sup> body, thus also is the Christ. For in one spirit also we' all are baptized into one body, whether Jews or Greeks, whether slaves or free, and all are made to imbibe one spirit.
- <sup>14</sup> For the body also is not one member, but many. <sup>15</sup> If the foot should be saying, "Seeing that I am not a hand, I am
- <sup>16</sup> not ° of the body," not <sup>b</sup>for this is it not ° of the body. And if the ear should be saying, "Seeing that I am not an eye, I am not ° of the body," not <sup>b</sup>for this is it not ° of the body.
- <sup>17</sup> If the whole body were an eye, where were the hearing?
- <sup>18</sup> If the whole were hearing, where were the scent? Yet now 'God placed° the members, each one of them, in the
- <sup>19</sup> body according as He wills. Now if it were 'all one member, where were the body?
- <sup>20</sup> Yet now there are, indeed, many members, yet one
- <sup>21</sup> body. Yet the eye 'can° not 'say to the hand, "I 'have no' need of you," or, again, the head to the feet, "I 'have no' need of you." <sup>bt</sup>Nay, much rather, 'those members of the
- <sup>22</sup> body 'supposed to be 'inherently weaker are necessary,
- <sup>23</sup> and which we 'suppose to be a more dishonored part of the body, these we are investing with more exceeding honor, and our 'indecent members 'have more exceeding
- <sup>24</sup> respectability. Now our 'respectable members 'have no' need, but 'God blends the body together, giving to 'that
- <sup>25</sup> which is 'deficient° more exceeding honor, that there may be no schism in the body, but the members may be
- <sup>26</sup> °mutually 'solicitous for° one another. And whether one member is suffering, all the members are sympathizing, or one member is being esteemed°, all the members are rejoicing <sup>tg</sup>with it.
- <sup>27</sup> Now you' are the body of Christ, and members° of a
- <sup>28</sup> part, whom also 'God, indeed, placed° in the ecclesia, first,

apostles, second, prophets, third, teachers, thereupon powers, thereupon graces of healing, supports, <sup>2</sup>pilotage, species of languages. Not all are apostles. Not all are prophets.  
 29 Not all are teachers. Not all have powers. Not all have the graces of healing. Not all are speaking languages.  
 30 Not all are interpreting. Yet be 'zealous for the greater 'graces. And still I am showing you a path, <sup>ac</sup>suited to transcendence.

**13** If I should be speaking in the languages of <sup>th</sup>men and of the messengers, yet should 'have no love, I have become  
 2 resounding copper or a clanging cymbal. And if I should 'have prophecy and should be perceiving all 'secrets and <sup>en</sup>all 'knowledge, and if I should 'have <sup>en</sup>all 'faith, so as to  
 3 transport mountains, yet 'have no love, I am nothing. And if ever I should be morselling out all my 'possessions, and if I should be giving up my 'body, that I should be boasting°, yet may 'have no love, in nothing do I 'benefit°.  
 4 'Love is 'patient, is 'kind°. 'Love is not 'jealous. 'Love is  
 5 not bragging°, is not 'puffed° up, is not 'indecent, is not 'self-seeking, is not 'incensed°, is not taking account° of  
 6 'evil, is not rejoicing <sup>on</sup>in 'injustice, yet is rejoicing together with the truth, is forgoing all, is believing all, is expecting all, is enduring all.  
 8 'Love is never lapsing: yet, whether prophecies, they will be 'discarded, or languages, they will 'cease°, or knowledge, it will be 'discarded. For out of an instalment are we knowing, and out of an instalment are we prophesying.  
 10 Now whenever 'maturity may be coming, 'that  
 11 which is out of an instalment shall be 'discarded. When I was a minor, I spoke as a minor, I was disposed as a minor, I took account° of things as a minor. Yet when I have become a man, I have discarded 'that which is a  
 12 'minor's. For at present we are observing <sup>th</sup>by means of a mirror, in an enigma, yet then, face to<sup>a</sup> face. At present

I 'know out of an instalment, yet then I shall 'recognize° according as I am recognized also.

<sup>13</sup> Yet now are remaining faith, expectation, love—these **14** 'three. Yet the greatest of these is 'love. Be pursuing 'love.

Yet be 'zealous for 'spiritual endowments, yet rather <sup>2</sup> that you may be prophesying. For he 'who is speaking in a language is not speaking to <sup>h</sup>men, but to 'God, for <sup>3</sup> no<sup>t</sup> one is hearing, yet in spirit he is speaking secrets. Yet he 'who is prophesying is speaking to <sup>h</sup>men for edification <sup>4</sup> and consolation and comfort. He 'who is speaking in a language is edifying himself, yet he 'who is prophesying <sup>5</sup> is edifying the ecclesia. Now I 'want you all to be speaking in languages, yet rather that you may be prophesying, for greater is he 'who is prophesying than he 'who is speaking in languages, outside and except he may be interpreting, that the ecclesia may be getting edification.

<sup>6</sup> Yet now, brethren, if I should be coming to<sup>d</sup> you speaking in languages, <sup>a</sup>what shall I be benefiting you if ever I should not be speaking to you either in revelation, or in <sup>7</sup> knowledge, or in prophecy, or in teaching? Likewise, 'soulless things, giving a sound, whether flute or lyre, if they should not be giving a distinction to the utterances, <sup>8</sup> how will the fluting° or the lyre playing° be 'known? For if a trumpet, also, should be giving a dubious sound, <sup>a</sup>who <sup>9</sup> will be preparing° <sup>to</sup>for battle? Thus, <sup>e</sup>you also, if you should not be giving an intelligible expression through the language, how will it be 'known 'what is being spoken°? <sup>10</sup> For you will be speaking into the air. There are <sup>f</sup>'perchance, so many species of sounds in the world, and <sup>11</sup> nothing is soundless. If, then, I should not be perceiving the import of the sound, I shall be a barbarian to the one <sup>12</sup> speaking, and the one speaking a barbarian <sup>i</sup>to me. Thus you' also, since you are zealots for spiritual endowments, 'seek that you may be superabounding to<sup>d</sup> the edification of the ecclesia.

- <sup>13</sup> Wherefore let him 'who is speaking in a language,  
<sup>14</sup> 'pray° that he may be interpreting. For if I should be praying° in a language, my 'spirit is praying°, yet my  
<sup>15</sup> 'mind is unfruitful. "What is it, then? Should I be praying° in the spirit, yet I will be praying° with the mind also. In the spirit will I be playing music, yet I will be playing  
<sup>16</sup> with the mind also. Else, if you should be blessing in the spirit, how shall he 'who is filling up the place of a 'plain person be declaring "Amen!" <sup>on</sup>at your 'giving of thanks, since, in fact, he is not °aware "what you are saying?  
<sup>17</sup> For you', indeed, are giving thanks ideally, but the °other is not 'edified°.
- <sup>18</sup> I 'thank 'God that I 'speak in a language 'more than all  
<sup>19</sup> of you. But, in the ecclesia, do I 'want to speak five words with my 'mind, that I should be instructing others also, or ten thousand words in a language?
- <sup>20</sup> Brethren, do not 'become° little children in 'disposition. But in 'evil be 'minors, yet in 'disposition 'become° mature.
- <sup>21</sup> In the law it is 'written° that, In different languages and 'by different lips shall I 'speak to this 'people, and neither thus will they be hearkening° to Me, the Lord is saying.
- <sup>22</sup> So that 'languages are <sup>io</sup>for a sign, not to the 'believers, but to the unbelievers. Yet 'prophecy is not for the unbelievers, but for "believers.
- <sup>23</sup> If, then, the whole ecclesia should be coming together <sup>on</sup>in the same place, and all should be speaking in languages, yet should plain persons or unbelievers be entering,  
<sup>24</sup> will they not be declaring that you are 'mad°? Now if all should be prophesying, yet "some unbeliever or plain person be entering, he is being exposed° by all, he is being  
<sup>25</sup> examined° by all. The hidden things of his 'heart are becoming° apparent, and thus, falling on his face, he will be worshiping 'God, reporting that 'God really is among you.



<sup>26</sup> "What, then, is it, brethren? Whenever you may be coming<sup>o</sup> together, each of you 'has a psalm, 'has a teaching, 'has a revelation, 'has a language, 'has a translation.

<sup>27</sup> Let all 'occur<sup>o</sup> to<sup>d</sup> edification. Besides, if anyone is speaking in a language, <sup>ac</sup>by two, or, at the most, three, and by

<sup>28</sup> instalments, let one also 'interpret. Now if there should be no interpreter, let him 'hush in the ecclesia, yet let him 'speak to himself and to 'God.

<sup>29</sup> Now, as to prophets, let two or three 'speak, and let <sup>30</sup> the others 'discriminate. Yet if it should be 'revealed to

<sup>31</sup> another sitting by, let the first 'hush, for you 'can<sup>o</sup> all be prophesying one <sup>ac</sup>by one, that all may be learning and all

<sup>32</sup> be 'consoled<sup>o</sup>. And the spiritual endowments of prophets

<sup>33</sup> are 'subject<sup>o</sup> to the prophets. For 'God is not for turbulence, but peace, as in all the ecclesias of the saints.

<sup>34</sup> Let the women in the ecclesias 'hush, for it is not 'permitted<sup>o</sup> to them to 'speak, but let them be 'subject<sup>o</sup>, accord-

<sup>35</sup> ing as the law, also, is saying. Now, if they 'want to 'learn anything, let them be inquiring of their 'own husbands

'at home, for it is a shame for a woman to be speaking in the ecclesia. Or from you came out the word of 'God?

<sup>37</sup> Or <sup>io</sup>to you only did it attain? If anyone is presuming to be a prophet or spiritual, let him be recognizing that what

<sup>38</sup> I am writing to you is a precept of the Lord. Now if anyone is 'ignorant, let him be 'ignorant!

<sup>39</sup> So that, my brethren, be 'zealous 'to be prophesying, <sup>40</sup> and the speaking in languages do not 'forbid. Yet let all

'occur respectably and <sup>ac</sup>in order.

**15** Now I am making known to you, brethren, the evangel which I <sup>ev</sup>bring<sup>o</sup> to you, which also you accepted, in which

<sup>2</sup> also you 'stand, through which also you are 'saved<sup>o</sup>, if you are retaining <sup>a</sup>what I said in bringing the evangel<sup>o</sup> to you, outside and except you believe feignedly.

<sup>3</sup> For I <sup>o</sup>give over to you among the <sup>e</sup>first what also I ac-

cepted, that Christ died for<sup>s</sup> our 'sins according to the scrip-  
4 tures, and that He was entombed, and that He has been  
5 roused<sup>o</sup> the third 'day according to the scriptures, and  
that He was seen by Cephas, thereupon by the twelve.  
6 Thereupon He was seen by over five hundred brethren  
at once,<sup>o</sup> of whom the majority are remaining hitherto,  
7 yet <sup>a</sup>some were put to repose also. Thereupon He was  
seen by James, thereafter by all the apostles.

8 Yet, last of all, even as if a 'premature birth, He was  
9 seen by me also. For I' am the least of the apostles, who  
am not competent to be 'called<sup>o</sup> an apostle, because I per-  
10 secute the ecclesia of 'God. Yet, in the grace of God I am  
what I am, and His 'grace, 'which is <sup>to</sup>in me, did not come  
to be for naught, but more exceedingly than all of them  
toil I—yet not I, but the grace of 'God which is <sup>to</sup>with me.  
11 Then, whether I or 'they, thus we are heralding and thus  
you believe.

12 Now if Christ is being heralded<sup>o</sup> that He has been  
roused<sup>o</sup> <sup>o</sup>from among the dead, how are <sup>a</sup>some among  
you saying that there is no<sup>t</sup> resurrection of the dead?  
13 Now if there is no<sup>t</sup> resurrection of the dead, neither has  
14 Christ been roused<sup>o</sup>. Now if Christ has not been roused<sup>o</sup>,  
for naught, consequently, is our 'heralding, and for naught  
15 is your 'faith. Now we are being found<sup>o</sup> false witnesses  
also of 'God, seeing that we testify <sup>aa</sup>by 'God that He  
rouses 'Christ, Whom, consequently, He rouses not, if so  
16 be that the dead are not being roused<sup>o</sup>. For, if the dead  
are not being roused<sup>o</sup>, neither has Christ been roused<sup>o</sup>.  
17 Now, if Christ has not been roused<sup>o</sup>, vain is your 'faith—  
18 you are still in your 'sins! Consequently 'those also, who  
19 are put to 'repose in Christ, perished<sup>o</sup>. If we are having  
an expectation in Christ in this 'life only, more forlorn  
than all <sup>h</sup>men are we.

20 (Yet now Christ has been roused<sup>o</sup> <sup>o</sup>from among the

21 dead, the Firstfruit of 'those who are 'reposing°. For since,  
 in fact, through a <sup>h</sup>man came death, through a <sup>h</sup>Man,  
 22 also, comes the resurrection of the dead. For even as, in  
 'Adam, all are dying, thus also, in 'Christ, shall all be  
 23 'vivified. Yet each in his 'own class: the Firstfruit, Christ;  
 thereupon 'those who are 'Christ's in His 'presence;  
 24 thereafter the consummation, whenever He may be giv-  
 ing up the kingdom to His 'God and Father, whenever  
 He should be nullifying <sup>e</sup>all sovereignty and <sup>e</sup>all authority  
 25 and power. For He 'must be reigning until <sup>w</sup>He should  
 26 be placing all His 'enemies under His 'feet. The last  
 27 enemy is being abolished°: 'death. For He subjects all  
 under His 'feet. Now whenever He may be saying that all  
 is 'subject°, it is evident that it is outside of Him 'Who  
 28 subjects 'all to Him. Now, whenever 'all may be 'sub-  
 jected to Him, then the Son Himself also shall be 'sub-  
 jected to Him 'Who subjects 'all to Him, that 'God may  
 be All in all.)

29 Else "what shall those be doing 'who are baptizing°?  
 It is for the sake of the dead absolutely if the dead are not  
 being roused°. Why are they baptizing° also for their  
 30 sake? "Why are we' also in 'danger every hour? <sup>31 ac</sup> Daily  
 am I dying. By this 'boast of yours, brethren, which I  
 32 'have in Christ Jesus, our 'Lord, if, <sup>ac</sup>as a <sup>h</sup>man, I fight wild  
 beasts in Ephesus, "what is the benefit to me? If the dead  
 are not being roused°, "we may be eating and drinking,  
 33 for tomorrow we are dying." Be not 'deceived°: evil con-  
 34 versations are corrupting kind characters. Sober up justly  
 and do not be sinning, for "some 'have an ignorance of  
 God. To<sup>d</sup> abash you am I saying it.

35 But "someone will be protesting, "How are the dead  
 being roused°? Now with what body are they coming°?"  
 36 Imprudent one! What you' are sowing is not being vivi-  
 37 fied° if it should not be dying. And, what you are sowing,

- you are not sowing the body 'which shall 'come<sup>o</sup> to be, but a naked kernel, <sup>if</sup> 'perchance of wheat or <sup>a</sup>some of the rest.
- <sup>38</sup> Yet 'God is giving it a body according as He wills, and to
- <sup>39</sup> each of the seeds its 'own body. Not <sup>e</sup>all flesh is the same flesh, but there is <sup>other</sup> one, indeed, of <sup>h</sup>men, yet another flesh of beasts, yet another flesh of flyers, yet another of
- <sup>40</sup> fishes. There are bodies celestial as well as bodies terrestrial. But a different 'glory, indeed, is that of the celestial,
- <sup>41</sup> yet a different 'that of the terrestrial, another glory of the sun, and another glory of the moon, and another glory of the stars, for star is excelling star in glory.
- <sup>42</sup> Thus also is the resurrection of the dead. It is 'sown<sup>o</sup> in
- <sup>43</sup> corruption; it is 'roused<sup>o</sup> in incorruption. It is 'sown<sup>o</sup> in dishonor; it is 'roused<sup>o</sup> in glory. It is 'sown<sup>o</sup> in infirmity;
- <sup>44</sup> it is 'roused<sup>o</sup> in power. It is 'sown<sup>o</sup> a soulish body; it is 'roused<sup>o</sup> a spiritual body.
- <sup>45</sup> If there is a soulish body, there is a spiritual also. Thus it is 'written<sup>o</sup> also, The first <sup>h</sup>man, Adam, "became <sup>to</sup> a
- <sup>46</sup> living soul;" the last Adam <sup>to</sup> a vivifying Spirit. But not first the spiritual, but the soulish, thereupon the spiritual.
- <sup>47</sup> The first <sup>h</sup>man was out of the earth, soilish; the second
- <sup>48</sup> <sup>h</sup>Man is the Lord out of heaven. Such as the soilish one is, such are 'those also who are soilish, and such as the
- <sup>49</sup> Celestial One, such are 'those also who are celestials. And according as we wear the image of the soilish, we should be wearing the image also of the Celestial.
- <sup>50</sup> Now this I am averring, brethren, that flesh and blood is not 'able<sup>o</sup> to enjoy an allotment in the kingdom of God, neither is 'corruption enjoying the allotment of 'incorruption.
- <sup>51</sup> 'Lo<sup>o</sup>! a secret to you am I telling! We all, indeed, shall not be put to 'repose, yet we all shall be 'changed<sup>o</sup>,
- <sup>52</sup> in an instant, in the twinkle of an eye, 'at the last trump. For He will be trumpeting, and the dead will be 'roused
- <sup>53</sup> incorruptible, and we 'shall be 'changed<sup>o</sup>. For this 'corrup-

tible 'must put<sup>o</sup> on incorruption, and this 'mortal put<sup>o</sup> on immortality.

- <sup>54</sup> Now, whenever this 'corruptible should be putting<sup>o</sup> on incorruption and this 'mortal should be putting<sup>o</sup> on immortality, then shall <sup>1b</sup>come<sup>o</sup> to pass the word 'which is 'written<sup>o</sup>,

Swallowed up was 'Death <sup>io</sup>by Victory.

- <sup>55</sup> Where, O Death, is your 'victory?

Where, O Death, is your 'sting?

- <sup>56</sup> Now the sting of 'Death is 'sin, yet the power of 'sin is  
<sup>57</sup> the law. Now thanks be to 'God, 'Who is giving us the victory, through our 'Lord Jesus Christ.

- <sup>58</sup> So that, my beloved brethren, 'become<sup>o</sup> settled, unmovable, superabounding in the work of the Lord always, being <sup>o</sup>aware that your 'toil is not for naught in the Lord.

**16** Now, concerning the collection <sup>io</sup>for the saints, even as I prescribe to the ecclesias of 'Galatia, thus do you' also.

- <sup>2</sup> <sup>ac</sup>On one of the sabbaths let each of you 'lay aside <sup>b</sup>by himself in 'store that in which<sup>a</sup> he should 'be prospered, that no collections may be occurring<sup>o</sup> then, whenever I  
<sup>3</sup> may 'come. Now whenever I may be coming<sup>o</sup> along, whomsoever you should be attesting through letters, these shall I be sending to <sup>o</sup>carry away your 'grace<sup>io</sup> to Jerusalem.  
<sup>4</sup> Now if it should be worth while for me also 'to be going<sup>o</sup>, they shall be going<sup>o</sup> together with me.

- <sup>5</sup> Now I shall be coming<sup>o</sup> to<sup>d</sup> you whenever I may 'pass through Macedonia, for I am passing<sup>o</sup> through Macedonia.

- <sup>6</sup> Now, 'perchance, I shall be abiding <sup>td</sup>with you, or wintering also, that you' should be sending me forward whereso-

- <sup>7</sup> ever I may be going<sup>o</sup>. For I do not 'want to <sup>p</sup>see you at present<sup>i</sup> on the way, for I am expecting to stay <sup>a</sup>some

- <sup>8</sup> time <sup>td</sup>with you, if ever the Lord should 'permit. Yet I  
<sup>9</sup> shall 'stay in Ephesus till 'Pentecost, for a door has opened

for me, great and operative, and many are opposing°.

<sup>10</sup> Now if Timothy should be coming, 'look to it that he should 'be<sup>co</sup> 'td with you fearlessly, for he is working° at  
<sup>11</sup> the work of the Lord, as I also. No <sup>a</sup>one, then, should be scorning him. Now send him forward in peace, that he may be coming to<sup>d</sup> me, for I am awaiting° him with the brethren.

<sup>12</sup> Now, concerning 'brother Apollos, I entreat him much that he may be coming to<sup>d</sup> you with the brethren, and it was undoubtedly not his will that he should 'come now, yet he will 'come° whenever he should have an 'opportunity.

<sup>13</sup> 'Watch! 'Stand firm in the faith! Be 'manly°! Be

<sup>14</sup> 'staunch°! Let all your actions 'occur° in love!

<sup>15</sup> Now I am entreating you, brethren—you are °acquainted with the house of Stephanas and Fortunatus, that it is the firstfruit of 'Achaia, and they set themselves <sup>io</sup>to the service  
<sup>16</sup> for the saints—that you' also may be 'subject° to 'such, and to every 'fellow worker and 'toiler.

<sup>17</sup> Now I am rejoicing <sup>on</sup>at the presence of Stephanas and Fortunatus and Achaicus, 'for 'this deficiency of yours,  
<sup>18</sup> these men fill up, for they soothe 'my spirit and 'yours. Then be recognizing 'such.

<sup>19</sup> Greeting° you are the ecclesias of the province of Asia. Greeting° you much in the Lord are Aquila and Prisca,  
<sup>20</sup> together with the ecclesia <sup>ac</sup>of their house. Greeting° you are all the brethren. Greet° one another 'with a holy kiss.

<sup>21</sup> The salutation is by my 'hand—Paul's. <sup>22</sup> If anyone is not 'fond of the Lord Jesus Christ, let him be anathema! Maran atha!

<sup>23</sup> The grace of the Lord Jesus Christ be with you! <sup>24</sup> My 'love be with all of you in Christ Jesus! Amen!

## PAUL TO THE CORINTHIANS (II)

Paul, an apostle of Christ Jesus, through the will of God, and brother Timothy, to the ecclesia of God which is in Corinth, together with all the saints who are in the whole of Achaia:

<sup>2</sup> Grace to you and peace from God, our Father, and the Lord Jesus Christ.

<sup>3</sup> Blessed is the God and Father of our Lord Jesus Christ,  
<sup>4</sup> the Father of pities and God of all consolation, Who is consoling us <sup>on</sup>in our every affliction <sup>io</sup>to enable° us to be consoling those in every affliction, through the consolation with which we ourselves are being consoled° by  
<sup>5</sup> God, seeing that, according as the sufferings of Christ are superabounding <sup>io</sup>in us, thus, through Christ, our consolation also is superabounding.

<sup>6</sup> Now, whether we are being afflicted° for° your consolation and salvation, or whether we are being consoled° for° your consolation, which is operating° in the endurance of the same sufferings which we also are suffering,  
<sup>7</sup> our expectation, also, is confirmed over you, being aware that, as you are participants of the sufferings, thus of the consolation also.

<sup>8</sup> For we do not want you to be ignorant, brethren, concerning our affliction which <sup>b</sup>came° to us in the province of Asia, that we were <sup>oo</sup>inordinately burdened, over our ability, so that we were despairing of life also.  
<sup>9</sup> But we have the rescript of death in ourselves, that we may be having no confidence <sup>on</sup>in ourselves, but <sup>on</sup>in God,  
<sup>10</sup> Who rouses the dead, Who rescues° us °from a death of

such proportions, and will be rescuing<sup>o</sup>; <sup>10</sup>on Whom we  
<sup>11</sup> °rely that He will still be rescuing<sup>o</sup> also; you also assisting  
 together by a 'petition for<sup>s</sup> us, in order that, °from many  
 faces He may be 'thanked <sup>th</sup>by many for<sup>s</sup> us for the  
 gracious gift given <sup>to</sup>to us.

<sup>12</sup> For our 'boasting is this, the testimony of our 'conscience,  
 that in holiness and sincerity of 'God, not in fleshly  
 wisdom, but in the grace of God, we behaved ourselves  
<sup>13</sup> in the world, yet more superabundantly toward you. For  
 no<sup>t</sup> other things are we writing to you <sup>bt</sup>than what you  
 are reading or recognizing also. Now I am expecting  
<sup>14</sup> that you will 'recognize<sup>o</sup> ultimately, according as you also  
 recognized us 'in part, 'for we are your glorying (even  
 as you also are ours) in the day of our 'Lord Jesus.

<sup>15</sup> And in this 'confidence I intended<sup>o</sup> formerly to 'come  
<sup>16</sup> to<sup>d</sup> you, that you should be having a second grace, and  
 through you to 'pass through into Macedonia, and to 'come  
 again from Macedonia to<sup>d</sup> you, and by you to be sent  
<sup>17</sup> forward into 'Judea. Intending<sup>o</sup> this, then, consequently  
 do I not<sup>a</sup> use<sup>o</sup> 'lightness? Or what I am planning<sup>o</sup>, am I  
 planning<sup>o</sup> according to the flesh, that it may be <sup>b</sup>with me  
 "Yes, yes," and "No<sup>t</sup>, no<sup>tn</sup>?"

<sup>18</sup> Now 'God is faithful, 'for our 'word 'toward you is not  
<sup>19</sup> "Yes" and "No<sup>t</sup>," for the Son of 'God, Jesus Christ, 'Who  
 is being heralded among you through us—through me  
 and Silvanus and Timothy—became<sup>o</sup> not "Yes" and "No<sup>t</sup>,"  
<sup>20</sup> but in Him has become "Yes." For whatever promises  
 are of God, are in Him "Yes." Wherefore through Him  
<sup>21</sup> also is the "Amen" to 'God, <sup>td</sup>for glory, through us. Now  
 He 'Who is confirming us together with you <sup>to</sup>in Christ,  
<sup>22</sup> and anoints us, is God, 'Who also seals<sup>o</sup> us and is giving  
 the earnest of the spirit in our 'hearts.

<sup>23</sup> Now I' am invoking<sup>o</sup> 'God as a witness on 'my soul, that  
<sup>24</sup> to 'spare<sup>o</sup> you, I came no<sup>t</sup> longer <sup>to</sup>to Corinth. Not that we



are lording it over your 'faith, but are fellow workers of your 'joy, for you °stand fast in the faith.

**2** Now I decide this with myself, not again 'to be coming  
 2 to<sup>d</sup> you in sorrow. For if I' am making you sorry, "who,  
 also, is 'gladdening me, except he 'who is made 'sorry° °by  
 3 me? And I write this same thing to you, lest, coming, I  
 may 'have sorrow from those on whom it was binding to  
 be causing me to 'rejoice; having confidence <sup>on</sup>in you all,  
 4 'for my 'joy is that of you all. For out of much affliction  
 and pressure of heart I write to you, through many tears,  
 not that you may be made 'sorrowful, but that you may  
 'know the love which I 'have <sup>io</sup>for you more superabun-  
 dantly.

5 Now if anyone has caused sorrow, he has not made me  
 sorry, but /in part (lest I may be burdening), you all.  
 6 Enough to 'such is this 'rebuke, 'which is by the majority.  
 7 So that, on the contrary, you are rather to deal graciously°  
 and console, lest somehow 'such may be 'swallowed up by  
 8 the more excessive sorrow. Wherefore I am entreating  
 you to ratify your love <sup>io</sup>to him.

9 For I write also <sup>io</sup>for this, that I may 'know your 'tested-  
 10 ness, if <sup>or</sup> you are obedient <sup>io</sup>in all things. Now, with whom  
 you are dealing graciously° in anything, I, also. For in  
 what I' also have dealt graciously° (if I have dealt grac-  
 iously° in anything), it is because of you in the face of  
 11 Christ, lest we may be 'overreached by 'Satan, for we are  
 not 'ignorant of the things he apprehends.

12 Now, on coming <sup>io</sup>to 'Troas <sup>io</sup>for the evangel of 'Christ,  
 13 and a door being °open° for me in the Lord, I 'have no<sup>t</sup>  
 ease in my 'spirit at my not 'finding Titus, my 'brother,  
 but °taking leave° of them, I came away into Macedonia.

14 Now thanks be to 'God, 'Who always gives us a 'triumph  
 in 'Christ, and is manifesting the odor of His 'knowledge  
 15 through us in every place, 'for we are a fragrance of

Christ to 'God, in 'those who are being saved<sup>o</sup> and in 'those  
 16 who are perishing<sup>o</sup>: to <sup>w</sup>these, indeed, an odor<sup>o</sup> of death  
<sup>to</sup>for death, yet to <sup>w</sup>those an odor<sup>o</sup> of life <sup>to</sup>for life. And  
 17 <sup>td</sup>for <sup>is</sup>this <sup>a</sup>who is competent? For we are not as the  
 majority, who are peddling the word of 'God, but as<sup>o</sup> of  
 sincerity, but as<sup>o</sup> of God, in the sight of 'God in Christ,  
 are we speaking.

3 Are we beginning<sup>o</sup> again to 'commend ourselves? Or  
 'need we not, even as <sup>a</sup>some, commendatory letters to<sup>d</sup> you  
 2 or <sup>o</sup>from you? You' are our 'letter, <sup>o</sup>engraven<sup>o</sup> in our  
 3 'hearts, 'known<sup>o</sup> and 'read<sup>o</sup> by all <sup>h</sup>men, <sup>t</sup>for you are mani-  
 festing<sup>o</sup> a letter of Christ, 'dispensed by us, and <sup>o</sup>engraven<sup>o</sup>,  
 not with ink, but with the spirit of the living God, not  
 'on stone tablets, but 'on the fleshy tablets of the <sup>h</sup>heart.  
 4 Now such is the confidence we 'have through 'Christ  
 5 toward 'God (not that we are competent <sup>t</sup>of ourselves, to  
 reckon<sup>o</sup> anything as<sup>o</sup> of ourselves, but our 'competency is  
 6 <sup>o</sup>of 'God), Who also makes us competent dispensers of a  
 new covenant, not of the letter, but of the spirit, for the  
 letter is killing, yet the spirit is vivifying.

7 (Now if the dispensation of 'death, <sup>t</sup>by letters <sup>o</sup>chiseled<sup>o</sup>  
 in <sup>h</sup>stone, <sup>b</sup>came in glory, so that the sons of Israel were  
 not able<sup>o</sup> to look intently into the face of Moses, because  
 8 of the glory of his 'face, 'which was being nullified<sup>o</sup>, how  
 shall not rather the dispensation of the spirit be in glory?  
 9 For if in the dispensation of 'condemnation is glory, much  
 rather the dispensation of 'righteousness is exceeding in  
 10 glory. For 'that also which 'has been glorified<sup>o</sup> has not  
 been glorified<sup>o</sup> in this 'particular, on account of the glory  
 11 'transcendent. For if 'that which is being nullified<sup>o</sup> was  
 nullified through glory, much rather 'that which is re-  
 maining, remains in glory.

12 Having, then, such an expectation, we are using<sup>o</sup> much  
 13 boldness, and are not even as Moses. He placed a cover-

ing <sup>on</sup>over his 'face, <sup>td</sup>so that the sons of Israel were not to 'look intently <sup>to</sup>to the consummation of 'that which is  
 14 being nullified°. But their 'apprehensions were calloused, for until 'this very day the same covering is remaining <sup>on</sup>at the reading of the old covenant, not being uncovered°, 'for only in Christ is it being nullified°. But till  
 15 today, if ever the reading° of Moses should be reached, a  
 16 covering is lying on their 'heart. Yet if ever it should reach a turning back to <sup>d</sup>the Lord, the covering is 'taken° from about it.)

17 Now the Lord is the spirit; yet where the spirit of the  
 18 Lord is, there is freedom. Now we' all, with °uncovered° face, mirroring° the Lord's glory, are being transformed° into the same image, from glory <sup>to</sup>to glory, even as from the Lord, the spirit.

4 Therefore, having this 'dispensation, according as we  
 2 were shown mercy, we are not 'despondent. But we spurn° the hidden things of 'shame, not walking in craftiness, nor yet adulterating the word of 'God, but, by 'manifestation of the truth, commending ourselves to <sup>d</sup>every <sup>=h</sup>man's conscience in 'God's sight.

3 Now, if our 'evangel is °covered°, also, it is °covered°  
 4 in 'those who are perishing°, in whom the god of this 'con blinds the apprehensions of the unbelieving <sup>to</sup>so that the illumination of the evangel of the glory of 'Christ, Who is the Image of the invisible 'God, does not 'irradiate them.  
 5 For we are not heralding ourselves, but Christ Jesus the  
 6 Lord, yet ourselves your slaves because of Jesus, 'for the God 'Who 'says that, out of darkness light shall be shining, is He Who shines in our 'hearts, with a view to <sup>d</sup>the illumination of the knowledge of the glory of 'God in the face of Jesus Christ.

7 Now we 'have this 'treasure in earthen vessels, that the transcendence of the power may be of 'God and not ° of

<sup>8</sup> us. In everything, being afflicted°, but not 'distressed°;  
<sup>9</sup> 'perplexed°, but not despairing°; 'persecuted°, but not 'for-  
<sup>10</sup> saken°; 'cast down°, but not perishing°—always carrying  
 about in the body the deadening of 'Jesus, that the life also  
<sup>11</sup> of 'Jesus may be 'manifested in our 'body. For we 'who are  
 living are ever being given° up <sup>to</sup> to death because of Jesus,  
 that the life also of 'Jesus may be 'manifested in our mortal  
<sup>12</sup> 'flesh. So that 'death is operating° in us, yet 'life in you.

<sup>13</sup> Now, having the same spirit of 'faith, in accord with  
 'what is °written°, "I believe, wherefore I speak also," we'  
<sup>14</sup> also are believing, wherefore we are speaking also, being  
 °aware that He 'Who rouses the Lord Jesus will be rousing  
 us also, through Jesus, and will be presenting us together  
<sup>15</sup> with you. For 'all is because of you, that the grace, °in-  
 creasing through the majority, should be superabounding  
 in 'thanksgiving <sup>to</sup> to the glory of 'God.

<sup>16</sup> Wherefore we are not 'despondent, but °even if our  
 'outward <sup>h</sup>man is decaying°, <sup>bt</sup> nevertheless 'that within  
<sup>17</sup> us is being renewed° day °by day. For the momentary  
 lightness of our 'affliction is producing° for us a <sup>ac</sup> trans-  
<sup>18</sup> cendently <sup>to</sup> transcendent eonian burden of glory, at our  
 not noting 'what is being observed°, but 'what is not being  
 observed°, for 'what is being observed° is temporary, yet  
 'what is not being observed° is eonian.

**5** For we are °aware that, if our 'terrestrial 'tabernacle  
 house should be 'demolished, we 'have a building° of God,  
<sup>2</sup> a house not made by hands, eonian, in the heavens. For  
 in this also we are groaning, longing to be dressed° in  
<sup>3</sup> our 'habitation 'which is out of heaven, if so be that,  
<sup>4</sup> 'being dressed° also, we shall not be 'found naked. For we  
 also, 'who 'are in the tabernacle, are groaning, being  
 burdened°, on which we are not wanting to be stripped°,  
 but to be dressed°, that the mortal may be 'swallowed up  
<sup>5</sup> by 'life. Now He 'Who produces° us <sup>to</sup> for this same long-

- ing is God, 'Who is also giving us the earnest of the spirit.
- <sup>6</sup> Being, then, courageous always, and °aware that, being at home in the body, we are 'away from home from the
- <sup>7</sup> Lord (for <sup>th</sup>by faith are we walking, not <sup>th</sup>by perception),
- <sup>8</sup> yet we are 'encouraged, and are delighting rather to be away from home out of the body and to be at home <sup>td</sup>with the Lord. Wherefore we are 'ambitious° also, whether at 'home or away from 'home, to be well pleasing to Him.
- <sup>10</sup> For 'all of us 'must be manifested in front of the dais of 'Christ, that each should be 'requited° <sup>td</sup>for 'that which he puts into practice through the body, whether good or bad.
- <sup>11</sup> Being °aware, then, of the fear of the Lord, we are persuading <sup>h</sup>men, yet we are °manifest° to God. Now I am expecting to be °manifest° in your 'consciences also.
- <sup>12</sup> Not again are we commending ourselves to you, but are giving an incentive to you by boasting over you, that you may 'have it <sup>td</sup>for 'those who are boasting° in personal
- <sup>13</sup> appearance and not in heart. For, whether we were beside ourselves, it is to God, whether we are 'sane, it is to you.
- <sup>14</sup> For the love of 'Christ is constraining us, °judging this, that, if One died for the sake of all, consequently 'all died.
- <sup>15</sup> And He died for the sake of all that 'those who are living should by no means still be living to themselves, but to the One dying and being roused for their sakes.
- <sup>16</sup> So that we', from 'now on, are °acquainted with no<sup>t</sup> one according to flesh. Yet °even if we have known Christ according to flesh, <sup>bt</sup>nevertheless now we 'know Him so
- <sup>17</sup> no<sup>t</sup> longer. So that, if anyone is in Christ, there is a new creation: the °primitive passed by. 'Lo°! there has <sup>b</sup>come °new!
- <sup>18</sup> Yet 'all is° of 'God, 'Who conciliates us to Himself through Christ, and is giving us the dispensation of the
- <sup>19</sup> conciliation, how that God was in Christ, conciliating the world to Himself, not reckoning° their 'offenses to them,

and placing<sup>o</sup> in us the word of the conciliation.

- 20 For<sup>s</sup> Christ, then, are we 'ambassadors, as of 'God  
entreating through us. We are beseeching<sup>o</sup> for Christ's  
21 sake, "Be 'conciliated to 'God!" For the One not knowing  
sin, He makes to be a sin offering for our sakes that we'  
may be becoming<sup>o</sup> God's righteousness in Him.

- 6 Now, working together, we are also entreating you not  
2 to receive<sup>o</sup> the grace of 'God <sup>io</sup>for naught. For He is  
saying,

"In a season acceptable I reply to you,  
And in a day of salvation I help you."

'Lo<sup>o</sup>! Now is a most acceptable era! 'Lo<sup>o</sup>! Now is a day of  
salvation!

- 3 We are giving no one cause to stumble in "anything,  
4 lest 'flaws be found with the service, but in everything we  
are commending ourselves as servants of God, in much  
5 endurance, in afflictions, in necessities, in distresses, in  
blows, in jails, in turbulences, in <sup>toil</sup>, in vigils, in fasts,  
6 in pureness, in knowledge, in patience, in kindness, in  
7 holy spirit, in love unfeigned, in the word of truth, in the  
power of God, through the implements of 'righteousness  
8 of the right hand and of the left, through glory and dis-  
honor, through defamation and renown, as deceivers and  
9 true, as 'unknown<sup>o</sup> and 'recognized<sup>o</sup>, as dying, and 'lo<sup>o</sup>!  
10 we are living, as 'disciplined<sup>o</sup> and not put to 'death<sup>o</sup>, as  
sorrowing<sup>o</sup>, yet ever rejoicing, as poor, yet enriching  
many, as having nothing, and retaining all.  
11 Our 'mouth is <sup>o</sup>open toward you, Corinthians: Has your  
12 'heart <sup>o</sup>broadened<sup>o</sup>? Not 'distressed<sup>o</sup> are you in us, yet  
13 you are 'distressed<sup>o</sup> in your 'compassions. Now, as a rec-  
ompense in <sup>o</sup>kind (as to children am I saying this), you'  
also be 'broadened!  
14 Do not 'become<sup>o</sup> diversely 'yoked with unbelievers. For

<sup>a</sup>what partnership have righteousness and lawlessness?

<sup>15</sup> Or <sup>a</sup>what communion has light <sup>td</sup>with darkness? Now

<sup>a</sup>what agreement has Christ <sup>td</sup>with Belial? Or <sup>a</sup>what part

<sup>16</sup> a believer with an unbeliever? Now <sup>a</sup>what concurrence

has a temple of God with idols? For you' are the temple

of the living God, according as 'God said, that I will be

making My home<sup>i</sup> and will be walking<sup>i</sup> in them, and I

<sup>17</sup> will be their God, and they' shall be My people. Where-

fore, Come<sup>o</sup> out of their midst and be 'severed, the Lord

is saying. And 'touch<sup>o</sup> not the unclean, and I' will 'admit<sup>o</sup>

<sup>18</sup> you, and I will be <sup>io</sup>a Father to you, and you' shall be <sup>io</sup>

sons and daughters to Me, 'says the Lord Almighty.

**7** Having, then, these 'promises, beloved, we should be  
cleansing ourselves from every pollution of flesh and  
spirit, completing holiness in the fear of God.

<sup>2</sup> Make room for us. We injure no<sup>t</sup> one; we corrupt no<sup>t</sup>

<sup>3</sup> one; we overreach no<sup>t</sup> one. I am not saying this with a

view to<sup>d</sup> condemnation, for I have declared before that

you are in our 'hearts <sup>io</sup>to 'die together and to 'live to-

<sup>4</sup> gether. Much is my boldness toward you; much is my

boasting over you. I am 'filled<sup>o</sup> full with 'consolation, I

<sup>5</sup> am superexceeding<sup>o</sup> in 'joy <sup>on</sup>in 'all our 'affliction. For

<sup>+</sup>even at our coming into Macedonia, our 'flesh 'has no<sup>th</sup>

ease, but we are 'afflicted<sup>o</sup> in everything: outside fightings;  
inside fears.

<sup>6</sup> But 'God, 'Who is consoling the humble, consoles us

<sup>7</sup> 'by the presence of Titus, yet not only 'by his 'presence,

but 'by the consolation also with which he was consoled

<sup>on</sup>over you, informing us of your 'longing, your 'anguish,

<sup>8</sup> your 'zeal for my sake; so that I rather rejoice that, <sup>+</sup>even

if I make you sorry 'by an 'epistle, I am not regretting<sup>o</sup> it,

<sup>+</sup>even if I did regret<sup>o</sup>. For I am observing that that 'epistle

<sup>9</sup> makes you sorry, <sup>+</sup>even if it is <sup>td</sup>for an hour. Now I am

rejoicing, not that you were made sorry, but that you were

made sorry <sup>to</sup>to repentance. For you were made sorry according to God, that in nothing you may suffer 'forfeit <sup>by</sup>by us. For 'sorrow according to God is producing<sup>o</sup> repentance <sup>for</sup>for unregretted salvation, yet the sorrow of the world is producing<sup>o</sup> death.

<sup>11</sup> For 'lo<sup>o</sup>! this same thing—for you 'to be made sorry according to God—how much it produces<sup>o</sup> in you of diligence, <sup>bt</sup>btay, defense, <sup>bt</sup>btay, resentment, <sup>bt</sup>btay, fear, <sup>bt</sup>btay, longing, <sup>bt</sup>btay, zeal, <sup>bt</sup>btay, avenging! In everything you <sup>12</sup>commend yourselves to be pure in 'this matter. Consequently, <sup>even</sup>even if I write to you, it is not on account of the one who injures, but neither on account of the one being injured, but on account of 'manifesting <sup>to</sup>to<sup>d</sup> you your 'diligence 'for our sake in 'God's sight.

<sup>13</sup> Therefore we are 'consolated<sup>o</sup>, yet <sup>on</sup>on in our 'consolation we rather rejoiced more exceedingly <sup>on</sup>on in the joy of Titus, <sup>14</sup>'for his 'spirit has been soothed<sup>o</sup> 'by you all, 'for, if I have boasted<sup>o</sup> any to him over you, I was not disgraced, but as we speak all in 'truth to you, thus also our 'boasting <sup>15</sup>'<sup>on</sup>before Titus came to be truth. And his 'compassions <sup>for</sup>for you are superabundantly more, having a recollection<sup>o</sup> of the obedience of you all, as, with fear and trembling, <sup>16</sup>you receive<sup>o</sup> him. I am rejoicing that in everything I am 'encouraged in you.

**8** Now we are making known to you, brethren, the grace of 'God 'which 'has been bestowed<sup>o</sup> in the ecclesias of <sup>2</sup>'Macedonia, 'for, in a test of much affliction, the superabundance of their 'joy and the <sup>ac</sup>corresponding depth of their poverty superabounds <sup>to</sup>to the riches of their 'generosity, 'for, according to their ability, I am testifying, and <sup>4</sup>'<sup>b</sup>beyond their ability, of their own accord, with much entreaty beseeching of us the grace and the fellowship of <sup>5</sup>the service <sup>for</sup>for the saints; and not according as we expect, but themselves they <sup>-o</sup>give first to the Lord, and to us



<sup>6</sup> through the will of God. <sup>10</sup>So that we 'entreat Titus that, according as he undertakes<sup>o</sup> before, thus also should he  
<sup>7</sup> be completing <sup>10</sup>in you this 'grace also. But, even as you are superabounding in everything—in faith and word and knowledge and <sup>e</sup>all diligence and the love that flows out of you into us—that you may be superabounding in this  
<sup>8</sup> 'grace also. I am not saying this <sup>ac</sup>as an injunction, but, through the diligence of <sup>u</sup>others, testing also the genuineness of 'this love of yours.

<sup>9</sup> For you 'know the grace of our 'Lord Jesus Christ, that, being rich, because of you He became 'poor, that you', by  
<sup>10</sup> 'His 'poverty, should be 'rich. And in this I am giving an opinion, for this is 'expedient for you, who<sup>a</sup>, 'for a year past, undertake<sup>o</sup> before, not only the doing but the willing  
<sup>11</sup> also. Yet now complete the doing also, so that, even as the eagerness 'to 'will, thus also may be the completion,  
<sup>12</sup> out of 'what you 'have. For if 'eagerness 'lies<sup>o</sup> before, it is most acceptable according to whatever<sup>if</sup> one may 'have, not according to what he 'has not.

<sup>13</sup> For it is not, that, to others ease, yet to you affliction,  
<sup>14</sup> but <sup>o</sup>by an equality, in the current occasion, your 'superabundance is <sup>10</sup>for 'their 'want, that 'their 'superabundance also may be coming<sup>o</sup> to be <sup>10</sup>for your 'want, so that there  
<sup>15</sup> may be coming<sup>o</sup> to be an equality, according as it is <sup>o</sup>written: the one with 'much increases not, and the one with 'few lessens not.

<sup>16</sup> Now thanks be to 'God, 'Who is imparting the same  
<sup>17</sup> diligence for<sup>s</sup> you 'to the heart of Titus, 'for he, indeed, receives<sup>o</sup> the entreaty, yet being 'inherently more diligent,  
<sup>18</sup> of his own accord he came out to<sup>d</sup> you. Now we send together with him the brother whose 'applause in the  
<sup>19</sup> evangel is through all the ecclesias, yet not only so, but who was 'selected also by the ecclesias to be our fellow traveler <sup>10</sup>with this 'grace 'which is being dispensed<sup>o</sup> by

<sup>20</sup> us to<sup>d</sup> the glory of the Lord <sup>a</sup>Himself; our eagerness, also, putting this so that no <sup>a</sup>one should find <sup>'</sup>flaws<sup>o</sup> in us in  
<sup>21</sup> this <sup>'</sup>exuberance <sup>'</sup>which is being dispensed<sup>o</sup> by us, for we are providing the ideal, not only in the sight of the Lord, but in the sight of <sup>h</sup>men also.

<sup>22</sup> Now we send together with them our <sup>'</sup>brother, whom we test in many things, often, being diligent, yet now much more diligent, yet with much confidence <sup>'to</sup>in you,  
<sup>23</sup> whether for the sake of Titus, my mate and fellow worker <sup>'to</sup>for you, or our brethren, the apostles of the ecclesias, the  
<sup>24</sup> glory of Christ. Then the display of your <sup>'</sup>love and our boasting over you <sup>'to</sup>to them is being displayed<sup>o</sup> <sup>'to</sup>in the face of the ecclesias.

**9** For, indeed, concerning the dispensation <sup>'to</sup>for the saints,  
<sup>2</sup> it is superfluous for me <sup>'</sup>to be writing to you. For I am <sup>'</sup>aware of your <sup>'</sup>eagerness, of which I am boasting<sup>o</sup> over you to the Macedonians, that "Achaia has been prepared"  
<sup>3</sup> <sup>'</sup>a year past." And your <sup>'</sup>zeal provokes the majority. Yet I send the brethren, lest our <sup>'</sup>boasting <sup>'</sup>over you may be made <sup>'</sup>void in this <sup>'</sup>particular, that you may be <sup>'</sup>prepared<sup>o</sup>  
<sup>4</sup> according as I said, lest somehow, if the Macedonians should be coming together with me and finding you unprepared, we<sup>'</sup> may be <sup>'</sup>disgraced (not that we should <sup>'</sup>say you!) in this <sup>'</sup>assumption of <sup>'</sup>boasting.

<sup>5</sup> I deem<sup>o</sup> it necessary, then, to entreat the brethren that they may be coming before <sup>'to</sup>to you and should be adjusting beforehand your <sup>'</sup>bounty as <sup>'</sup>promised<sup>o</sup> before. This to  
<sup>6</sup> be ready thus, as a bounty and not as greed, yet as this: <sup>'</sup>who is sowing sparingly, sparingly shall be reaping also, and <sup>'</sup>who is sowing <sup>on</sup>bountifully, <sup>on</sup>bountifully shall be  
<sup>7</sup> reaping also, each according as he has proposed<sup>o</sup> in his <sup>'</sup>heart, not <sup>o</sup>sorrowfully, nor <sup>o</sup>of compulsion, for the gleeful giver is <sup>'</sup>loved by <sup>'</sup>God.

<sup>8</sup> Now <sup>'</sup>God is <sup>'</sup>able to lavish <sup>e</sup>all grace <sup>'to</sup>on you, that,

having <sup>e</sup>all contentment in everything always, you may  
 9 be superabounding <sup>io</sup>in every good work, according as it  
 is <sup>w</sup>written<sup>o</sup>, He scatters, He <sup>g</sup>ives to the drudges, His  
 10 <sup>r</sup>ighteousness <sup>r</sup>emains <sup>io</sup>for the eon. Now may He <sup>W</sup>ho  
 is supplying seed to the <sup>s</sup>ower, and bread <sup>io</sup>for food, be  
 furnishing and multiplying your <sup>s</sup>eed and be making  
 11 the product of your <sup>r</sup>ighteousness grow, being enriched<sup>o</sup>  
 in everything, <sup>io</sup>for <sup>e</sup>all the generosity, which<sup>a</sup> is produc-  
 12 ing<sup>o</sup> through us thanksgiving to <sup>G</sup>od, <sup>f</sup>or the dispensa-  
 tion of this <sup>m</sup>inistry not only is replenishing the wants of  
 the saints, but is superabounding also through much  
 13 <sup>t</sup>hanksgiving, to <sup>G</sup>od, through the testedness of this  
<sup>d</sup>ispensation, glorifying <sup>G</sup>od <sup>on</sup>at the subjection of your  
<sup>a</sup>vowal <sup>io</sup>to the evangel of <sup>C</sup>hrist, and in the generosity  
 14 of the contribution <sup>io</sup>for them and <sup>io</sup>for all, and in their  
 petition for<sup>s</sup> you, longing to be <sup>a</sup>cquainted with you,  
 15 because of the <sup>t</sup>ranscendent grace of <sup>G</sup>od on you. Now  
 thanks be to <sup>G</sup>od <sup>on</sup>for His <sup>i</sup>ndescribable gratuity!

**10** Now I, Paul, <sup>s</sup>myself am entreating you, through the  
 meekness and leniency of <sup>C</sup>hrist, who, <sup>ac</sup>as to personal  
 appearance, indeed, am humble among you, yet, being  
 2 absent, have <sup>c</sup>ourage <sup>io</sup>toward you. Yet I am beseeching<sup>o</sup>,  
 that I may not, being present, have <sup>t</sup>o have courage with  
 the confidence with which I am reckoning<sup>o</sup> to dare <sup>on</sup>any  
 3 <sup>w</sup>ho <sup>r</sup>eckon<sup>o</sup> us as walking according to the flesh. For,  
 walking in flesh, we are not warring<sup>o</sup> according to the  
 4 flesh. For the weapons of our <sup>w</sup>arfare are not fleshly, but  
 powerful to <sup>G</sup>od toward the pulling down of bulwarks;  
 5 pulling down reckonings and every height elevating<sup>o</sup>  
 itself against the knowledge of <sup>G</sup>od, and leading into  
 captivity every apprehension into the obedience of <sup>C</sup>hrist,  
 6 and having all in readiness to avenge every disobedience,  
 whenever your <sup>o</sup>bedience may be <sup>c</sup>ompleted.

7 Are you looking at <sup>t</sup>hat <sup>ac</sup>on the surface? If anyone is

- presuming to have confidence in himself to be Christ's, let him be reckoning<sup>o</sup> this again <sup>on</sup>with himself, that,
- <sup>8</sup> according as he is Christ's, thus also are we. For if ever I, besides, should also be boasting<sup>o</sup> <sup>a</sup>somewhat more excessively concerning our 'authority (which the Lord <sup>-o</sup>gives us <sup>to</sup>for building you up and not <sup>to</sup>for pulling you down),
- <sup>9</sup> I shall not be put to 'shame, lest I should 'seem as ever
- <sup>10</sup> terrifying you through 'epistles, seeing that he is averring, "His 'epistles, indeed, are weighty and strong, yet his 'bodily 'presence is weak and his 'expression to be
- <sup>11</sup> 'scorned<sup>o</sup>." Let 'such a one be reckoning<sup>o</sup> this, that such as we are in 'word, through epistles, being absent, such
- <sup>12</sup> also, being present, are we in 'act. For we are not daring to judge ourselves by, or compare ourselves with, <sup>a</sup>some 'who are commending themselves. But they', measuring themselves 'by themselves, and comparing themselves with themselves, do not 'understand.
- <sup>13</sup> Now we' shall not be boasting<sup>o</sup> <sup>to</sup>immeasurably, but according to the measure of our 'range—which measure
- <sup>14</sup> 'God parts to us—to reach<sup>o</sup> on as far as you also (for it is not as though, not reaching<sup>o</sup> on <sup>to</sup>to you, we are overstretching ourselves, for we outstrip others <sup>+</sup>even as far as
- <sup>15</sup> you in the evangel of 'Christ), not boasting<sup>o</sup> <sup>to</sup>immeasurably in others' toils, yet having the expectation, your 'faith growing<sup>o</sup>, to be magnified among you <sup>to</sup>superabundantly,
- <sup>16</sup> according to our 'range, so as to bring the evangel<sup>o</sup> <sup>to</sup>beyond you, not to boast in another's range over <sup>to</sup>that
- <sup>17</sup> which is ready. Now he 'who is boasting<sup>o</sup>, in the Lord let
- <sup>18</sup> him be boasting<sup>o</sup>. For not he 'who is commending himself <sup>t</sup>is qualified, but whom the Lord is commending.
- 11** Would that you had borne<sup>o</sup> with any little imprudence
- <sup>2</sup> of mine! <sup>bt</sup>Nay, and be bearing<sup>o</sup> with me, for I am 'jealous over you with a jealousy of God. For I betroth<sup>o</sup> you to
- <sup>3</sup> one Man, to present a chaste virgin to 'Christ. Yet I 'fear<sup>o</sup>

lest somehow, as the serpent deludes Eve <sup>1</sup>by its 'craftiness, your 'apprehensions should be corrupted from the  
<sup>4</sup> singleness and 'pureness <sup>10</sup>which is <sup>10</sup>in 'Christ. For if, indeed, he <sup>1</sup>who is coming<sup>o</sup> is heralding another Jesus whom we do not herald, or you are obtaining a different spirit, which you did not obtain, or a different evangel, which you do not receive<sup>o</sup>, you are bearing<sup>o</sup> with him  
<sup>5</sup> ideally. For I am reckoning<sup>o</sup> to be <sup>o</sup>deficient in nothing  
<sup>6</sup> pertaining to the paramount apostles. Yet <sup>1</sup>even if I am plain in 'expression, <sup>bt</sup>nevertheless I am not in 'knowledge, but in everything being made manifest in all <sup>10</sup>for you.

<sup>7</sup> Or do I sin in humbling myself that you' may be 'exalted, seeing that I <sup>ev</sup>bring the evangel of 'God to you gratuitously? Other ecclesias I despoil, getting rations <sup>td</sup>for  
<sup>8</sup> 'dispensing to you. And, being present <sup>td</sup>with you and in 'want, I am not an encumbrance to <sup>nt</sup>anyone (for the brethren coming from Macedonia replenish my 'wants), and in everything I keep and shall be keeping myself that I be not burdensome to you.

<sup>10</sup> The truth of Christ is in me, <sup>1</sup>for this 'boasting shall not  
<sup>11</sup> be 'barred<sup>o</sup> <sup>10</sup>from me in the regions of 'Achaia. Wherefore? Seeing that I am not loving you? 'God is <sup>1</sup>aware!  
<sup>12</sup> Now what I am doing and will be doing is that I should 'strike off the incentive from <sup>1</sup>those wanting an incentive, that in what they are boasting<sup>o</sup> they may be <sup>1</sup>found according  
<sup>13</sup> as we also. For <sup>1</sup>such are false apostles, fraudulent  
<sup>14</sup> workers, being transfigured<sup>o</sup> into apostles of Christ. And no<sup>t</sup> marvel, for 'Satan <sup>1</sup>himself is being transfigured<sup>o</sup> into  
<sup>15</sup> a messenger of light. It is no<sup>t</sup> great thing, then, if his 'servants also are being transfigured<sup>o</sup> as dispensers of righteousness—whose 'consummation shall be according to their 'acts.

<sup>16</sup> Again I am saying, no <sup>1</sup>one should <sup>1</sup>presume me to be imprudent. Otherwise surely, <sup>1</sup>even if it should be as

imprudent, receive<sup>o</sup> me, that I' also should 'boast<sup>o</sup> <sup>a</sup>some  
 17 little! What I 'speak, I am not speaking in accord with  
 the Lord, but as in imprudence, in this 'assumption of  
 18 'boasting. Since many are boasting<sup>o</sup> according to the flesh,  
 19 I' also shall be boasting<sup>o</sup>. For with relish are you bearing<sup>o</sup>  
 20 with the imprudent, being prudent. For you are bearing<sup>o</sup>  
 with it if anyone is enslaving you, if anyone is devouring,  
 if anyone is obtaining, if anyone is elevating<sup>o</sup> himself, if  
 21 anyone is lashing you <sup>to</sup>in the face. <sup>ac</sup>By way of dishonor  
 am I saying this, as that we' are <sup>o</sup>weakened.

Now in whatever anyone is daring (in imprudence am  
 22 I saying it), I' also am daring. Hebrews are they? I also!  
 Israelites are they? I also! The seed of Abraham are they?  
 23 I also! Servants of Christ are they? (Being insane, I am  
 speaking.) Above them am I! In <sup>is</sup>weariness more ex-  
 ceedingly, in jails more exceedingly, in blows inordinately,  
 24 in deaths often. By Jews five times I got forty <sup>b</sup>save one.  
 25 Thrice am I flogged with rods, once am I stoned, thrice  
 am I shipwrecked, a night and a day have I <sup>do</sup>spent in a  
 26 'swamp, in journeys often, in dangers of rivers, in dangers  
 of robbers, in dangers<sup>o</sup> of my race, in dangers<sup>o</sup> of the  
 nations, in dangers in the city, in dangers in the wilder-  
 27 ness, in dangers in the sea, in dangers among false breth-  
 ren; in toil and labor, in vigils often, in famine and thirst,  
 28 in fasts often, in cold and nakedness; apart from <sup>is</sup>what is  
 outside, 'that which is coming upon me <sup>ac</sup>daily, the  
 solicitude for all the ecclesias.

29 <sup>a</sup>Who is 'weak and I am not 'weak? <sup>a</sup>Who is 'snared<sup>o</sup>  
 30 and I' am not on 'fire<sup>o</sup>? If I 'must 'boast<sup>o</sup>, I will be boasting<sup>o</sup>  
 31 in 'that which is of my 'weakness. The God and Father  
 of the Lord Jesus, 'Who 'is blessed <sup>to</sup>for the eons, is <sup>o</sup>aware  
 32 that I am not lying<sup>o</sup>. In Damascus the ethnarch of Aretas,  
 the king, garrisoned the city of the Damascenes, wanting  
 33 to arrest me, and I am lowered in a wicker basket through

a window through the wall, and escaped his 'hands.

**12** If boasting<sup>o</sup> 'must be, though it is not 'expedient, indeed, yet I shall also be coming<sup>o</sup> <sup>to</sup> apparitions and revelations  
 2 of the Lord. I am 'acquainted with a <sup>h</sup>man in Christ, fourteen years before this, (whether in a body I am not  
 'aware, or outside of the body, I am not 'aware—'God is  
 'aware) 'such a one was 'snatched away to the third  
 3 heaven. And I am 'acquainted with 'such a <sup>h</sup>man (whether  
 in a body or outside of the body I am not 'aware—'God is  
 4 'aware) that he was snatched away into 'paradise and  
 hears ineffable declarations, which it is not 'allowed a  
 5 <sup>h</sup>man to speak. Over 'such a one I shall be boasting<sup>o</sup>; yet  
 over myself I shall not be boasting<sup>o</sup>, except in my 'in-  
 6 firmities. For, if ever I should be wanting to boast<sup>o</sup>, I  
 shall not be imprudent, for I shall be declaring the truth.  
 Yet I am 'reticent<sup>o</sup>. No 'one should be reckoning<sup>o</sup> <sup>to</sup> me  
 to be above what he is observing of me or anything he is  
 hearing<sup>o</sup> of me.

7 Wherefore also, lest I <sup>m</sup>should be 'lifted up by the  
 transcendence of the revelations, there was given to me a  
 splinter in the flesh, a messenger of Satan, that he may be  
 8 buffeting me, lest I may be 'lifted<sup>o</sup> up. For<sup>s</sup> this I entreat  
 9 the Lord thrice, that it should 'withdraw from me. And  
 He has protested to me, "Sufficient for you is My 'grace,  
 for My 'power in infirmity is being perfected<sup>o</sup>." With the  
 greatest relish, then, will I rather be glorying<sup>o</sup> in my  
 'infirmities, that the power of 'Christ should be taber-  
 10 nacling over <sup>on</sup> me. Wherefore I 'delight in infirmities, in  
 outrages, in necessities, in persecutions, in distresses, for  
 Christ's sake, for, whenever I may be 'weak, then I am  
 powerful.

11 I have become imprudent; you' compel me. For I' ought  
 to be 'commended<sup>o</sup> by you, for I am not<sup>th</sup> deficient in any-  
 thing pertaining to the paramount apostles, \*even if I am

- <sup>12</sup> nothing. Indeed, the signs of an 'apostle are produced among you in 'all endurance, besides in signs and miracles
- <sup>13</sup> and powerful deeds. For is there anything in which you were discomfited above the rest of the ecclesias, except that I 'myself am not an encumbrance to you? Deal graciously<sup>o</sup> with me for this 'injustice!
- <sup>14</sup> 'Lo<sup>o</sup>! this third time I 'hold myself ready to 'come to<sup>d</sup> you and I shall not be an 'encumbrance, for I am not seeking 'yours but you. For the children 'ought not to be hoarding for the parents, but the parents for the children.
- <sup>15</sup> Yet with the greatest relish shall I 'spend and be 'bankrupted<sup>o</sup> for the sake of your 'souls, 'even if loving you more exceedingly diminishes your 'love<sup>o</sup> for me.
- <sup>16</sup> Now, let be, I do not overburden you, but, being
- <sup>17</sup> 'inherently crafty, I got you by guile! Did not anyone of those whom I have dispatched to<sup>d</sup> you? Through him do
- <sup>18</sup> I overreach you? I entreat Titus, and dispatch together with him a 'brother. Does Titus not<sup>a</sup> overreach you? Walk we not in the same spirit? Not in the same footprints?
- <sup>19</sup> Again, you are presuming<sup>o</sup> that we are defending ourselves to you. Facing 'God, in Christ, are we speaking,
- <sup>20</sup> yet 'all, beloved, for the sake of your 'edification. For I 'fear<sup>o</sup>, lest somehow, on coming, I may not be finding you such as I 'want, and I may be 'found by you such as you do not 'want; lest somehow there be strife, jealousy, 'fury, factions, vilifications, whisperings, puffing up, turbulences.
- <sup>21</sup> Not again at my coming will my 'God be humbling me toward you, and I shall be mourning for many 'who 'have sinned before and are not 'repenting<sup>on</sup> of the uncleanness and prostitution and wantonness which they commit.
- 13** 'Lo<sup>o</sup>! This is the third time I am coming<sup>o</sup> to<sup>d</sup> you. <sup>on</sup>At the mouth of two witnesses, and three, shall every declaration be made to 'stand. I have declared before, and am



- predicting as when being present the second time, and now, being absent, to 'those having sinned before and to all the rest, that if I should be coming <sup>to</sup> again, I shall not
- 3 'spare', since you are seeking a test of Christ 'speaking in me, Who is not 'weak <sup>to</sup> for you, but 'powerful among you.
- 4 For 'even if He was crucified out of weakness, <sup>but</sup> nevertheless He is living <sup>by</sup> the power of God. For we' also are 'weak together with Him, but we shall be living together with Him <sup>by</sup> the power of God <sup>to</sup> for you.
- 5 'Try yourselves, if you are in the faith; 'test yourselves. Or are you not recognizing yourselves that Christ Jesus
- 6 is in you, except you are "somewhat disqualified? Now I am expecting that you will 'know' that we' are not disqualified! Now we are wishing' to <sup>d</sup> 'God that you do not do "anything evil, not that we' may be appearing
- 7 qualified, but that you' may be doing 'that which is ideal,
- 8 yet we' may be as disqualified. For we are not 'able' for anything against the truth, but for the sake of the truth.
- 9 For we are rejoicing whenever we' may be 'weak, yet you' may be powerful. Now this are we wishing' also: your
- 10 'adjustment. Therefore I am writing these things, being absent, that, being present, I should not be using' severity, according to the authority which the Lord <sup>-o</sup> gives me <sup>to</sup> for building up and not <sup>to</sup> for pulling down.
- 11 Furthermore, brethren, 'rejoice, 'adjust', be 'entreated', be 'mutually 'disposed, be at 'peace, and the God of 'love
- 12 and of peace will be with you. Greet' one another 'with
- 13 a holy kiss. All the saints are greeting' you.
- 14 The grace of the Lord Jesus Christ and the love of 'God and the communion of the holy spirit be with you all! Amen!

## PAUL TO THE GALATIANS

- Paul, an apostle (not from <sup>h</sup>men, neither through a  
<sup>h</sup>man, but through Jesus Christ and God, the Father,  
2 'Who rouses Him <sup>o</sup>from among the dead), and all the  
brethren <sup>to</sup>with me, to the ecclesias of 'Galatia:
- 3 Grace to you and peace from God, our Father, and the  
4 Lord Jesus Christ, 'Who 'gives Himself for<sup>s</sup> our 'sins, so  
that He might 'extricate<sup>o</sup> us out of the <sup>o</sup>present wicked  
5 'eon, according to the will of our 'God and Father, to  
Whom be 'glory <sup>to</sup>for the eons of the eons. Amen!
- 6 I am marveling that thus, swiftly, you are 'transferred<sup>o</sup>  
from 'that which calls you in the grace of Christ, <sup>to</sup>to a  
7 different evangel, which is not another, except it be that  
<sup>a</sup>some 'who are disturbing you 'want also to distort the  
8 evangel of 'Christ. But if ever we also, or a messenger  
out of heaven, should be bringing an evangel<sup>o</sup> to you  
beside that which we <sup>ev</sup>bring<sup>o</sup> to you, let him be anathema!
- 9 As we have declared before and at present I am saying  
again, if anyone is bringing you an evangel<sup>o</sup> beside that  
which you accepted, let him be anathema!
- 10 For, at present, am I persuading <sup>h</sup>men or 'God? Or am  
I seeking to 'please <sup>h</sup>men? If I still pleased <sup>h</sup>men, I were  
11 not a slave of Christ. For I am making known to you,  
brethren, as to the evangel 'which is being <sup>ev</sup>brought by  
12 me, that it is not in accord with <sup>h</sup>man. For neither did I'  
accept it <sup>b</sup>from a <sup>h</sup>man, nor was I taught it, but it came  
13 through a revelation of Jesus Christ. For you hear of my  
'behavior once, in 'Judaism, that I <sup>∞</sup>inordinately persec-  
14 cuted the ecclesia of 'God and ravaged it. And I progressed

in 'Judaism above many contemporaries in my 'race, being 'inherently exceedingly more zealous for the traditions of my fathers.

<sup>15</sup> Now, when it delights 'God, 'Who severs me <sup>o</sup>from my  
<sup>16</sup> mother's womb and calls me through His 'grace, to unveil  
 His 'Son in me that I may be evangelizing<sup>o</sup> Him among  
 the nations, I did not immediately submit<sup>o</sup> it to flesh and  
<sup>17</sup> blood, neither came I up <sup>to</sup>to Jerusalem to<sup>d</sup> those 'who  
 were apostles before me, but I came away into Arabia,  
 and I return again <sup>to</sup>to Damascus.

<sup>18</sup> Thereupon, after three years, I came up <sup>to</sup>to Jerusalem  
 to relate my story to Cephas, and I stay <sup>td</sup>with him  
<sup>19</sup> fifteen days. Yet I became acquainted with no<sup>t</sup> one  
 different from the apostles, except James, the brother of  
<sup>20</sup> the Lord. Now what I am writing to you, 'lo<sup>o</sup>! in 'God's  
<sup>21</sup> sight, I say that I am not lying<sup>o</sup>. Thereupon I came into  
<sup>22</sup> the regions of 'Syria and 'Cilicia. Yet I was 'unknown<sup>o</sup>  
<sup>23</sup> by 'face to the ecclesias of 'Judea 'which are in Christ. Yet  
 only they were hearing that "He 'who once was persecut-  
 ing us, now is evangelizing<sup>o</sup> the faith which once he  
<sup>24</sup> ravaged." And they glorified 'God in me.

**2** Thereupon, <sup>th</sup>after the lapse of fourteen years, I again  
 went up <sup>to</sup>to Jerusalem with Barnabas, taking Titus also  
<sup>2</sup> along with me. Now I went up in accord with a revelation,  
 and submitted<sup>o</sup> to them the evangel which I am heralding  
 among the nations, yet privately to 'those of 'repute, lest  
 somehow I should be racing or ran <sup>to</sup>for naught.

<sup>3</sup> But not <sup>ve</sup>even Titus, 'who is <sup>to</sup>with me, being a Greek,  
<sup>4</sup> is compelled to be circumcised. Yet, it was because of the  
 false brethren who were smuggled in, who<sup>a</sup> came in by  
 the way to spy out our 'freedom which we 'have in Christ  
<sup>5</sup> Jesus, that they shall be enslaving us—to whom, not <sup>ve</sup>even  
<sup>td</sup>for an hour do we simulate by 'subjection, that the truth  
 of the evangel should be continuing <sup>td</sup>with you.

<sup>6</sup> Now from 'those 'reputed to be <sup>a</sup>some-what—what kind they once were is of no<sup>th</sup> 'consequence to me ('God is not taking up the human aspect)—for to me 'those of 'repute  
<sup>7</sup> submitted<sup>o</sup> nothing. But, on the contrary, perceiving that I have been entrusted<sup>o</sup> with the evangel of the Uncircum-  
<sup>8</sup> cision, according as Peter of the Circumcision (for He 'Who operates in Peter <sup>io</sup>for the apostleship of the Cir-  
<sup>9</sup> cumcision operates in me also <sup>io</sup>for the nations), and, knowing the grace 'which is being given to me, James and Cephas and John, 'who are 'supposed to be pillars, -<sup>o</sup> give to me and Barnabas the <sup>o</sup>right hand of fellowship, that we, indeed, are to be <sup>io</sup>for the nations, yet they <sup>io</sup>for the  
<sup>10</sup> Circumcision—only that we may be remembering the poor, which same thing <sup>this</sup> I endeavor also to do.

<sup>11</sup> Now when Cephas came <sup>io</sup>to Antioch, I withstood him  
<sup>12</sup> <sup>ac</sup>to the face, <sup>t</sup>for he was <sup>o</sup>self-censured<sup>o</sup>. For, before the coming of <sup>a</sup>some from James, he ate together with those of the nations. Yet when they came, he shrank back, and  
<sup>13</sup> severed himself, fearing<sup>o</sup> 'those <sup>o</sup>of the Circumcision. And the rest of the Jews also play the hypocrite with him, so  
<sup>14</sup> that Barnabas also was led away with their 'hypocrisy. But when I perceived that they are not 'correct in their attitude toward the truth of the evangel, I said to 'Cephas in front of all, "If you', being 'inherently a Jew, are living as the nations, and not as the Jews, how are you compelling the nations to be judaizing?"

<sup>15</sup> We, who by nature are Jews, and not sinners<sup>o</sup> of the  
<sup>16</sup> nations, having perceived <sup>y</sup>that a <sup>h</sup>man is not being justified<sup>o</sup> 'by works of law, except alone through the faith of Christ Jesus, we' also believe <sup>io</sup>in Christ Jesus that we may be 'justified <sup>o</sup>by the faith of Christ and not <sup>o</sup>by works of law, seeing that <sup>o</sup>by works of law shall no<sup>t</sup> flesh  
<sup>17</sup> at <sup>a</sup>all be 'justified. Now if, while seeking to be justified in Christ, we <sup>a</sup>ourselves also were found sinners, is Christ,

consequently, a dispenser of sin? May it not be <sup>b</sup>coming<sup>o</sup>  
<sup>18</sup> to that! For if I am building again these things which I  
 demolish, I am commending myself as a transgressor.  
<sup>19</sup> For I, through law, died to law, that I should be living  
<sup>20</sup> to God. <sup>to</sup>With Christ have I been crucified<sup>o</sup>, yet I am  
 living; no<sup>t</sup> longer I, <sup>but</sup> living in me is Christ. Now  
 that which I am now living in flesh, I am living in faith  
 that is of the Son of <sup>God</sup>, <sup>Who</sup> loves me, and <sup>gives</sup>  
<sup>21</sup> Himself up for<sup>s</sup> me. I am not repudiating the grace of  
<sup>God</sup>, for if righteousness is through law, consequently  
 Christ died gratuitously.

**3** O foolish Galatians! <sup>Who</sup> bewitches you, <sup>before</sup>  
<sup>2</sup> whose eyes Jesus Christ was graphically <sup>crucified</sup>? This  
 only I <sup>want</sup> to <sup>learn</sup> from you: Did you get the spirit <sup>by</sup>  
<sup>3</sup> works of law or <sup>by</sup> the hearing of faith? <sup>So</sup> foolish are  
 you? <sup>Undertaking</sup> in spirit, are you now being com-  
<sup>4</sup> pleted<sup>o</sup> in flesh? So much did you suffer feignedly? Since,  
 surely, it also is feignedly!

<sup>5</sup> He, then, <sup>who</sup> is supplying you with the spirit, and  
 operating works of power among you—did you get the  
<sup>6</sup> spirit <sup>by</sup> works of law or <sup>by</sup> the hearing of faith, accord-  
 ing as Abraham believes <sup>God</sup>, and it is reckoned to him  
<sup>7</sup> <sup>for</sup> righteousness? <sup>Know</sup>, consequently, that <sup>those</sup> <sup>of</sup>  
<sup>8</sup> faith, these are sons of Abraham. Now the scripture, per-  
 ceiving before that <sup>God</sup> is justifying the nations <sup>by</sup> faith,  
 brings before an evangel<sup>o</sup> to <sup>Abraham</sup>, that In you shall  
<sup>9</sup> all the nations be <sup>blessed</sup>. So that <sup>those</sup> <sup>of</sup> of faith are being  
 blessed<sup>o</sup> together with <sup>believing</sup> Abraham.

<sup>10</sup> For whoever are <sup>of</sup> of works of law are under a curse, for  
 it is <sup>written</sup> that, Accursed is everyone who is not re-  
 maining <sup>in</sup> all <sup>things</sup> <sup>written</sup> in the scroll of the law <sup>to</sup>  
<sup>11</sup> do them. Now that in law no<sup>t</sup> one is being justified<sup>o</sup> <sup>with</sup>  
<sup>God</sup> is evident, <sup>for</sup> the just one <sup>by</sup> faith shall be living<sup>o</sup>.  
<sup>12</sup> Now the law is not <sup>of</sup> of faith, but <sup>who</sup> does them “shall

- <sup>13</sup> be living<sup>o</sup> in them.” Christ reclaims us <sup>o</sup>from the curse of the law, becoming<sup>o</sup> a curse for our sakes, ‘for it is
- <sup>14</sup> ‘written<sup>o</sup>, Accursed is everyone ‘hanging<sup>o</sup> on a pole, that the blessing of ‘Abraham may be <sup>b</sup>coming<sup>o</sup> <sup>to</sup> to the nations in Christ Jesus, that we may be obtaining the promise of the spirit through ‘faith.
- <sup>15</sup> Brethren (I am saying this <sup>ac</sup>as a <sup>h</sup>man), a human covenant likewise having been ratified<sup>o</sup>, no<sup>t</sup> one is repudiating or modifying<sup>o</sup> it. Now to ‘Abraham the promises were declared, and to his ‘Seed. He is not saying “And to ‘seeds,” as <sup>on</sup>of many, but as <sup>on</sup>of One: And to “your
- <sup>17</sup> ‘Seed,” which is Christ. Now this am I saying: a covenant, having been ratified<sup>o</sup> before by ‘God, the law, having <sup>b</sup>come four hundred and thirty years afterward, does not
- <sup>18</sup> ‘invalidate, <sup>to</sup>so as ‘to nullify the promise. For if the enjoyment of the allotment is<sup>o</sup> of law, it is no<sup>t</sup> longer<sup>o</sup> of promise. Yet ‘God has graciously<sup>o</sup> granted it to ‘Abraham through the promise.
- <sup>19</sup> “What, then, is the law? On behalf of ‘transgressions was it added, until the Seed should ‘come to Whom He has promised<sup>o</sup>, being prescribed through messengers in
- <sup>20</sup> the hand of a mediator. Now there is no<sup>t</sup> ‘Mediator of one. Yet ‘God is One.
- <sup>21</sup> Is the law, then, against the promises of ‘God? May it not be <sup>b</sup>coming<sup>o</sup> to that! For if a law were given ‘that is
- <sup>22</sup> ‘able<sup>o</sup> to vivify, really, ‘righteousness were out of law. But the scripture locks up ‘all together under sin, that the promise out of Jesus Christ’s faith may be ‘given to ‘those who are believing.
- <sup>23</sup> Now before the coming of ‘faith we were garrisoned<sup>o</sup> under law, being locked<sup>o</sup> up together <sup>to</sup>for the faith ‘about
- <sup>24</sup> to be revealed. So that the law has become our escort <sup>to</sup>to Christ, that we may be ‘justified <sup>o</sup>by faith.
- <sup>25</sup> Now, at the coming of ‘faith, we are no<sup>t</sup> longer under

<sup>26</sup> an escort, for you are all sons of God, through 'faith in  
<sup>27</sup> Christ Jesus. For whoever are baptized into Christ, put  
<sup>28</sup> on Christ, in Whom there is no<sup>t</sup> Jew nor yet Greek, there  
 is no<sup>t</sup> slave nor yet free, there is no<sup>t</sup> male and female, for  
<sup>29</sup> you' all are one in Christ Jesus. Now if you are Christ's,  
 consequently you are of 'Abraham's seed, enjoyers of the  
 allotment according to the promise.

**4** Now I am saying, <sup>on</sup>for as much time as the enjoyer of  
 an allotment is a minor, in nothing is he of more 'conse-  
<sup>2</sup> quence than a slave, being master of all, but is under  
 guardians and administrators until the time purposed by  
<sup>3</sup> the father. Thus we' also, when we were minors, were  
<sup>4</sup> 'enslaved<sup>o</sup> under the elements of the world. Now when  
 the full 'time came, 'God delegates His 'Son, <sup>'b</sup>come<sup>o</sup> of  
<sup>5</sup> a woman, <sup>'b</sup>come<sup>o</sup> under law, that He should be reclaiming  
 'those under law, that we may be getting the place of a  
<sup>6</sup> son. Now, seeing that you are sons, 'God delegates the  
 spirit of His 'Son into our 'hearts, crying "Abba! 'Father!"  
<sup>7</sup> So that you are no<sup>t</sup> longer a slave, but a son. Now if a  
 son, an enjoyer also of an allotment from God, through  
 Christ.

<sup>8</sup> But then, indeed, having no<sup>t</sup> perception of God, you  
<sup>9</sup> were slaves of 'those who, by nature, 'are not gods. Yet  
 now, knowing God, yet rather being known by God, how  
 are you turning back again <sup>on</sup>to the infirm and poor  
<sup>10</sup> elements for which you 'want to slave again anew? Days  
 are you scrutinizing, and months and seasons and years.  
<sup>11</sup> I 'fear<sup>o</sup> for you, lest somehow I have toiled <sup>to</sup>for you  
 feignedly.

<sup>12</sup> 'Become<sup>o</sup> as I, <sup>t</sup>for I am <sup>t</sup>even as you, brethren, I 'beseech<sup>o</sup>  
<sup>13</sup> you. In nothing do you injure me. Now you are 'aware  
 that <sup>th</sup>during an infirmity of the flesh I bring the evangel<sup>o</sup>  
<sup>14</sup> to you 'formerly. And your 'trial, in my 'flesh, you do not  
 scorn, neither do you loathe it, but as a messenger of God

- 15 you receive° me, as Christ Jesus. Where, then, is your  
 'happiness? For I am testifying to you, that, if possible,  
 "gouging out your 'eyes, you would °give them to me.  
 16 So that I have become your enemy by being true to you!  
 17 They are 'jealous over you, not ideally, but they 'want  
 18 to debar you that you may be 'jealous° over them. Now it  
 is ideal for you to be 'jealous° in the ideal always, and not  
 only in my 'presence <sup>td</sup>with you.  
 19 Little children mine, with whom I am travelling again  
 20 until <sup>w</sup>Christ may be 'formed in you! Yet I wanted to be  
 'present <sup>td</sup>with you just now, and to change my 'voice,  
 'for I am 'perplexed° 'about you.  
 21 'Tell me, 'you who 'want to be under law, are you not  
 22 hearing the law? For it is °written°, that Abraham had  
 two sons, one out of the maid and one out of the free  
 23 woman. But the one, indeed, out of the maid is °begotten°  
 according to flesh, yet the one out of the free woman  
 24 through the promise: which<sup>a</sup> is allegorizing°, for these  
 women are two covenants; one, indeed, from mount Sinai,  
 25 generating into slavery, which<sup>a</sup> is Hagar. Yet Hagar is  
 'mount Sinai in 'Arabia; <sup>y</sup> it is in 'line with the Jerusalem  
 which now is, for she is in 'slavery with her 'children.  
 26 Yet the Jerusalem above is free, who<sup>a</sup> is mother of us all.  
 27 For it is °written°,

"Be 'glad, barren one, 'who art not bringing forth!  
 Burst forth and implore, thou 'who art not tra-  
 vailing!

'For many are the children of the desolate,  
 Rather than of her 'who 'has the husband."

- 28 Now you', brethren, <sup>ac</sup>as Isaac, are children of promise.  
 29 But even as then, the one 'generated according to flesh  
 persecuted the one according to spirit, thus also it is now.  
 30 But <sup>a</sup>what is the scripture saying? 'Cast out this 'maid



and her 'son, for by no means shall the son of the maid be enjoying the allotment with the son of the free woman.

31 Wherefore, brethren, we are not children of the maid, but of the free woman.

5 For 'freedom Christ frees us! 'Stand firm, then, and be not again 'enthralled° with the yoke of slavery.

2 'Lo! I', Paul, am saying to you that if you should be  
3 circumcising°, Christ will 'benefit you nothing. Now I  
4 am attesting° again to every <sup>h</sup>man who is circumcising°,  
that he is a debtor to do the whole law. Exempted from  
'Christ were you who<sup>a</sup> are being justified° in law. You  
5 fall out of 'grace. For we', in spirit, are awaiting° the  
6 expectation of righteousness °by faith. For in Christ Jesus  
neither circumcision is availing anything, nor uncircum-  
cision, but faith, operating° through love.

7 You raced ideally! °Who hinders you not to be 'per-  
8 suaded° by the truth? 'This persuasion is not °of Him  
9 'Who is calling you. A little leaven is leavening the whole  
10 kneading. I have confidence <sup>io</sup>in you in the Lord that in  
nothing you will be 'disposed otherwise. Now he 'who is  
disturbing you shall be bearing his 'judgment, whosoever<sup>a</sup>  
he may be.

11 Now I, brethren, if I am still heralding circumcision,  
°why am I still being persecuted°? Consequently the  
12 snare of the cross of 'Christ has been nullified°. Would  
that 'those who are raising you to insurrection 'struck°  
themselves off also!

13 For you' were called <sup>on</sup>for freedom, brethren, only use  
not the freedom <sup>io</sup>for an incentive to the flesh, but through  
14 'love be slaving for one another. For the entire law is  
'fulfilled° in one word, in 'this: "You shall 'love your  
15 'associate as yourself." Now if you are biting and devour-  
ing one another, 'beware that you may not be 'consumed  
by one another.

<sup>16</sup> Now I am saying, 'Walk in spirit, and you should under no circumstances be consummating the lust of the flesh.

<sup>17</sup> For the flesh is lusting against the spirit, yet the spirit against the flesh. Now these are opposing<sup>o</sup> one another, lest you should be doing <sup>these</sup> whatever you may 'want.

<sup>18</sup> Now, if you are 'led<sup>o</sup> by spirit, you are not still under law.

<sup>19</sup> Now apparent are the works of the flesh, which<sup>a</sup> are

<sup>20</sup> adultery, prostitution, uncleanness, wantonness, idolatry, enchantment, enmities, strife, jealousies, furies, factions,

<sup>21</sup> dissensions, sects, envies, murders, drunkennesses, revelries, and the like of these, which, I am predicting to you, according as I predicted also, that 'those committing 'such things shall not be enjoying the allotment of the kingdom of God.

<sup>22</sup> Now the fruit of the spirit is love, joy, peace, patience,

<sup>23</sup> kindness, goodness, faithfulness, meekness, self-control:

<sup>24</sup> against 'such things there is no<sup>t</sup> law. Now 'those of 'Christ Jesus crucify the flesh together with its 'passions and 'lusts.

<sup>25</sup> If we may be living in spirit, in spirit we may be observ-

<sup>26</sup> ing the elements also. We may not 'become<sup>o</sup> vainglorious, challenging one another, envying one another.

**6** Brethren, if a <sup>h</sup>man should be 'precipitated, also, in <sup>a</sup>some offense, 'you', 'who are spiritual, be attuning 'such a one,

<sup>2</sup> in a spirit of meekness, noting yourself, that you', also, may not be 'tried. 'Bear one another's 'burdens, and thus

<sup>3</sup> fill up the law of 'Christ. For if anyone is supposing himself to be anything, being nothing, he is imposing on him-

<sup>4</sup> self. Now let each one be testing his <sup>s'</sup>own 'work, and then he shall be having his 'boast <sup>to</sup>for himself alone, and

<sup>5</sup> not <sup>to</sup>for <sup>d</sup>another, for each one shall be bearing his 'own load.

<sup>6</sup> Now let him 'who is being instructed<sup>o</sup> in the word be contributing to him 'who is instructing, in all good things.

<sup>7</sup> Be not 'deceived<sup>o</sup>, God is not to be 'sneered<sup>o</sup> at, for what-

- soever a <sup>h</sup>man may be sowing, this shall he be reaping also,  
<sup>8</sup> <sup>t</sup>for he <sup>'</sup>who is sowing <sup>to</sup>for his <sup>s'</sup>own <sup>'</sup>flesh, <sup>o</sup>from the flesh shall be reaping corruption, yet he <sup>'</sup>who is sowing <sup>to</sup>for the spirit, <sup>o</sup>from the spirit shall be reaping life eonian.  
<sup>9</sup> Now we may not be <sup>'</sup>despondent in <sup>'</sup>ideal doing, for in due season we shall be reaping, if we do not <sup>'</sup>faint°.   
<sup>10</sup> Consequently, then, as we <sup>'</sup>have occasion, we are working° <sup>td</sup>for the good of all, yet specially <sup>td</sup>for the family of <sup>'</sup>faith.  
<sup>11</sup> <sup>'</sup>Lo! with what size letters I write to you with my own  
<sup>12</sup> <sup>'</sup>hand! Whoever are wanting to put on a fair face in the flesh, these are compelling you to <sup>'</sup>circumcise° only that they may not be <sup>'</sup>persecuted° for the cross of <sup>'</sup>Christ Jesus.  
<sup>13</sup> For not <sup>'</sup>even they <sup>'</sup>who are circumcising° are maintaining law, but they <sup>'</sup>want you to be <sup>'</sup>circumcised° that they should  
<sup>14</sup> be boasting in <sup>'</sup>that flesh of yours. Now may it not <sup>'</sup>be° mine to be boasting°, except in the cross of our <sup>'</sup>Lord Jesus Christ, through which the world has been crucified° to  
<sup>15</sup> me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision is anything, but a new  
<sup>16</sup> creation. And whoever shall observe the <sup>'</sup>elements by this <sup>'</sup>rule, peace be on them, and mercy, also on the Israel of <sup>'</sup>God.  
<sup>17</sup> For the rest, let no one <sup>'</sup>afford me <sup>'</sup>weariness, for I <sup>'</sup>am bearing in my <sup>'</sup>body the brand marks of the Lord Jesus Christ.  
<sup>18</sup> The grace of our <sup>'</sup>Lord Jesus Christ be with your <sup>'</sup>spirit, brethren! Amen!

## PAUL TO THE [EPHESIANS]

Paul, an apostle of Christ Jesus through the will of God,  
to all the saints 'who 'are also believers in Christ Jesus:

2 Grace to you and peace from God, our Father, and the  
Lord Jesus Christ.

3 Blessed be the God and Father of our 'Lord Jesus Christ,  
'Who blesses us 'with every spiritual blessing among the  
4 celestials, in Christ, according as He chooses<sup>o</sup> us in Him  
before the disruption of the world, we to be holy and  
5 flawless in His sight, in love 'designating us beforehand  
<sup>io</sup>for the place of a son <sup>io</sup>for Him through Christ Jesus;  
6 in accord with the delight of His 'will, <sup>io</sup>for the laud of  
the glory of His 'grace, which graces us in the 'Beloved<sup>o</sup>:  
7 in Whom we are having the deliverance through His  
'blood, the forgiveness of 'offenses in accord with the riches  
8 of His 'grace, which He lavishes <sup>io</sup>on us; in <sup>e</sup>all wisdom  
9 and prudence 'making known to us the secret of His 'will  
(in accord with His 'delight, which He purposed<sup>o</sup> in Him)  
10 <sup>io</sup>to have an administration of the complement of the eras,  
to head<sup>o</sup> up 'all in the Christ—both 'that in the heavens  
11 and 'that on the earth—in Him in Whom our lot was cast  
also, being designated beforehand according to the pur-  
pose of the One Who is operating 'all in accord with the  
12 counsel of His 'will, <sup>io</sup>that we should 'be <sup>io</sup>for the laud of  
His glory, 'who are <sup>o</sup>pre-expectant in the Christ.

13 In Whom you also—on 'hearing the word of 'truth, the  
evangel of your 'salvation—in Whom on 'believing also,  
14 you are sealed with the holy 'spirit of 'promise (which is  
an earnest of the enjoyment of our allotment, <sup>io</sup>to the

deliverance of 'that which has been procured) <sup>10</sup>for the laud of His 'glory!

<sup>15</sup> Therefore, I' also, on 'hearing of 'this faith <sup>ac</sup> of yours  
<sup>16</sup> in the Lord Jesus, and 'that <sup>10</sup>for all the saints, do not  
 'cease<sup>o</sup> giving thanks for<sup>s</sup> you, making<sup>o</sup> mention <sup>on</sup>in my  
<sup>17</sup> 'prayers that the God of our 'Lord Jesus Christ, the Father  
 of 'glory, may be giving you a spirit of wisdom and  
<sup>18</sup> revelation in the realization of Him, the eyes of your  
 'heart having been enlightened<sup>o</sup>, <sup>10</sup>for you 'to perceive  
<sup>a</sup>what is the expectation of His 'calling, and <sup>a</sup>what the  
 riches of the glory of the enjoyment of His allotment  
<sup>19</sup> among the saints, and <sup>a</sup>what the 'transcendent greatness of  
 His 'power <sup>10</sup>for us 'who are believing, in accord with the  
<sup>20</sup> operation of the might of His strength, which is <sup>o</sup>opera-  
 tive in the Christ, 'rousing Him <sup>o</sup>from among the dead  
 and 'seating Him 'at His right hand among the celestials,  
<sup>21</sup> up over every sovereignty and authority and power and  
 lordship, and every name that is 'named<sup>o</sup>, not only in this  
<sup>22</sup> 'eon, but also in 'that which is impending: and subjects all  
 under His 'feet, and <sup>o</sup>gives Him, as Head over all, to the  
<sup>23</sup> ecclesia which<sup>a</sup> is His 'body, the complement of the One  
 completing<sup>o</sup> the all in all.

**2** And you, being dead to your 'offenses and 'sins, <sup>2</sup>in  
 which once you 'walked, in accord with the eon of this  
 'world, in accord with the chief of the jurisdiction of the  
 air, the spirit now 'operating in the sons of 'stubbornness  
<sup>3</sup> (among whom we' also all behaved ourselves once in the  
 lusts of our 'flesh, doing the <sup>3</sup>will of the flesh and of the  
<sup>3</sup>comprehension, and were, in our nature, children of  
<sup>4</sup> indignation, 'even as the rest), yet 'God, being rich in  
 mercy, because of His vast 'love with which He loves us  
<sup>5</sup> (we also being dead to the offenses and the lusts), vivifies  
<sup>6</sup> us together in 'Christ (in grace are you <sup>o</sup>saved<sup>o</sup>!) and rouses  
 us together and seats us together among the celestials, in

<sup>7</sup> Christ Jesus, that, in the oncoming<sup>o</sup> 'eons, He should be displaying<sup>o</sup> the 'transcendent riches of His 'grace in His  
<sup>8</sup> kindness <sup>on</sup>to us in Christ Jesus. For in 'grace, through  
faith, are you 'saved<sup>o</sup>, and this is not out of you; it is  
<sup>9</sup> God's 'approach present, not<sup>o</sup> of works, lest anyone should  
<sup>10</sup> be boasting<sup>o</sup>. For His achievement are we, being created  
in Christ Jesus <sup>on</sup>for good works, which 'God makes ready  
beforehand, that we should be walking in them.

<sup>11</sup> Wherefore, 'remember that once you, the nations in  
flesh—who are 'termed<sup>o</sup> "Uncircumcision" by 'those  
<sup>12</sup> 'termed<sup>o</sup> "Circumcision," in flesh, made by hands—that  
you were, in that 'era, apart from Christ, being 'alienated<sup>o</sup>  
from the citizenship of 'Israel, and guests of the promise  
'covenants, having no expectation, and <sup>=</sup>without God in  
the world.

<sup>13</sup> Yet now, in Christ Jesus, you', who once 'are far off, are  
<sup>14</sup> become near 'by the blood of 'Christ. For He' is our  
'Peace, 'Who makes 'both one, and razes the central wall  
<sup>15</sup> of the barrier (the enmity in His 'flesh), <sup>-</sup>nullifying the  
law of 'precepts in decrees, that He should be creating the  
two, in Himself, into one new humanity, making peace;  
<sup>16</sup> and should be reconciling 'both in one body to 'God  
<sup>17</sup> through the cross, <sup>-</sup>killling the enmity in it. And, coming,  
He brings the evangel<sup>o</sup> of peace to you, 'those afar, and  
<sup>18</sup> peace to 'those near, 'for through Him we 'both have had  
the access, in one spirit, to<sup>d</sup> the Father.

<sup>19</sup> Consequently, then, no<sup>t</sup> longer are you guests and  
sojourners, but are fellow-citizens of the saints and belong  
<sup>20</sup> to 'God's family, being built <sup>on</sup>on the foundation of the  
apostles and prophets, the capstone of the corner being  
<sup>21</sup> Christ Jesus Himself, in Whom the entire building, being  
connected<sup>o</sup> together, is growing into a holy temple in the  
<sup>22</sup> Lord: in Whom you', also, are being built<sup>o</sup> together <sup>io</sup>for  
'God's dwelling place, in spirit.

**3** On this behalf I, Paul, the prisoner of 'Christ Jesus for<sup>s</sup>  
**2** you, the nations—since you surely hear of the administra-  
 tion of the grace of 'God 'that is 'given to me <sup>10</sup>for you,  
**3** <sup>t</sup>for <sup>ac</sup>by revelation the secret is made known to me (ac-  
**4** cording as I write before, in brief, <sup>td</sup>by which you who are  
 reading are 'able<sup>o</sup> to apprehend my 'understanding in the  
**5** secret of the Christ, which, in <sup>d</sup>other generations, is not  
 made known to the sons of <sup>h</sup>humanity as it was now  
**6** revealed to His 'holy apostles and prophets): in spirit the  
 nations are to be joint enjoyers of an allotment, and a  
 joint body, and joint partakers of the promise in Christ  
**7** Jesus, through the evangel of which I became the dis-  
 penser, in accord with the gratuity of the grace of 'God,  
 'which is 'granted to me in accord with His 'powerful  
**8** 'operation. To me, less than the least of all saints, was  
 granted this 'grace: to bring the evangel<sup>o</sup> of the untrace-  
**9** able riches of 'Christ to the nations, and to enlighten all  
 as to <sup>o</sup>what is the administration of the secret, 'which 'has  
 been concealed<sup>o</sup> from the eons in 'God, 'Who creates 'all,  
**10** that now may be made 'known to the sovereignties and  
 the authorities among the celestials, through the ecclesia,  
**11** the multifarious wisdom of 'God, in accord with the pur-  
 pose of the eons, which He makes in 'Christ Jesus, our  
**12** 'Lord; in Whom we 'have 'boldness and 'access 'with  
**13** confidence, through His 'faith.—Wherefore I am request-  
 ing<sup>o</sup> you not to be 'despondent 'at 'those of my afflictions  
 for your sake which<sup>a</sup> are your glory.  
**14** On this behalf am I bowing my 'knees to<sup>d</sup> the Father  
**15** of our 'Lord Jesus Christ, <sup>o</sup>after Whom every kindred in  
**16** the heavens and on earth is being named<sup>o</sup>, that He may  
 be giving you, in accord with the riches of His 'glory, to  
 be made staunch with power, through His 'spirit, <sup>o</sup>in  
**17** the <sup>h</sup>man within, 'Christ to dwell in your 'hearts through  
 'faith, that you, having been rooted<sup>o</sup> and grounded<sup>o</sup> in

<sup>18</sup> love, should be 'strong to 'grasp°, together with all the saints, "what is the breadth and length and depth and  
<sup>19</sup> height—to know the love of Christ as well which transcends 'knowledge—that you may be 'completed <sup>to</sup>for the entire complement of 'God.

<sup>20</sup> Now to Him 'Who is 'able° to do superexcessively above all <sup>that</sup>we are requesting° or apprehending, according  
<sup>21</sup> to the power 'that is operating° in us, to Him be 'glory in the ecclesia and in Christ Jesus <sup>to</sup>for all the generations of the eon of the eons! Amen!

**4** I am entreating you, then, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,  
<sup>2</sup> with <sup>e</sup>all humility and meekness, with patience, bearing°  
<sup>3</sup> with one another in love, endeavoring to 'keep the unity  
<sup>4</sup> of the spirit 'with the tie of 'peace: one body and one spirit, according as you were called also 'with one expectation  
<sup>5</sup> of your 'calling; one Lord, one faith, one baptism, <sup>e</sup>one God and Father of all, 'Who is <sup>on</sup>over all and through all and in all.

<sup>7</sup> Now to each one of us was given 'grace in accord with  
<sup>8</sup> the measure of the gratuity of 'Christ. Wherefore He is saying,

-Ascending <sup>to</sup>on high, He captures captivity  
 And -° gives gifts to <sup>=</sup>mankind.

<sup>9</sup> Now the "He ascended," <sup>a</sup>what is it except that He first  
<sup>10</sup> descended also into the lower parts of the earth? He 'Who descends is the Same 'Who ascends also, up over all who are of the heavens, that He should be completing  
<sup>11</sup> 'all. And the same One -° gives 'these, indeed, as apostles, yet 'these as prophets, yet 'these as evangelists, yet 'these  
<sup>12</sup> as pastors and teachers, toward the adjusting of the saints <sup>to</sup>for the work of dispensing, <sup>to</sup>for the upbuilding  
<sup>13</sup> of the body of 'Christ, unto the end that we should 'all



'attain <sup>10</sup>to the unity of the faith and of the realization of the son of 'God, <sup>10</sup>to a mature man, <sup>10</sup>to the measure of  
 14 the stature of the complement of the Christ, that we may by no means still be minors, surging<sup>o</sup> hither and thither and being carried<sup>o</sup> about by every wind of 'teaching, 'by  
 "human 'caprice, 'by craftiness with a view to<sup>d</sup> the systematizing of the deception.

15 Now, being true, in love we should be making 'all grow  
 16 into Him, Who is the Head—Christ—out of Whom the entire body, being articulated<sup>o</sup> together and united<sup>o</sup> through every assimilation of the supply, in accord with the operation in measure of each one's part, is making<sup>o</sup> for the growth of the body, <sup>10</sup>for the upbuilding of itself in love.

17 This, then, I am saying and attesting<sup>o</sup> in the Lord: By no means are you still to be walking according as those of the nations also are walking, in the vanity of their 'mind,  
 18 their comprehension being <sup>o</sup>darkened<sup>o</sup>, being <sup>o</sup>estranged<sup>o</sup> from the life of 'God because of the ignorance 'that 'is in them, because of the callousness of their 'hearts, who<sup>a</sup>, being <sup>o</sup>past feeling, in greed <sup>o</sup>give themselves up with 'wantonness <sup>10</sup>to <sup>e</sup>all uncleanness as a vocation.

20 Now you' did not thus learn 'Christ, <sup>21</sup>since, surely, Him you hear, and 'by Him were taught (according as the  
 22 truth is in 'Jesus), to 'put<sup>o</sup> off from you, <sup>ac</sup>as regards your 'former behavior, the old humanity 'which is 'corrupted<sup>o</sup>  
 23 in accord with its 'seductive 'desires, yet to be 'rejuvenated<sup>o</sup>  
 24 in the spirit of your 'mind, and to put<sup>o</sup> on the new humanity 'which, in accord with God, is being created in right-  
 25 eousness and benignity of the truth. Wherefore, putting<sup>o</sup> off the false, let each be speaking the truth with his 'associate, 'for we are members of one another.

26 Are you 'indignant<sup>o</sup>, and not sinning? Do not let the  
 27 sun be sinking on your vexation, nor yet be giving place

<sup>28</sup> to the Adversary. Let him 'who 'steals by no means still be stealing: yet rather let him be toiling, working with his 'hands at 'what is good, that he may 'have to 'share  
<sup>29</sup> with one 'who 'has need. Let no tainted word at 'all be issuing<sup>o</sup> out of your 'mouth, but if any is good toward 'needful edification, that it may be giving grace to 'those hearing.

<sup>30</sup> And do not be causing sorrow to the holy 'spirit of 'God  
<sup>31</sup> 'by which you are sealed <sup>to</sup>for the day of deliverance. Let 'all bitterness and fury and anger and clamor and calumny  
<sup>32</sup> be 'taken away from you <sup>to</sup>with 'all malice, yet 'become<sup>o</sup> kind <sup>to</sup>to one another, tenderly compassionate, dealing graciously<sup>o</sup> among yourselves, according as 'God also, in Christ, deals graciously<sup>o</sup> with you.

**5** 'Become<sup>o</sup>, then, imitators of 'God, as beloved children,  
<sup>2</sup> and be walking in love, according as 'Christ also loves you, and - gives Himself up for<sup>s</sup> us, an approach present and a sacrifice to 'God, <sup>to</sup>for a fragrant odor.

<sup>3</sup> Now, 'all prostitution and uncleanness or greed—let it not <sup>v</sup>even be 'named<sup>o</sup> among you, according as is becoming  
<sup>4</sup> in saints—and vileness and stupid speaking or insinuating,  
<sup>5</sup> which are not proper, but rather thanksgiving. For this you 'perceive, knowing that no<sup>t</sup> paramour at 'all or unclean or greedy person, who is an idolater, 'has any enjoyment of the allotment in the kingdom of 'Christ and  
<sup>6</sup> of God. Let no one be seducing you with empty words, for because of these things the indignation of 'God is  
<sup>7</sup> coming<sup>o</sup> on the sons of 'stubbornness. Do not, then,  
<sup>8</sup> 'become<sup>o</sup> joint partakers with them, for you were once darkness, yet now you are light in the Lord.

<sup>9</sup> As children of light be walking (for the fruit of the light is in 'all goodness and righteousness and truth),  
<sup>10</sup> testing <sup>a</sup>what is well pleasing to the Lord. <sup>11</sup> And be not joint 'participants in the unfruitful 'acts of 'darkness, yet

- <sup>12</sup> rather be exposing them also, for it is a shame <sup>to</sup>even to <sup>18a</sup>speak of the hidden things occurring<sup>o</sup>, done by them.
- <sup>13</sup> Now all that which is being exposed<sup>o</sup>, by the light is made 'manifest<sup>o</sup>, for everything 'which is making manifest<sup>o</sup> is
- <sup>14</sup> light. Wherefore He is saying, "Rouse! O 'drowsy one, and rise <sup>o</sup>from among the dead, and 'Christ shall 'dawn upon you!"
- <sup>15</sup> Be observing accurately, then, brethren, how you are
- <sup>16</sup> walking, not as unwise, but as wise, reclaiming<sup>o</sup> the era,
- <sup>17</sup> 'for the days are wicked. Therefore do not 'become<sup>o</sup> imprudent, but 'understand <sup>a</sup>what the will of the Lord is.
- <sup>18</sup> And be not 'drunk<sup>o</sup> with wine, in which is profligacy,
- <sup>19</sup> but be 'filled<sup>o</sup> full 'with spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and play-
- <sup>20</sup> ing music in your 'hearts to the Lord, giving thanks always for<sup>s</sup> all things, in the name of our 'Lord, Jesus
- <sup>21</sup> Christ, to our 'God and Father, being subject<sup>o</sup> to one another in the fear of Christ.
- <sup>22</sup> Let the wives be 'subject<sup>o</sup> to 'their own husbands, as to
- <sup>23</sup> the Lord, 'for the husband is head of the wife <sup>to</sup>even as 'Christ is Head of the ecclesia, and He' is the Saviour of
- <sup>24</sup> the body. <sup>bt</sup>Nevertheless, as the ecclesia is 'subject<sup>o</sup> to 'Christ, thus are the wives also to 'their husbands in everything.
- <sup>25</sup> 'Husbands, be loving your 'wives according as 'Christ also loves the ecclesia, and <sup>o</sup>gives Himself up for its sake,
- <sup>26</sup> that He should be hallowing it, <sup>o</sup>cleansing it in the bath
- <sup>27</sup> of the water ('with His declaration), that He' should be presenting to Himself a glorious 'ecclesia, not having spot or wrinkle or any 'such things, but that it may be holy
- <sup>28</sup> and flawless. Thus, the husbands also 'ought to be loving 'their <sup>sf</sup>own wives as 'their <sup>sf</sup>own bodies. He 'who is loving
- <sup>29</sup> his <sup>sf</sup>own 'wife is loving himself. For no<sup>t</sup> one at any time hates his <sup>sf</sup>own 'flesh, but is nurturing and cherishing it,

<sup>30</sup> according as 'Christ also the ecclesia, 'for we are members  
<sup>31</sup> of His 'body. <sup>a</sup>For this "a <sup>h</sup>man shall 'leave his 'father and  
 'mother and shall be 'joined to <sup>td</sup>his 'wife, and the two  
 shall be <sup>to</sup>one flesh."

<sup>32</sup> This 'secret is great: yet I' am saying this as <sup>to</sup>to Christ  
<sup>33</sup> and as <sup>to</sup>to the ecclesia. Moreover, you also 'individually,  
 each be loving his <sup>sf</sup>own 'wife thus, as himself, yet that the  
 wife may be fearing<sup>o</sup> the husband.

**6** 'Children, be obeying your 'parents, in the Lord, for this  
<sup>2</sup> is just. "Honor your 'father and 'mother" (which<sup>a</sup> is the  
<sup>3</sup> first precept 'with a promise), that it may be becoming<sup>o</sup>  
 well with you, and you should be a long time on the  
 earth.

<sup>4</sup> And 'fathers, do not be vexing your 'children, but be  
 nurturing them in the discipline and admonition of the  
 Lord.

<sup>5</sup> 'Slaves, be obeying your 'masters according to the flesh  
 with fear and trembling, in the singleness of your 'heart,  
<sup>6</sup> as to 'Christ, not <sup>ac</sup>with eye-slavery, as <sup>h</sup>man-pleasers, but  
 as slaves of Christ, doing the will of 'God <sup>o</sup>from the soul,  
<sup>7</sup> with good humor slaving as to the Lord and not to <sup>h</sup>men,  
<sup>8</sup> being <sup>o</sup>aware that, whatsoever good each one should be  
 doing, for this he will be 'requited<sup>o</sup> <sup>b</sup>by the Lord, whether  
 slave or free.

<sup>9</sup> And, 'masters, be doing the same toward them, being  
 lax in 'threatening, being <sup>o</sup>aware that their 'Master as  
 well as yours is in the heavens, and there is no<sup>t</sup> partiality  
<sup>b</sup>with Him.

<sup>10</sup> For the rest, brethren mine, be 'invigorated<sup>o</sup> in the  
<sup>11</sup> Lord and in the might of His 'strength. Put<sup>o</sup> on the  
 panoply of 'God, to<sup>d</sup> 'enable<sup>o</sup> you to stand up to<sup>d</sup> the  
<sup>12</sup> stratagems of the Adversary, 'for it is not ours to 'wrestle  
<sup>td</sup>with blood and flesh, but <sup>td</sup>with the sovereignties,  
<sup>td</sup>with the authorities, <sup>td</sup>with the world-mights of this

'darkness, <sup>td</sup>with the spiritual forces of 'wickedness among  
 13 the celestials. Therefore 'take up the panoply of 'God  
 that you may be 'enabled to withstand in the wicked 'day,  
 14 and 'having effected° all, to stand. 'Stand, then, girded°  
 about your 'loins 'with truth, + with the cuirass of 'right-  
 15 eousness put° on, and your 'feet 'sандаled° 'with the  
 16 readiness of the evangel of 'peace; 'with all taking up  
 the large shield of 'faith, 'by which you will be 'able° to  
 17 extinguish all the °fiery° 'arrows of the wicked one. And  
 receive° the helmet of 'salvation and the sword of the  
 spirit, which is a declaration of God.

18 <sup>th</sup>During every prayer and petition be praying° 'on every  
 occasion (in spirit being vigilant also <sup>to</sup>for it 'with °all  
 19 perseverance and petition concerning all the saints, and  
 for<sup>s</sup> me), that to me expression may be 'granted, in the  
 opening of my 'mouth 'with boldness, to make known  
 20 the secret of the evangel, for<sup>s</sup> which I am conducting an  
 embassy in a chain, that in it I should be speaking boldly°,  
 as I 'must speak.

21 Now that you' also may be 'acquainted with my  
 °ac°affairs, and °what is engaging me, all will be made  
 'known to you by Tychicus, the beloved brother and  
 22 faithful servant in the Lord, whom I send to<sup>d</sup> you <sup>to</sup>for  
 this same thing, that you may 'know our 'concerns, and  
 he should be consoling your 'hearts.

23 Peace be to the brethren, and love with faith, from  
 God, the Father, and the Lord Jesus Christ.

24 'Grace be with all 'who are loving our 'Lord Jesus Christ  
 in incorruption! Amen!

## PAUL TO THE PHILIPPIANS

Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus 'who 'are in Philippi, together with the supervisors and servants:

2 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

3 I am thanking my 'God <sup>on</sup>at every 'remembrance of  
4 you, always, in every petition of mine for<sup>s</sup> you all, making<sup>o</sup> the petition with joy, <sup>on</sup>for your 'contribution <sup>to</sup>to  
5 the evangel from the first day until 'now, having this same confidence, that He 'Who undertakes<sup>o</sup> a good work  
6 among you, will be performing it until the day of Jesus  
7 Christ: according as it is just for me to be 'disposed in this way over you all, because you, 'having me in 'heart, both in my 'bonds and in the defense and confirmation of the evangel, you all 'are joint participants with me of  
8 'grace, for 'God is my Witness how I am longing for you  
9 all in the compassions of Christ Jesus. And this I am praying<sup>o</sup>, that your 'love may be superabounding still  
10 'more and 'more in realization and <sup>e</sup>all sensibility, <sup>to</sup>for you 'to be testing 'what things are of 'consequence, that you may be sincere and no stumbling block <sup>to</sup>for the day  
11 of Christ, 'filled<sup>o</sup> with the fruit of righteousness 'that is through Jesus Christ <sup>to</sup>for the glory and laud of God.

12 Now I am intending<sup>o</sup> you to 'know, brethren, that my <sup>ac</sup>affairs have rather come to be <sup>to</sup>for the progress of the  
13 evangel, so that my 'bonds in Christ 'become<sup>o</sup> apparent  
14 in the whole pretorium and to all the rest, and the majority of the brethren, having confidence in the Lord

as to my 'bonds, are more exceedingly daring to 'speak the  
<sup>15</sup> word of 'God fearlessly. <sup>a</sup>Some, indeed, are 'even herald-  
 ing 'Christ because of envy and strife, yet <sup>a</sup>some because  
<sup>16</sup> of delight, also; 'these, indeed, <sup>o</sup> of love, having perceived  
<sup>17</sup> that I am 'located<sup>io</sup> for the defense of the evangel, yet  
 'those are announcing 'Christ out of faction, not purely,  
<sup>18</sup> surmising<sup>o</sup> to 'rouse affliction in my 'bonds. <sup>a</sup>What<sup>for</sup> then?  
 —Moreover, seeing that, by every method, whether in  
 pretense or in truth, Christ is being announced<sup>o</sup>, I am  
 rejoicing in this also, and will be rejoicing<sup>o</sup> <sup>bt</sup> nevertheless.  
<sup>19</sup> For I am <sup>a</sup>aware that, for me, this will be eventuating<sup>o</sup>  
<sup>io</sup> in salvation through your 'petition and the supply of the  
<sup>20</sup> spirit of Jesus Christ, in accord with my 'premonition and  
 expectation, that in nothing shall I be put to 'shame, but  
 'with <sup>a</sup>all boldness, as always, now also, Christ shall be  
 'magnified in my 'body, whether through life or through  
<sup>21</sup> death. For to me 'to be living is Christ, and 'to be dying,  
<sup>22</sup> gain. Now if it is 'to be living in flesh, this to me means  
 fruit from work, and <sup>a</sup>what I shall be preferring<sup>o</sup> I am not  
<sup>23</sup> making known. (Yet I am being pressed<sup>o</sup> out of the two,  
 having a 'yearning<sup>io</sup> for the solution and to be together  
<sup>24</sup> with Christ, for it, rather, is much better.) Yet 'to be  
<sup>25</sup> staying in the flesh is more necessary because of you. And,  
 having this confidence, I am <sup>a</sup>aware that I shall be remain-  
 ing and shall be abiding with you all <sup>io</sup> for your 'progress  
<sup>26</sup> and joy of 'faith, that your 'glorying may be superabound-  
 ing in Christ Jesus in me through my 'presence <sup>td</sup> with  
<sup>27</sup> you again. Only be 'citizens<sup>o</sup> walking worthily of the  
 evangel of 'Christ, that, whether coming and making your  
 acquaintance, or being absent, I should be hearing of  
 your 'concerns, that you are standing firm in one spirit,  
 one soul, competing together in the faith of the evangel,  
<sup>28</sup> and not being startled<sup>o</sup> by 'those who are opposing in  
 "anything, which<sup>a</sup> is to them a proof of destruction, yet

<sup>29</sup> of your salvation, and this from God, 'for to you it is graciously granted, 'for Christ's sake, not only 'to be believing <sup>10</sup>on Him, but 'to be suffering for His sake also, <sup>30</sup>having the same struggle 'such as you are perceiving in me, and now are hearing to be in me.

**2** If, then, there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any <sup>2</sup>compassion and <sup>2</sup>pity, fill my 'joy full, that you may be <sup>2</sup>mutually 'disposed, having <sup>2</sup>mutual love, joined in <sup>2</sup>soul, being <sup>3</sup>disposed to 'one thing—nothing according with faction, nor yet according with vainglory—but with 'humility, <sup>4</sup>deeming<sup>o</sup> one another 'superior to one's <sup>2</sup>self, not each noting 'that which is his <sup>st</sup>own, but each 'that of <sup>d</sup>others also.

<sup>5</sup> For let this 'disposition be in you, which is in Christ <sup>6</sup>Jesus also, Who, being 'inherently in the form of God, <sup>7</sup>deems<sup>o</sup> it not pillaging 'to be equal with God, <sup>bt</sup>nevertheless empties Himself, taking the form of a slave, coming<sup>o</sup> <sup>8</sup>to be in the likeness of <sup>2</sup>humanity, and, being found in fashion as a human, He humbles Himself, becoming<sup>o</sup> obedient unto death, <sup>v</sup>even the death of the cross.

<sup>9</sup> Wherefore, also, 'God highly exalts Him, and graces<sup>o</sup> <sup>10</sup>Him with the name 'that is above every name, that in the name of Jesus every knee should be bowing, celestial <sup>11</sup>and terrestrial and subterranean, and every tongue should be acclaiming<sup>o</sup> that Jesus Christ is Lord, <sup>10</sup>for the glory of God, the Father.

<sup>12</sup> So that, my beloved, according as you always obey, not as in my 'presence only, but now much rather in my 'absence, with fear and trembling, be carrying 'your <sup>st</sup>own <sup>13</sup>salvation into effect<sup>o</sup>, for it is God 'Who is operating in you 'to 'will as well as 'to 'work for the sake of His 'delight. <sup>14</sup>All be doing without murmurings and reasonings, <sup>15</sup>that you may 'become<sup>o</sup> blameless and artless, children of God, flawless, in the midst of a generation crooked and <sup>o</sup>per-



verse<sup>o</sup> among whom you are appearing<sup>o</sup> as luminaries in  
 16 the world, having on the word of life, <sup>to</sup>for my glorying  
<sup>to</sup>in the day of Christ, that I did not run <sup>to</sup>for naught,  
 17 neither that I toil <sup>to</sup>for naught. But <sup>even</sup> if I am a  
 'libation<sup>o</sup> on the sacrifice and ministration of your 'faith,  
 I am rejoicing myself and rejoicing together with you all.  
 18 Now, to be <sup>s</sup>mutual, you' also be rejoicing, and be rejoic-  
 ing together with me.

19 Now I am expecting, in the Lord Jesus, to send Timothy  
 to you quickly, that I' also may be of good 'cheer when I  
 20 'know of your 'concerns. For I 'have no<sup>t</sup> one equally  
 sensitive, who<sup>a</sup> will be so genuinely 'solicitous of your  
 21 'concerns, for 'all are seeking 'that which is their <sup>s</sup>'own,  
 22 not 'that which is Christ Jesus'. Now you 'know his  
 'testedness, that, as a child with a father, he slaves <sup>to</sup>with  
 23 me <sup>to</sup>for the evangel. This one, indeed, then, I am  
 expecting to send—as ever I may be perceiving my course  
 24 from the things about me—forthwith. Yet I have confi-  
 dence in the Lord that I' <sup>s</sup>myself shall also be coming<sup>o</sup>  
 quickly.

25 Now I deem<sup>o</sup> it necessary to send to<sup>a</sup> you Epaphroditus,  
 my 'brother and fellow worker and fellow soldier, yet  
 26 your apostle and minister for my 'need, since, in fact, he  
 was longing for you all and 'depressed, because you hear  
 27 that he is infirm. For he is infirm, also, very nigh death,  
 but 'God is merciful to him, yet not to him only, but to  
 28 me also, lest I should be having sorrow on sorrow. The  
 more diligently, then, I send him, that <sup>p</sup>seeing him again,  
 you may be rejoicing and I' may be more sorrow-free.  
 29 'Receive<sup>o</sup> him, then, in the Lord with <sup>e</sup>all joy, and 'have  
 30 'such in honor, seeing that because of the work of the  
 Lord he draws near unto death, <sup>r</sup>risking<sup>o</sup> his 'soul that he  
 should 'fill up your 'want of 'ministration toward me.

**3** For the rest, my brethren, 'rejoice in the Lord. To be

writing the same to you is not, indeed, irksome for me,  
 2 yet it is your security. 'Beware of 'curs, 'beware of 'evil  
 3 workers. 'Beware of the maimcision, for we' are the  
 circumcision 'who are offering divine service in the spirit  
 of God, and are glorying<sup>o</sup> in Christ Jesus, and 'have no<sup>t</sup>  
 confidence in flesh.

4 And am even I having confidence in flesh, also? If any  
 other one is presuming to have confidence in flesh, I  
 5 rather: in circumcision the eighth day,<sup>o</sup> of the race of  
 Israel, of the tribe of Benjamin, a Hebrew<sup>o</sup> of Hebrews,  
 6 in <sup>ac</sup>relation to law, a Pharisee, in <sup>ac</sup>relation to zeal, per-  
 secuting the ecclesia, in <sup>ac</sup>relation to the righteousness  
 7 'which is in law, becoming<sup>o</sup> blameless. But things which<sup>a</sup>  
 were gain to me, these I have deemed<sup>o</sup> a forfeit because of  
 8 'Christ. But, to be sure, I am also deeming<sup>o</sup> all to be a  
 forfeit because of the 'superiority of the knowledge of  
 'Christ Jesus, my 'Lord, because of Whom I forfeited 'all,  
 and am deeming<sup>o</sup> it to be refuse, that I should be gaining  
 9 Christ, and may be 'found in Him, not having my  
 righteousness, 'which is<sup>o</sup> of law, but 'that which is through  
 the faith of Christ, the righteousness which is <sup>o</sup>from God  
 10 <sup>on</sup>for 'faith: 'to know Him, and the power of His 'resurrec-  
 tion, and the fellowship of His 'sufferings, conforming<sup>o</sup>  
 11 to His 'death, if somehow I should be attaining <sup>to</sup>to the  
 12 <sup>out</sup>resurrection 'that is out from among the dead. Not that  
 I already obtained, or am already <sup>o</sup>perfected<sup>o</sup>. Yet I am  
 pursuing, if I may be grasping also that <sup>on</sup>for which I was  
 13 grasped also by Christ Jesus. Brethren, not as yet am I  
 reckoning<sup>o</sup> myself to have grasped, yet one thing—for-  
 getting<sup>o</sup>, indeed, 'those things which are behind, yet  
 14 stretching<sup>o</sup> out to 'those in front—<sup>ac</sup>toward the goal am I  
 pursuing <sup>to</sup>for the prize of 'God's 'calling above in Christ  
 15 Jesus. Whoever, then, are mature, may be 'disposed to  
 this, and if in anything you are differently 'disposed, this

<sup>16</sup> also shall 'God 'reveal to you. Moreover, <sup>16</sup>in what we outstrip others, there is to be a "mutual 'disposition to be observing the elements by the same rule.

<sup>17</sup> 'Become° imitators together of me, brethren, and be noting 'those who are walking thus, according as you  
<sup>18</sup> 'have us for a model, for many are walking, of whom I often told you, yet now am lamenting also as I 'tell it, 'who  
<sup>19</sup> are enemies of the cross of 'Christ, whose 'consummation is destruction, whose 'god is 'their bowels, and whose 'glory is in their 'shame, 'who to the 'terrestrial are 'dis-  
<sup>20</sup> posed. For our 'realm is 'inherent in the heavens, out of which we are awaiting° a Saviour also, the Lord, Jesus  
<sup>21</sup> Christ, Who will 'transfigure the body of our 'humiliation, to conform it to the body of His 'glory, in accord with the operation 'which enables° Him 'even to subject 'all to Himself.

**4** So that, my brethren, beloved and longed for, my joy and wreath, be standing firm thus in the Lord, my  
<sup>2</sup> beloved. I am entreating Euodia and I am entreating  
<sup>3</sup> Syntyche, to be "mutually 'disposed in the Lord. Yes, I am asking you also, genuine yokefellow, be aiding° them, these women who<sup>a</sup> compete together with me in the evangel, with Clement also, and the rest of my fellow workers whose 'names are in the scroll of life.

<sup>4</sup> Be rejoicing in the Lord always! Again, I will 'declare,  
<sup>5</sup> be rejoicing! Let your 'lenience be 'known to all <sup>h</sup>men:  
<sup>6</sup> the Lord is near. Do not 'worry about anything, but in everything, by 'prayer and 'petition, with thanksgiving,  
<sup>7</sup> let your 'requests be made 'known° to<sup>d</sup> 'God, and the peace of 'God, 'that is 'superior to every frame of mind, shall be garrisoning your 'hearts and your 'apprehensions in Christ Jesus.

<sup>8</sup> For the rest, brethren, whatever is true, whatever is grave, whatever is just, whatever is pure, whatever is

agreeable, whatever is renowned—if there is any virtue,  
 9 and if any applause, be taking these into account°. What  
 you learned also, and accepted and hear and perceived in  
 me, these be putting into practice, and the God of 'peace  
 will be with you.

10 Now I rejoiced in the Lord greatly that at length, for  
 once your 'disposition <sup>over</sup>toward me blossomed, <sup>on</sup>to  
 which you were disposed also, yet you lacked occasion°.

11 Not that I am hinting <sup>ac</sup>at a want, for I' learned to be

12 content in that in which I am. I am 'aware what it is to  
 be 'humbled° as well as 'aware what it is to be super-  
 abounding. In everything and among all am I 'initiated°,

to be 'satisfied° as well as to be hungering, to be super-  
 13 abounding as well as to be in 'want°. For all am I 'strong  
 in Him 'Who is invigorating me—Christ!

14 Moreover, you do ideally in your joint contribution in

15 my 'affliction. Now you' Philippians also are 'aware  
 that, in the beginning of the evangel, when I came out  
 from Macedonia, not one ecclesia participates with me  
 16 <sup>io</sup>in the matter of giving and getting, except you only,

16 <sup>tf</sup>for in Thessalonica also, you send, <sup>+</sup>once and twice, <sup>io</sup>to

17 my 'need. Not that I am seeking for a 'gift, but I am  
 seeking for 'fruit 'that is increasing <sup>io</sup>for your account.

18 Now I am collecting all, and am superabounding. I have  
 been filled° full, 'receiving° <sup>b</sup>from Epaphroditus the  
 things <sup>b</sup>from you, an odor fragrant, a sacrifice acceptable,

19 well pleasing to 'God. Now my 'God shall be filling your  
 every need in accord with His 'riches in glory in Christ

20 Jesus. Now to our 'God and Father be 'glory <sup>io</sup>for the  
 eons of the eons! Amen!

21 Greet° every saint in Christ Jesus. Greeting° you are

22 the brethren <sup>ta</sup>with me. Greeting° you are all the saints,  
 yet especially 'those° of Caesar's 'house.

23 The grace of the Lord Jesus Christ be with your spirit!  
 Amen!

## PAUL TO THE COLOSSIANS

Paul, an apostle of Christ Jesus, through the will of  
2 God, and 'brother Timothy, to the saints and believing  
brethren in Christ in Colosse:

Grace to you and peace from God, our Father, and the  
Lord Jesus Christ.

3 We are thanking the God and Father of our 'Lord  
4 Jesus Christ, always praying<sup>o</sup> concerning you, on 'hearing  
of your 'faith in Christ Jesus and the love which you 'have  
5 <sup>to</sup>for all the saints, because of the expectation 'reserved<sup>o</sup>  
for you in the heavens, which you hear before in the word  
6 of 'truth of the evangel, 'which, being present <sup>to</sup>with you,  
according as in the entire world also, is bearing<sup>o</sup> fruit and  
growing<sup>o</sup>, according as it is among you also, from the  
day on which you hear and realized the grace of 'God in  
7 truth, according as you learned it from Epaphras, our  
'beloved fellow slave, who is a faithful dispenser of 'Christ  
8 for<sup>s</sup> us, 'who makes evident also to us your 'love in spirit.  
9 Therefore we' also, from the day on which we hear, do  
not 'cease<sup>o</sup> praying<sup>o</sup> for<sup>s</sup> you and requesting<sup>o</sup> that you may  
be 'filled full with the realization of His 'will, in <sup>e</sup>all  
10 wisdom and spiritual understanding, you to walk worthily  
of the Lord <sup>to</sup>for <sup>e</sup>all pleasing, bearing fruit in every good  
11 work, and growing<sup>o</sup> in the realization of 'God; being  
endued<sup>o</sup> 'with <sup>e</sup>all power, in accord with the might of His  
12 'glory, <sup>to</sup>for <sup>e</sup>all endurance and patience with joy; at the  
same time giving thanks to the Father, 'Who makes you  
competent <sup>to</sup>for a 'part of the allotment of the saints, in  
13 'light, 'Who rescues<sup>o</sup> us out of the jurisdiction of 'Darkness,

and transports us into the kingdom of the Son of His love,  
 14 in Whom we are having the deliverance, the pardon of  
 15 sins, Who is the Image of the invisible God, Firstborn of  
 16 every creature, for in Him is all created, that in the  
 heavens and that on the earth, the visible and the invisible,  
 whether thrones, or lordships, or sovereignties, or authori-  
 17 ties, all is created through Him and for Him, and He  
 is before all, and all has its cohesion in Him.

18 And He is the Head of the body, the ecclesia, Who is  
 Sovereign, Firstborn from among the dead, that in all  
 19 He may be becoming first, for in Him the entire  
 20 complement delights to dwell, and through Him to  
 reconcile all to Him (making peace through the blood  
 of His cross), through Him, whether those on the earth  
 or those in the heavens.

21 And you, being once estranged and enemies in com-  
 22 prehension, by wicked acts, yet now He reconciles by  
 His body of flesh, through His death, to present you  
 23 holy and flawless and unimpeachable in His sight, since  
 surely you are persisting in the faith, grounded and  
 settled and are not being removed from the expectation  
 of the evangel which you hear which is being heralded  
 in the entire creation which is under heaven of which I,  
 24 Paul, became the dispenser. I am now rejoicing in my  
 sufferings for you, and am filling up in my flesh, in His  
 stead, the deficiencies of the afflictions of Christ, for His  
 25 body, which is the ecclesia of which I became a dispenser,  
 in accord with the administration of God, which is  
 granted to me for you, to complete the word of God—  
 26 the secret which has been concealed from the eons and  
 from the generations, yet now was made manifest to His  
 27 saints, to whom God wills to make known what are  
 the glorious riches of this secret among the nations,  
 which is: Christ among you, the expectation of glory—

<sup>28</sup> Whom we' are announcing, admonishing every <sup>h</sup>man and teaching every <sup>h</sup>man in <sup>e</sup>all wisdom, that we should  
<sup>29</sup> be presenting every <sup>h</sup>man mature in Christ Jesus; <sup>to</sup>for which I am toiling also, struggling<sup>o</sup> in accord with His <sup>o</sup>operation, which is operating<sup>o</sup> in me <sup>t</sup>with power.

**2** For I <sup>t</sup>want you to perceive what the struggle amounts to which I am having for your sakes and for <sup>t</sup>those in Laodicea, and whoever have not seen my <sup>t</sup>face in flesh,  
<sup>2</sup> that their <sup>t</sup>hearts may be <sup>t</sup>consoled, being united in love, and <sup>to</sup>to <sup>e</sup>all the riches of the assurance of <sup>t</sup>understanding, <sup>to</sup>unto a realization of the secret of the God and Father, of  
<sup>3</sup> <sup>t</sup>Christ, in Whom all the treasures of <sup>t</sup>wisdom and <sup>t</sup>know-  
<sup>4</sup> ledge are concealed. Now I am saying this, that no one  
<sup>5</sup> may be beguiling<sup>o</sup> you <sup>t</sup>with persuasive words. For <sup>t</sup>even if, in <sup>t</sup>flesh, I am <sup>t</sup>absent, <sup>bt</sup>nevertheless, in <sup>t</sup>spirit, I am <sup>tg</sup>with you, rejoicing and observing your <sup>t</sup>order and the stability of your <sup>t</sup>faith <sup>to</sup>in Christ.

<sup>6</sup> As, then, you accepted <sup>t</sup>Christ Jesus, the Lord, be walk-  
<sup>7</sup> ing in Him, having been rooted<sup>o</sup> and being built<sup>o</sup> up in Him, and being confirmed<sup>o</sup> in the faith according as you were taught, superabounding in it <sup>t</sup>with thanksgiving.  
<sup>8</sup> <sup>t</sup>Beware that no <sup>a</sup>one shall be <sup>t</sup>despoiling you through <sup>t</sup>philosophy and empty seduction, in accord with <sup>t</sup>human <sup>t</sup>tradition, in accord with the elements of the world, and  
<sup>9</sup> not in accord with Christ, <sup>t</sup>for in Him the entire comple-  
<sup>10</sup> ment of the Deity is dwelling bodily. And you are <sup>o</sup>com-  
<sup>11</sup> plete<sup>o</sup> in Him, Who is the Head of every sovereignty and  
<sup>12</sup> authority, in Whom you were circumcised also with a circumcision not made by hands, in the stripping off of  
<sup>13</sup> the body of <sup>t</sup>flesh in the circumcision of <sup>t</sup>Christ. Being entombed together with Him in <sup>t</sup>baptism, in Whom you were roused together also through <sup>t</sup>faith in the operation of <sup>t</sup>God, Who rouses Him <sup>o</sup>from among the dead, you also being dead to the offenses and the uncircumcision

of your 'flesh, He vivifies us together <sup>10</sup>jointly with Him,  
<sup>14</sup> 'dealing graciously<sup>o</sup> with all our 'offenses, 'erasing the  
 handwriting of the decrees against us, which was hostile  
 to us, and has taken it away out of the midst, 'nailing it to  
<sup>15</sup> the cross, 'stripping<sup>o</sup> off the sovereignties and 'authorities,  
 'with boldness He makes a show of them, 'triumphing  
 over them in it.

<sup>16</sup> Let no <sup>a</sup>one, then, be judging you in food or in drink  
 or in the particulars of a festival, or of a new moon, or of  
<sup>17</sup> sabbaths, which are a shadow of 'those things which are  
<sup>18</sup> impending—yet the body is the Christ's. Let no one be  
 arbitrating against you, who 'wants, in humility and the  
 ritual of the messengers, to 'parade what he has seen,  
<sup>19</sup> feignedly, 'puffed<sup>o</sup> up by his 'fleshly 'mind, and not hold-  
 ing the Head, out of Whom the entire body, being sup-  
 plied<sup>o</sup> and united<sup>o</sup> through the assimilation and ligaments,  
<sup>20</sup> is growing in the growth of 'God. If, then, you died to-  
 gether with Christ from the elements of the world, <sup>a</sup>why,  
<sup>21</sup> as living in the world, are you subject to 'decrees': "You  
 should not be touching, nor yet tasting, nor yet coming  
<sup>22</sup> into contact," (which things are all <sup>io</sup>for corruption from  
 'use), in accord with the directions and teachings of  
<sup>23</sup> <sup>h</sup>men?—which<sup>a</sup> are (having, indeed, an expression of  
 wisdom in a willful ritual and humility and asceticism)  
 not 'of any value toward the surfeiting of the flesh.

**3** If, then, you were roused together with 'Christ, be seek-  
 ing 'that which is above, where 'Christ is, sitting<sup>o</sup> 'at the  
<sup>2</sup> right hand of 'God. Be 'disposed to 'that which is above,  
<sup>3</sup> not to 'that on the earth, for you died, and your 'life is  
<sup>4</sup> 'hid<sup>o</sup> together with 'Christ in 'God. Whenever 'Christ, our  
 'Life, should be 'manifested, then you' also shall be 'mani-  
 fested together with Him in glory.

<sup>5</sup> Deadened, then, your 'members 'that are on the earth:  
 prostitution, uncleanness, passion, evil desire and 'greed,



<sup>6</sup> which<sup>a</sup> is idolatry, because of which the indignation of  
<sup>7</sup> 'God is coming<sup>o</sup> on the sons of 'stubbornness—among  
whom you' also once 'walked, when you lived in these  
things.

<sup>8</sup> Yet now you' also be putting<sup>o</sup> away 'all these: anger,  
fury, malice, calumny, obscenity out of your 'mouth.  
<sup>9</sup> Do not 'lie<sup>o</sup> <sup>io</sup>to one another, 'stripping<sup>o</sup> off the old  
<sup>10</sup> humanity together with its 'practices, and 'putting<sup>o</sup> on  
the young, 'which is being renewed<sup>o</sup> into recognition, to  
<sup>11</sup> accord with the Image of the One Who creates it, wherein  
there is no<sup>t</sup> Greek and Jew, Circumcision and Uncircum-  
cision, barbarian, Scythian, slave, freeman, but 'all and in  
all is Christ.

<sup>12</sup> Put<sup>o</sup> on, then, as 'God's chosen ones, holy and 'beloved',  
pitiful compassions, kindness, humility, meekness, pa-  
<sup>13</sup> tience, bearing<sup>o</sup> with one another and dealing graciously<sup>o</sup>  
among yourselves, if anyone should be having a complaint  
<sup>td</sup>against any. According as the Lord also deals graciously<sup>o</sup>  
<sup>14</sup> with you, thus also you. Now <sup>on</sup>over all these put on 'love,  
<sup>15</sup> which<sup>a</sup> is the tie of 'maturity. And let the peace of 'Christ  
be arbitrating in your 'hearts, <sup>io</sup>for which you were called  
<sup>16</sup> also in one body; and 'become<sup>o</sup> <sup>z</sup>thankful. Let the word of  
'Christ be making its home<sup>t</sup> in you richly, in <sup>e</sup>all wisdom,  
teaching and admonishing yourselves; in psalms, in  
hymns, in spiritual songs, singing, 'with 'grace in your  
<sup>17</sup> 'hearts to 'God. And everything, <sup>a</sup>whatsoever you may be  
doing, in word or in act, do all in the name of the Lord  
Jesus Christ, giving thanks to 'God, the Father, through  
Him.

<sup>18</sup> 'Wives, be 'subject<sup>o</sup> to your 'husbands, as is proper in  
<sup>19</sup> the Lord. 'Husbands, 'love 'your <sup>sf</sup>own wives and be not  
<sup>20</sup> 'bitter<sup>o</sup> toward them. 'Children, 'obey your 'parents <sup>ac</sup>in  
<sup>21</sup> all things, for this is well pleasing in the Lord. 'Fathers,  
do not 'vex your 'children, lest they may be 'disheartened.

22 'Slaves, 'obey <sup>ac</sup>in all things your 'masters according to  
 the flesh, not 'with eye-slavery, as <sup>h</sup>manpleasers, but 'with  
 23 singleness of heart, fearing° the Lord. <sup>e</sup>All, whatsoever  
 you may be doing, 'work° from the soul, as to the Lord  
 24 and not to <sup>h</sup>men, being °aware that from the Lord you  
 will be getting° the compensation of the enjoyment of an  
 25 allotment: for the Lord Christ are you slaving. For he  
 'who is injuring shall be 'requited° for that which he  
 injures, and there is no<sup>t</sup> partiality.

4 'Masters, 'tender° that which is just and 'equitable to  
 your 'slaves, being °aware that you' also 'have a Master in  
 the heavens.

2 In 'prayer be persevering, watching in it 'with thanks-  
 3 giving, praying° at the same time concerning us also, that  
 'God should be opening for us a door of the word, to speak  
 the secret of 'Christ, because of which I am °bound° also,  
 4 that I should be making it manifest, as I 'must speak.  
 5 In wisdom be walking toward 'those outside, reclaiming°  
 6 the era, your 'word being always 'with grace, °seasoned°  
 with salt, perceiving how you 'must 'answer° each one.

7 All my <sup>ac</sup>affairs shall be made 'known to you by  
 Tychicus, a 'beloved brother and faithful servant and  
 8 fellow slave in the Lord, whom I send to<sup>d</sup> you <sup>to</sup>for this  
 same thing, that you may 'know 'that which concerns  
 9 you and he should be consoling your 'hearts, together  
 with Onesimus, a 'faithful and beloved brother, who is  
 one° of you. They shall make 'known to you all things  
 'here.

10 Greeting° you is Aristarchus, my 'fellow captive, and  
 Mark, 'cousin of Barnabas (concerning whom you ob-  
 tained directions: if he should be coming to<sup>d</sup> you, receive°  
 11 him), and Jesus, 'termed° Justus, 'who 'are° of the Cir-  
 cumcision. These are the only fellow workers <sup>to</sup>for the  
 kingdom of 'God who<sup>a</sup> became a solace to me.

- <sup>12</sup> Greeting<sup>o</sup> you is Epaphras, 'who is one<sup>o</sup> of you, a slave of Christ Jesus, always struggling<sup>o</sup> for<sup>s</sup> you in 'prayers, that you may 'stand mature and fully<sup>o</sup> assured<sup>o</sup> in 'all
- <sup>13</sup> the will of 'God. For I am testifying of him that he 'has much misery over you and 'those in Laodicea and 'those in Hierapolis.
- <sup>14</sup> Greeting<sup>o</sup> you is Luke, the beloved 'physician, and
- <sup>15</sup> Demas. Greet<sup>o</sup> the brethren in Laodicea, and Nympha,
- <sup>16</sup> and the ecclesia <sup>ac</sup>at her house. And whenever the epistle should be 'read <sup>b</sup>to you, <sup>do</sup>cause that it should be 'read in the Laodicean ecclesia also, and that you' also may be
- <sup>17</sup> reading 'that out of Laodicea. And say to Archippus: "Look to the service which you accepted in the Lord,
- <sup>18</sup> that you may be fulfilling it." The salutation is by my 'hand—Paul's. 'Remember my 'bonds!
- 'Grace be with you! Amen!

## PAUL TO THE THESSALONIANS (I)

Paul and Silvanus and Timothy to the ecclesia of the Thessalonians, in God, the Father, and the Lord Jesus Christ:

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

<sup>2</sup> We are thanking 'God always concerning you all,  
<sup>3</sup> making<sup>o</sup> mention of you <sup>on</sup>in our 'prayers, unintermittingly remembering your 'work of 'faith and 'toil of 'love and 'endurance of 'expectation of our 'Lord Jesus Christ, in  
<sup>4</sup> front of our 'God and Father, having perceived, brethren  
<sup>5</sup> 'beloved<sup>o</sup> by 'God, your 'choice, 'for the evangel of our 'God did not <sup>b</sup>come <sup>io</sup>to you in word only, but in power also, and in holy spirit and much assurance, according as you are 'aware. Such <sup>as</sup> we became among you, because of you.

<sup>6</sup> And you' became imitators of us and of the Lord, 'receiving<sup>o</sup> the word in much affliction with joy of holy  
<sup>7</sup> spirit, so that you 'become<sup>o</sup> models to all the 'believers in  
<sup>8</sup> 'Macedonia and in 'Achaia. For from you has been sounded<sup>o</sup> forth the word of the Lord, not only in 'Macedonia and in 'Achaia, but in every place your 'faith 'toward 'God has come out, so that we 'have no need to be speaking  
<sup>9</sup> of anything, for they' are reporting concerning us, what kind of an entrance we have had to<sup>d</sup> you, and how you turn back to<sup>d</sup> 'God from 'idols, to be slaving for the living  
<sup>10</sup> and true God, and to be waiting for His 'Son out of the heavens, Whom He rouses <sup>e</sup>from among the dead, Jesus, our 'Rescuer<sup>o</sup> out of the coming<sup>o</sup> 'indignation.

- 2** For you <sup>a</sup>yourselves are <sup>a</sup>aware, brethren, that our  
<sup>2</sup> <sup>e</sup>ntrance <sup>to</sup><sup>d</sup> you has not come to be for naught, but,  
 though suffering before and being outraged in Philippi,  
 according as you are <sup>a</sup>aware, we are bold<sup>o</sup> in our <sup>G</sup>od to  
 speak the evangel of <sup>G</sup>od <sup>to</sup><sup>d</sup> you <sup>i</sup>with a vast struggle.  
<sup>3</sup> For our <sup>e</sup>ntreaty is not out of deception, nor yet out of  
<sup>4</sup> uncleanness, nor yet <sup>i</sup>with guile but, according as we have  
 been tested<sup>o</sup> by <sup>G</sup>od to be entrusted with the evangel,  
 thus are we speaking, not as pleasing <sup>h</sup>men, but God,  
<sup>5</sup> <sup>W</sup>ho is testing our <sup>h</sup> hearts. For neither did we at any  
 time become flattering in expression, according as you  
 are <sup>a</sup>aware; neither with a pretense for greed, God is  
<sup>6</sup> witness; neither seeking glory <sup>o</sup>from <sup>h</sup>men, neither from  
 you, nor from others, when we <sup>could</sup><sup>o</sup> be <sup>i</sup>a burden as  
<sup>7</sup> Christ's apostles. But we became gentle in your midst,  
 as <sup>if</sup> a nurse should be cherishing her <sup>s</sup><sup>i</sup>own <sup>c</sup>hildren.  
<sup>8</sup> Thus being ardently attached<sup>o</sup> to you, we are delighting  
 to share with you not only the evangel of <sup>G</sup>od, but our  
<sup>s</sup><sup>i</sup>own <sup>s</sup>ouls also, because you came to be beloved by us.  
<sup>9</sup> For you <sup>r</sup>emember, brethren, our <sup>t</sup>oil and <sup>l</sup>abor: work-  
 ing<sup>o</sup> night and day <sup>ta</sup>so as not <sup>t</sup>o be burdensome to any of  
<sup>10</sup> you, we herald <sup>to</sup>to you the evangel of <sup>G</sup>od. You are  
 witnesses, and <sup>G</sup>od, how benignly and justly and blame-  
<sup>11</sup> lessly we became to you <sup>who</sup> are believing, even as you  
 are <sup>a</sup>aware how we were to each one of you, as a father  
 to his <sup>s</sup><sup>i</sup>own children, consoling and comforting<sup>o</sup> you and  
<sup>12</sup> attesting<sup>o</sup> <sup>to</sup>unto you <sup>t</sup>o be walking worthily of <sup>G</sup>od,  
<sup>W</sup>ho calls you into His <sup>s</sup><sup>i</sup>own <sup>k</sup>ingdom and glory.  
<sup>13</sup> And therefore we<sup>i</sup> also are thanking <sup>G</sup>od uninter-  
 mittingly that, in accepting the word heard <sup>b</sup>from us,  
 from <sup>G</sup>od you receive<sup>o</sup>, not the word of <sup>h</sup>men, but,  
 according as it truly is, the word of God, which is  
 operating<sup>o</sup> also in you <sup>who</sup> are believing.  
<sup>14</sup> For you<sup>i</sup> became imitators, brethren, of the ecclesias of

'God 'which 'are in 'Judea in Christ Jesus. <sup>t</sup>For you suffered the same, <sup>t</sup>even you by your own 'fellowtribesmen, <sup>15</sup> according as they also by the Jews, 'who kill the Lord Jesus as well as the prophets, and banish us, and are not <sup>16</sup> pleasing to God, and are contrary to all <sup>h</sup>men, forbidding us to speak to the nations that they may be 'saved, <sup>to</sup>to 'fill up their 'sins always. Yet the indignation outstrips <sup>on</sup>to them <sup>to</sup>to a consummation.

<sup>17</sup> Now we', brethren, being bereaved of <sup>f</sup>you <sup>td</sup>for the period of an hour, in face, not in heart, endeavor the more exceedingly to <sup>vp</sup>see your 'face, 'with much yearning, <sup>18</sup> because we want to 'come to<sup>d</sup> you, indeed, I, Paul, 'once—<sup>19</sup> <sup>t</sup>even twice—and 'Satan hinders us. For <sup>a</sup>who is our expectation, or joy, or wreath of glorying? Or is it not <sup>t</sup>even you, in front of our 'Lord Jesus, in His 'presence? <sup>20</sup> For you' are our 'glory and 'joy.

**3** Wherefore, when we could by no means longer 'refrain, <sup>2</sup> it seems well for us to be left in Athens alone, and we send Timothy, our 'brother and God's servant in the evangel of 'Christ, <sup>to</sup>to 'establish and to console you for the sake of your 'faith. No one is 'to be 'swayed<sup>o</sup> 'by these 'afflictions, for you <sup>s</sup>yourselves are <sup>o</sup>aware that we are <sup>4</sup> 'located<sup>o</sup> <sup>to</sup>for this. For <sup>t</sup>even when we were <sup>td</sup>with you, we predicted to you that "we are 'about to be 'afflicted<sup>o</sup>," according as it came<sup>o</sup> to be also, and you are <sup>o</sup>aware.

<sup>5</sup> Therefore, when I also could by no means longer 'refrain, I send <sup>to</sup>to 'know of your 'faith, lest somehow the 'trier tries you and our 'toil may be coming<sup>o</sup> to be <sup>to</sup>for naught. <sup>6</sup> Yet at present, because of Timothy's coming to<sup>d</sup> us from you, and 'bringing us the evangel<sup>o</sup> of your 'faith and your 'love, and that you 'have a good remembrance of us always, <sup>7</sup> longing to <sup>vp</sup>see us even as we also you—therefore we were consoled, brethren, <sup>on</sup>over you <sup>on</sup>in <sup>e</sup>all our 'necessity <sup>8</sup> and affliction, through your 'faith, <sup>t</sup>for now we are living

<sup>9</sup> if ever you' are standing firm in the Lord. For <sup>a</sup>what thanksgiving are we <sup>able</sup> to repay to 'God concerning you <sup>on</sup>for <sup>e</sup>all the joy with which we are rejoicing because  
<sup>10</sup> of you in front of our 'God, night and day superexcessively beseeching<sup>o</sup> <sup>to</sup>to <sup>p</sup>see your 'face and to adjust the  
<sup>11</sup> deficiencies of your 'faith? Now may our 'God and Father <sup>s</sup>Himself, and our 'Lord Jesus, be directing our 'way to<sup>d</sup> you!

<sup>12</sup> Now may the Lord cause you to <sup>i</sup>increase and <sup>i</sup>superabound in 'love <sup>to</sup>for one another and <sup>to</sup>for all, even as we  
<sup>13</sup> also <sup>to</sup>for you, <sup>to</sup>to <sup>e</sup>establish your 'hearts unblamable in holiness in front of our 'God and Father, in the presence of our 'Lord Jesus with all His 'saints.

**4** For the rest, then, brethren, we are asking you and entreating in the Lord Jesus, that, according as you accepted <sup>b</sup>from us 'how you <sup>i</sup>must be walking and pleasing God (according as you are walking also), that you  
<sup>2</sup> may be superabounding yet <sup>r</sup>more, for you are <sup>a</sup>aware <sup>a</sup>what charges we <sup>o</sup>give to you through the Lord Jesus.  
<sup>3</sup> For this is the will of 'God: your 'holiness. You are to be  
<sup>4</sup> abstaining<sup>o</sup> from <sup>e</sup>all prostitution; each of you is to be aware of his <sup>s</sup>own 'vessel, to be acquiring<sup>o</sup> it in holiness  
<sup>5</sup> and honor, not in lustful passion even as the nations also  
<sup>6</sup> 'who are not <sup>a</sup>acquainted with 'God. No one is <sup>i</sup>to be circumventing and overreaching his 'brother in the matter, because the Lord is the Avenger <sup>o</sup>of all these, according  
<sup>7</sup> as we <sup>i</sup>said to you before also, and certify<sup>o</sup>, for 'God calls  
<sup>8</sup> us, not <sup>on</sup>for uncleanness, but in holiness. Surely, in consequence, then, he 'who is repudiating is not repudiating <sup>h</sup>man, but 'God, 'Who is also giving His 'holy 'spirit <sup>to</sup>to you.

<sup>9</sup> Now, concerning 'brotherly fondness, we <sup>i</sup>have not need to be writing to you, for you' <sup>s</sup>yourselves are taught  
<sup>10</sup> by God <sup>to</sup>to be loving one another, for you are doing it

also <sup>10</sup>to all the brethren 'who are in the whole of 'Macedonia. Now we are entreating you, brethren, to be super-abounding yet <sup>7</sup>more, and that you be 'ambitious° to be 'quiet, and to be 'engaged in your 'own affairs, and to be working° with your 'hands, according as we charge you, <sup>12</sup>that you may be walking respectably toward 'those outside and you may 'have need of nothing.

<sup>13</sup> Now we do not 'want you to be 'ignorant, brethren, concerning 'those who are reposing°, lest you may 'sorrow° according as the rest, also, 'who 'have no expectation. <sup>14</sup>For, if we are believing that Jesus died and rose, thus also, 'those who are put to 'repose, will 'God, through 'Jesus, <sup>15</sup>'lead forth together with Him. For this we are saying to you 'by the word of the Lord, that we', the living, 'who are surviving° <sup>10</sup>to the presence of the Lord, should by no means 'outstrip 'those who are put to 'repose, 'for the Lord 'Himself will be descending° from heaven 'with a shout of command, 'with the voice of the Chief Messenger, and 'with the trumpet of God, and the dead in Christ shall be <sup>17</sup>rising° first. Thereupon we', the living 'who are surviving°, shall at the same time be 'snatched away together with them in clouds, <sup>10</sup>to meet the Lord <sup>10</sup>in the air. And <sup>18</sup>thus shall we always be together with the Lord. So that, 'console one another 'with these 'words.

**5** Now concerning the times and the eras, brethren, you <sup>2</sup>'have no' need to be 'written° to <sup>you</sup>, for you <sup>s</sup>yourselfs are accurately °aware that the day of the Lord is as a thief in <sup>3</sup>the night—thus is it coming°! Now whenever they may be saying "Peace and security," then extermination is standing° by them unawares, even as a 'pang over the 'pregnant, and they may by no means 'escape.

<sup>4</sup> Now you', brethren, are not in darkness, that the day <sup>5</sup>may be overtaking you as a thief, for you' are all sons of the light and sons of the day. We are not of the night nor



- <sup>6</sup> of the darkness. Consequently, then, we may not be drowsing, 'even as the rest, but we may be watching and  
<sup>7</sup> be 'sober. For 'those who are drowsing are drowsing at night, and 'those who are 'drunk<sup>o</sup> are 'drunk at night.  
<sup>8</sup> Yet we', being of the day, may be 'sober, 'putting<sup>o</sup> on the cuirass of faith and love, and the helmet, the expectation  
<sup>9</sup> of salvation, 'for 'God did not appoint<sup>o</sup> us <sup>io</sup>to indignation, but <sup>io</sup>to the procuring of salvation through our 'Lord  
<sup>10</sup> Jesus Christ, 'Who 'died for our sakes, that, whether we may be watching or drowsing, we should be living at the  
<sup>11</sup> same time together with Him. Wherefore, 'console one another and 'edify one the <sup>one</sup>other, according as you are doing also.  
<sup>12</sup> Now we are asking you, brethren, to perceive 'those who are toiling among you and presiding<sup>o</sup> over you in the  
<sup>13</sup> Lord and admonishing you, and to 'deem<sup>o</sup> them exceedingly distinguished in love, because of their 'work. Be at  
<sup>14</sup> 'peace among yourselves. Now we are entreating you, brethren; 'admonish the disorderly, 'comfort<sup>o</sup> the faint-  
<sup>15</sup> hearted, 'uphold<sup>o</sup> the infirm, be 'patient toward all. 'See that no <sup>a</sup>one may be rendering evil <sup>ta</sup>for evil to anyone, but always 'pursue 'that which is good <sup>io</sup>for one another  
<sup>16</sup> as well as <sup>io</sup>for all. Be rejoicing always. <sup>17</sup> Be praying<sup>o</sup>  
<sup>18</sup> unintermittingly. In everything be giving thanks, for this  
<sup>19</sup> is the will of God in Christ Jesus <sup>io</sup>for you. 'Quench not  
<sup>20</sup> the spirit. 'Scorn not prophecies. <sup>21</sup> Yet be testing all,  
<sup>22</sup> retaining the ideal. From everything wicked to the perception, 'abstain<sup>o</sup>.  
<sup>23</sup> Now may the God of 'peace <sup>s</sup>Himself be hallowing you wholly; and may your unimpaired 'spirit and 'soul and 'body be 'kept blameless in the presence of our 'Lord  
<sup>24</sup> Jesus Christ! Faithful is He 'Who is calling you, 'Who will be doing it also.  
<sup>25</sup> Brethren, 'pray<sup>o</sup> concerning us also. <sup>26</sup> Greet<sup>o</sup> all the

<sup>27</sup> brethren 'with a holy kiss. I am adjuring you by the Lord,  
that 'this epistle be read to all the holy brethren.

<sup>28</sup> The grace of our 'Lord Jesus Christ be with you! Amen!

## PAUL TO THE THESSALONIANS (II)

Paul and Silvanus and Timothy to the ecclesia of the Thessalonians, in God, our Father, and the Lord Jesus Christ:

- <sup>2</sup> Grace to you and peace from God, our Father, and the Lord Jesus Christ.
- <sup>3</sup> We 'ought to be thanking 'God always concerning you, brethren, according as it is meet; seeing that your 'faith is flourishing and the love of each one of you all <sup>to</sup>for one
- <sup>4</sup> another is increasing, so that we <sup>s</sup>ourselves glory<sup>o</sup> 'in you in the ecclesias of 'God, for<sup>s</sup> your 'endurance and faith in all your 'persecutions and the afflictions with which you are
- <sup>5</sup> bearing<sup>o</sup>—a display of the just judging of 'God, <sup>to</sup>to 'deem you worthy of the kingdom of 'God, for<sup>s</sup> which you are
- <sup>6</sup> suffering also, if so be that it is just <sup>b</sup>of God to repay
- <sup>7</sup> affliction to 'those afflicting you, and to you 'who are being afflicted<sup>o</sup>, ease, with us, 'at the unveiling of the Lord Jesus
- <sup>8</sup> from heaven with His powerful messengers, in flaming fire, dealing out vengeance to 'those who are not 'acquainted with 'God and 'those who are not obeying
- <sup>9</sup> the evangel of our 'Lord Jesus Christ—who<sup>a</sup> shall 'incur the justice of eonian extermination from the face of the
- <sup>10</sup> Lord, and from the glory of His 'strength—whenever He may be coming to be glorified<sup>t</sup> in His 'saints and to be marveled at in all 'who believe (seeing that our 'testimony <sup>or</sup>to you was believed) in that 'day.
- <sup>11</sup> <sup>to</sup>For which we are always praying<sup>o</sup> also concerning you, that our 'God should be counting you worthy of the calling, and should be fulfilling every delight of goodness

<sup>12</sup> and work of faith in power, so that the name of our 'Lord Jesus may be 'glorified 'in you, and you in Him, in accord with the grace of our 'God and the Lord Jesus Christ.

**2** Now we are asking you, brethren, for the sake of the presence of our 'Lord Jesus Christ and our assembling <sup>2</sup> <sup>on</sup>to Him, <sup>to</sup>that you 'be not quickly shaken from your 'mind, nor yet be 'alarmed<sup>o</sup>, <sup>n</sup>either through spirit, <sup>n</sup>or through word, <sup>n</sup>or through an epistle as through us, as <sup>3</sup> that the day of the Lord is <sup>o</sup>present. No <sup>o</sup>one should be deluding you <sup>ac</sup>by <sup>n</sup>any method, <sup>if</sup> <sup>tf</sup>for, should not the apostasy be coming first and the <sup>n</sup>man of 'lawlessness be <sup>4</sup> 'unveiled, the son of 'destruction, 'who is opposing<sup>o</sup> and lifting<sup>o</sup> himself up <sup>on</sup>over everyone 'termed<sup>o</sup> a god or an object of veneration, so that he is seated <sup>to</sup>in the temple of <sup>5</sup> 'God, demonstrating that he himself is God? Do you not 'remember that, still being <sup>td</sup>with you, I told you these things?

<sup>6</sup> And now you are <sup>o</sup>aware 'what is detaining, <sup>to</sup>for him <sup>7</sup> 'to be unveiled in his <sup>sf</sup>own 'era. For the secret of 'lawlessness is already operating. Only <sup>tm</sup>when the <sup>at</sup>present 'detainer may be coming<sup>o</sup> to be out of the midst, <sup>+</sup> then will be <sup>8</sup> 'unveiled the lawless one (whom the Lord Jesus will 'despatch with the spirit of His 'mouth and will 'discard <sup>9</sup> by the advent of His 'presence), whose 'presence is in accord with the operation of 'Satan, <sup>i</sup>with <sup>e</sup>all power and <sup>10</sup> signs and false miracles and <sup>i</sup>with every seduction of 'injustice among 'those who are perishing<sup>o</sup>, <sup>td</sup>because<sup>w</sup> they do <sup>11</sup> not receive<sup>o</sup> the love of the truth <sup>to</sup>for their 'salvation. And therefore 'God will be sending them an operation of <sup>12</sup> deception, <sup>to</sup>for them 'to believe the falsehood, that all may be 'judged 'who do not believe the truth, but delight in 'injustice.

<sup>13</sup> Now we 'ought to be thanking 'God always concerning you, brethren, <sup>o</sup>beloved<sup>o</sup> by the Lord, seeing that 'God

prefers<sup>o</sup> you from the beginning <sup>io</sup>for salvation, in holiness of the spirit and faith in the truth, into which He also calls us through our 'evangel, <sup>io</sup>for the procuring of the glory of our 'Lord Jesus Christ. Consequently, then, brethren, 'stand firm, and 'hold to the traditions which you were taught by us, whether through word or <sup>th</sup>our epistle. Now may our 'Lord Jesus Christ <sup>s</sup>Himself, and 'God, our 'Father, 'Who loves us, and is giving us an eonian consolation and a good expectation in grace, be consoling your 'hearts and establish you in every good work and word.

**3** 'Furthermore, 'pray<sup>o</sup>, brethren, concerning us, that the word of the Lord may 'race and be 'glorified<sup>o</sup>, according as it is <sup>td</sup>with you also, and that we should be 'rescued from 'abnormal and wicked <sup>n</sup>men, for not for all is the faith. Yet faithful is the Lord, Who will be establishing you and guarding you from the wicked one. Now we have confidence <sup>on</sup>in you in the Lord that what we are charging, you are doing also and will be doing. Now may the Lord be directing your 'hearts into the love of 'God and into the endurance of 'Christ!

**6** Now we are charging you, brethren, in the name of our 'Lord Jesus Christ, to be putting<sup>o</sup> yourselves from every brother who is walking disorderly and not in accord with the tradition which they accepted <sup>b</sup>from us. For you <sup>s</sup>yourselves are 'aware how you 'must be imitating<sup>o</sup> us, <sup>t</sup>for we are not disorderly among you, neither did we eat bread gratuitously <sup>b</sup>from anyone, but, <sup>t</sup>with toil and labor, we are working<sup>o</sup> night and day, <sup>td</sup>so as not 'to be burdensome to any of you. Not that we 'have not the right, but that we may be giving you ourselves as a model <sup>io</sup>for you 'to be imitating<sup>o</sup> us. For 'even when we were <sup>td</sup>with you, we gave this charge to you: that "If anyone is not willing to <sup>work</sup><sup>o</sup>, neither let him 'eat." For we are hearing that

- <sup>a</sup>some among you are walking disorderly, working° at  
<sup>12</sup> nothing, but are meddling°. Now such we are charging  
and entreating in the Lord Jesus Christ, that, working°  
with quietness, they may be eating their <sup>st</sup>own bread.  
<sup>13</sup> Now you, brethren, should not be despondent in ideal  
<sup>14</sup> doing. Now if anyone is not obeying our word through  
this epistle, let it be a sign° to you as to this man, not to  
<sup>15</sup> commingle° with him, that he may be abashed; and do  
not deem° him as an enemy, but admonish him as a  
brother.  
<sup>16</sup> Now may the Lord of peace Himself give you peace  
continually by every means. The Lord be with you all!  
<sup>17</sup> The salutation is by my hand—Paul's—which is a sign  
<sup>18</sup> in every epistle: thus am I writing. The grace of our Lord  
Jesus Christ be with you all! Amen!

## PAUL TO TIMOTHY (I)

Paul, an apostle of Christ Jesus, according to the injunction of God, our Saviour, and the Lord Jesus Christ, our  
2 'Expectation, to Timothy, a genuine child in faith:

Grace, mercy, peace, from God, our Father, and Christ Jesus, our 'Lord.

3 According as I entreat you, remain<sup>o</sup> with them in Ephesus, when going<sup>o</sup> into Macedonia, that you should be  
4 charging <sup>a</sup>some not to be teaching differently, nor yet to be heeding myths and endless genealogies, which<sup>a</sup> are affording exactions rather than God's administration 'which is in faith.

5 Now the consummation of the charge is love out of a clean heart and a good conscience and unfeigned faith,  
6 from which <sup>a</sup>some, 'swerving, were turned aside into vain  
7 prating, wanting to be teachers of the law, not apprehending <sup>a</sup>either what they are saying, <sup>a</sup>or that concerning  
8 <sup>a</sup>which they are insisting<sup>o</sup>. Now we are <sup>a</sup>aware that the  
9 law is ideal if ever anyone is using<sup>o</sup> it lawfully, being <sup>a</sup>aware of this, that law is not 'laid<sup>o</sup> down for the just, yet it is for the lawless and insubordinate, the irreverent and sinners, the malign and profane, thrashers of fathers and  
10 thrashers of mothers, homicides, paramours, sodomites, kidnapers, liars, perjurers, and if any <sup>a</sup>other thing is opposing<sup>o</sup> <sup>a</sup>'sound teaching, in accord with the evangel of the glory of the happy God, with which I' was entrusted.

12 Grateful 'am I to Him 'Who invigorates me, Christ Jesus, our 'Lord, 'for He deems<sup>o</sup> me faithful, assigning<sup>o</sup>  
13 me <sup>to</sup>a service, I, 'who formerly 'was a calumniator and a

persecutor and an outrager: but I was shown mercy,  
 14 seeing that I do it being ignorant, in unbelief. Yet the  
 grace of our 'Lord overwhelms, with faith and love 'in  
 15 Christ Jesus. Faithful is the saying, and worthy of 'all  
 welcome, that Christ Jesus came into the world to save  
 16 sinners, foremost of whom am I'. But therefore was I  
 shown mercy, that in me, the foremost, Jesus Christ  
 should be displaying° 'all His 'patience, <sup>td</sup>for a pattern of  
 'those who are 'about to be believing on Him <sup>to</sup>for life  
 conian.

17 Now to the King of the cons, the incorruptible, invisible,  
 only, and wise God, be honor and glory <sup>to</sup>for the cons  
 of the cons! Amen!

18 This 'charge I am committing° to you, child Timothy,  
 according to the preceding prophecies <sup>on</sup>over you, that in  
 19 them you may be warring the ideal warfare, having faith  
 and a good conscience, which <sup>a</sup>some, 'thrusting° away,  
 20 have made shipwreck <sup>ab</sup>as to the faith; of whom are  
 Hymeneus and Alexander, whom I -°give up to 'Satan,  
 that they may be 'trained not to 'calumniate.

**2** I am entreating, then, first of all, that petitions, prayers,  
 2 pleadings, thanksgiving be made° for° all 'mankind, for°  
 kings and all 'those being in a superior station, that we  
 may be leading a mild and quiet life in 'all devoutness and  
 3 gravity, for this is ideal and welcome in the sight of our  
 4 'Saviour, God, Who 'wills that all 'mankind be saved and  
 'come into a realization of the truth.

5 For there is one God, and one Mediator of God and  
 6 'mankind, a <sup>h</sup>Man, Christ Jesus, 'Who is giving Himself  
 a correspondent Ransom for° all (the testimony in its own  
 7 eras), <sup>to</sup>for which I' was appointed a herald and an  
 apostle (I am telling the truth, I am not lying°), a teacher  
 of the nations in knowledge and truth.

8 I am intending°, then, that 'men 'pray° in every place,



lifting up benign hands, apart from anger and reasoning.

<sup>9</sup> Similarly, women also are to be adorning themselves in raiment, decorously, with modesty and sanity, not 'with  
<sup>10</sup> braids and gold, or pearls or costly vesture, but (what is becoming to women professing<sup>o</sup> a reverence for God)  
<sup>11</sup> <sup>th</sup>with good works. Let a woman be learning in quietness 'with 'all subjection. Now I am not permitting a  
<sup>12</sup> woman to be teaching nor yet to be domineering over a  
<sup>13</sup> man, but to be in quietness (for Adam was first molded,  
<sup>14</sup> thereafter Eve, and Adam was not seduced, yet the woman, being deluded, has come to be in the transgression).  
<sup>15</sup> Yet she shall be 'saved through the child bearing, if ever they should be remaining in faith and love and holiness with sanity.

**3** Faithful is the saying: "If anyone is craving<sup>o</sup> the supervision, he is desiring an ideal work." The supervisor, then, 'must be irreprehensible, the husband of one wife,  
<sup>3</sup> sober, sane, decorous, hospitable, apt to teach, no toper, not quarrelsome, but lenient, pacific, not fond of money,  
<sup>4</sup> controlling<sup>o</sup> his 'own household ideally, having his children in subjection with 'all gravity—now if anyone is not  
<sup>5</sup> 'aware how to control his 'own household, how will he  
<sup>6</sup> 'care<sup>o</sup> for the ecclesia of God?—no novice, lest, being conceited, he should be falling 'into the judgment of the  
<sup>7</sup> Adversary. Yet he 'must 'have an ideal testimony also from 'those outside, that he should not be falling 'into the reproach and trap of the Adversary.

<sup>8</sup> Servants, similarly, are to be grave, not double-tongued,  
<sup>9</sup> not 'addicted to much wine, not avaricious, having the  
<sup>10</sup> secret of the faith in a clear conscience. Now let these also first be 'tested<sup>o</sup>: thereafter let them be serving, being  
<sup>11</sup> unimpeachable. The wives, similarly, are to be grave, not  
<sup>12</sup> adversaries, sober, faithful in all things. Let servants be the husbands of one wife, controlling<sup>o</sup> children and 'their

<sup>13</sup> own households ideally, for 'those who serve ideally are procuring° for themselves an ideal rank and much boldness in the faith 'which is in Christ Jesus.

<sup>14</sup> These things I am writing to you, though expecting to

<sup>15</sup> 'come to<sup>a</sup> you more quickly, yet, if I should be 'tardy, that you may be perceiving how one 'must 'behave° in God's house, which<sup>a</sup> is the ecclesia of the living God, the pillar

<sup>16</sup> and base of the truth. And avowedly° great is the secret of 'devoutness, <sup>who</sup>which was manifested in flesh, justified in spirit, seen by messengers, heralded among the nations, believed in the world, taken up in glory.

**4** Now the spirit is saying explicitly, that in subsequent eras <sup>a</sup>some will be withdrawing° from the faith, giving heed to deceiving spirits and the teachings of demons, <sup>2</sup> in the hypocrisy of false expressions, 'their own conscience <sup>3</sup> having been cauterized°; forbidding to 'marry, abstaining° from foods, which 'God creates <sup>to</sup>to be partaken of with thanksgiving by 'those who believe and °realize the truth, <sup>4</sup> seeing that every creature of God is ideal and nothing is <sup>5</sup> to be cast away, being taken° with thanksgiving, for it is <sup>6</sup> 'hallowed° through the word of God and pleading. By suggesting° these things to the brethren, you should be an ideal servant of Christ Jesus, fostering° with the words of 'faith and of the ideal teaching which you have fully <sup>7</sup> followed. Now 'profane and old womanish myths 'refuse°, <sup>8</sup> yet 'exercise yourself <sup>td</sup>in devoutness, for 'bodily exercise is beneficial <sup>td</sup>for a few things, yet 'devoutness is beneficial <sup>td</sup>for all, having promise for the life 'which now is, and 'that which is impending.

<sup>9</sup> Faithful is the saying and worthy of <sup>e</sup>all welcome <sup>to</sup>for this are we toiling and being reproached°), that we °rely on the living God, Who is the Saviour of all <sup>11</sup> mankind, especially of believers. These things be <sup>12</sup> charging and teaching. Let no one be despising your

'youth, but 'become a model for the believers, in word,  
<sup>13</sup> in behavior, in love, in faith, in purity. Till I 'come°, give  
<sup>14</sup> 'heed to 'reading, to 'entreaty, to 'teaching. 'Neglect not  
 the gracious gift which is in you, which was given to you  
 through prophecy with the imposition of the hands of  
<sup>15</sup> the eldership. On these things 'meditate. In these be, that  
<sup>16</sup> your 'progress may be apparent to all. 'Attend to yourself  
 and to the teaching. Be persisting in them, for in doing  
 this you will 'save yourself as well as 'those hearing you.

**5** An elderly man you should not be upbraiding, but be  
 entreating him as a father, the younger men as brethren,  
<sup>2</sup> the elder women as mothers, the younger as sisters, in °all  
<sup>3</sup> purity. Widows be honoring, 'who are 'really widows.  
<sup>4</sup> Now if any widow 'has children or descendants, let them  
 'learn to be 'devoted to 'their own household first and  
 reciprocate by paying 'their progenitors, for this is welcome  
<sup>5</sup> in 'God's sight. Now 'one 'really a widow, and °alone°,  
 °relies on 'God and is remaining in 'petitions and 'prayers  
<sup>6</sup> night and day. Yet she 'who is a 'prodigal, though living,  
<sup>7</sup> is °dead. These things also, 'charge, that they may be ir-  
<sup>8</sup> reprehensible. Now if anyone is not providing for his  
 'own, and especially his family, he has disowned° the faith,  
<sup>9</sup> and is worse than an unbeliever. Let no widow be 'listed°  
 of less than sixty years, having been° the wife of one man,  
<sup>10</sup> 'attested° 'by ideal acts: if she nourishes children, if she is  
 hospitable, if she washes the saints' feet, if she relieves the  
<sup>11</sup> 'afflicted°, if she follows up with every good work. Yet  
 the younger widows 'refuse°, for whenever they should be  
<sup>12</sup> 'restive against 'Christ, they are wanting to 'marry; having  
<sup>13</sup> judgment seeing that they repudiate 'their first faith. Yet  
 at the same time they are learning to be idle also, wander-  
 ing° about the homes. Yet not only are they idle, but  
 gossips also, and meddlers, speaking 'what they 'must not.  
<sup>14</sup> I am intending°, then, that younger widows are to be

- marrying, bearing children, managing the household, giving an 'opposer<sup>o</sup> nothing as an incentive favoring  
 15 reviling, for already <sup>a</sup>some were turned aside after 'Satan.  
 16 If any believing woman 'has widows with her, let her be relieving<sup>o</sup> them and let not the ecclesia be 'burdened<sup>o</sup>, that it should be relieving those who are 'really widows.  
 17 Let elders 'who 'have presided ideally be counted 'worthy<sup>o</sup> of double honor, especially those who are toiling  
 18 in word and teaching, for the scripture is saying: "A threshing ox you shall not be muzzling," and "Worthy  
 19 is the worker of his 'wages." Against an elder do not 'assent to an accusation outside and except <sup>on</sup>before two or  
 20 three witnesses. Those who are sinning be exposing in the  
 21 sight of all, that the rest also may 'have fear. I am conjuring<sup>o</sup>, in the sight of 'God and Christ Jesus and the chosen messengers, that you should 'guard these things, apart  
 22 from prejudice, doing nothing <sup>ac</sup>from bias. On no one 'place hands too quickly, nor yet be participating in the  
 23 sins of others. 'Keep yourself pure. No <sup>nt</sup>longer 'drink water only, but be using<sup>o</sup> a sip of wine <sup>bc</sup>for your 'stomach  
 24 and your 'frequent infirmities. <sup>a</sup>Some <sup>h</sup>men's 'sins are taken for granted, preceding them into judging, yet <sup>a</sup>some are  
 25 following up also. Similarly the ideal 'acts also are taken for granted, and those having it otherwise 'can<sup>o</sup> not be hid.
- 6** Whoever are slaves under the yoke, let them 'deem<sup>o</sup> 'their own owners worthy of <sup>a</sup>all honor, lest the name of  
 2 'God and the teaching may be 'blasphemed<sup>o</sup>. Yet let those having believing owners not be despising them seeing that they are brethren, but rather let them 'slave for them, seeing that they are believing and beloved, 'being supported<sup>o</sup> by the slaves' benefaction.
- 3 These things 'teach and 'entreat. If anyone is teaching differently and is not approaching<sup>o</sup> with 'sound words,

even 'those of our 'Lord Jesus Christ, and the teaching in  
 4 accord with devoutness, he is 'conceited°, 'versed in nothing, but 'morbid about questionings and controversies, out of which is 'coming° envy, strife, calumnies, wicked  
 5 suspicions, altercations of 'men of a 'decadent° 'mind and 'deprived° of the truth, inferring that 'devoutness is  
 6 capital. Now 'devoutness with contentment is great  
 7 capital; for nothing do we carry<sup>10</sup> into the world, and it is  
 8 evident that neither 'can° we 'carry anything out. Now, having sustenance and 'shelter, with these we shall be  
 9 'sufficed. Now 'those intending° to be 'rich are falling<sup>†</sup> into a trial and a trap and the many foolish and harmful desires which<sup>a</sup> are swamping 'men<sup>10</sup> in extermination and destruction.

10 For a root of all of the evils is the fondness for money, which 'some, craving°, were led astray from the faith and try themselves on all sides with much 'pain.

11 Now you', O 'man of 'God, 'flee from these things: yet 'pursue righteousness, devoutness, faith, love, with endurance, suffering, and meekness. 'Contend° the ideal contest of the faith. 'Get hold° of 'eonian life, <sup>10</sup>for which you were called, and you avow the ideal avowal in the sight of many witnesses.

13 I am charging you in the sight of 'God, 'Who is vivifying 'all, and of Jesus Christ, 'Who testifies in the ideal  
 14 avowal<sup>on</sup> before Pontius Pilate, that you keep 'this precept unspotted, irreprehensible, unto the advent of our 'Lord,  
 15 Christ Jesus, which, to its own eras, the happy and only Potentate will be showing: He is 'King of 'kings and  
 16 Lord of 'lords, 'Who alone 'has immortality, making His home in light inaccessible, Whom not one of 'mankind perceived nor 'can° be perceiving, to Whom be honor and 'might eonian! Amen!

17 'Those who are rich in the current eon be charging not

to be 'haughty, nor yet to °rely on the dubiousness of riches,  
but on God, 'Who is tendering us all things richly °for  
<sup>18</sup> our enjoyment; to be doing good acts, to be 'rich in ideal  
<sup>19</sup> acts, to be liberal contributors, treasuring up for them-  
selves an ideal foundation °for 'that which is impending,  
that they may 'get hold° of 'life really.

<sup>20</sup> O Timothy, 'that which is committed to you, guard,  
turning° aside from the profane prattlings and antipathies  
<sup>21</sup> of 'falsely named "knowledge," which °some are profess-  
ing°. °<sup>ab</sup>As to the faith, they swerve.

'Grace be with you! Amen!

## PAUL TO TIMOTHY (II)

Paul, an apostle of Christ Jesus, through the will of God,  
in accord with the promise of life which is in Christ Jesus,  
2 to Timothy, a child beloved:

Grace, mercy, peace, from God, the Father, and Christ  
Jesus, our Lord.

3 Grateful 'am I to 'God, to Whom I am offering divine  
service from my ancestors 'with a clear conscience, as I  
'have an unintermittent 'remembrance concerning you in  
4 my 'petitions, night and day, longing to 'see you, 'remem-  
5 bering<sup>o</sup> your 'tears, that I may be 'filled full of joy, getting  
a reminder of the unfeigned faith which is in you, which<sup>a</sup>  
first makes its home 'in your 'grandmother Lois, and in  
your 'mother Eunice. Now, I am 'persuaded<sup>o</sup> that it is  
in you also.

6 <sup>bc</sup>For which cause I am reminding you to be rekindling  
the gracious gift of 'God which is in you through the  
7 imposition of my 'hands, for 'God <sup>-o</sup> gives us, not a spirit  
8 of timidity, but of power and of love and of sanity. You  
may not be 'ashamed, then, of the testimony of our 'Lord,  
nor yet of me, His 'prisoner, but suffer evil with the  
9 evangel in accord with the power of God, 'Who saves us  
and calls us with a holy calling, not in accord with our  
'acts, but in accord with His own purpose and the grace  
'which is 'given to us in Christ Jesus before times eonian,  
10 yet now is being manifested through the advent of our  
'Saviour, Christ Jesus, Who, indeed, abolishes 'death, yet  
11 illuminates life and incorruption through the evangel <sup>to</sup> of  
which I ' was appointed a herald and an apostle and a

<sup>12</sup> teacher of the nations. <sup>bc</sup>For which cause I am suffering these things also, but I am not 'ashamed°, for I am °aware Whom I have believed, and I am °persuaded° that He is able to guard 'what is committed to me, <sup>io</sup>for that 'day.

<sup>13</sup> 'Have a pattern of 'sound words, which you hear <sup>b</sup>from  
<sup>14</sup> me, in faith and love 'which are in Christ Jesus. The ideal thing committed to you, guard through the holy spirit 'which is making its home <sup>i</sup>in us.

<sup>15</sup> Of this you are °aware, that all 'those in the province of Asia were turned from me, of whom are Phygellus and Hermogenes.

<sup>16</sup> May the Lord 'grant mercy to the household of Onesiphorus, 'for he often refreshes me and was not ashamed  
<sup>17</sup> of my 'chain, but, coming° to be in Rome, he seeks me  
<sup>18</sup> diligently and found me. May the Lord 'grant to him to be finding mercy <sup>b</sup>from the Lord in that 'day! And how much he serves in Ephesus you 'know quite well.

**2** You', then, child of mine, be 'invigorated° 'by the grace  
<sup>2</sup> 'which is in Christ Jesus. And what things you hear <sup>b</sup>from me through many witnesses, these 'commit° to faithful <sup>h</sup>men, who<sup>a</sup> shall be competent to teach <sup>d</sup>others also.

<sup>3</sup> Suffer evil with me, as an ideal soldier of Christ Jesus.  
<sup>4</sup> No<sup>t</sup> one who is warring° is 'involved° in the °business of a 'livelihood, that he should be pleasing the one who  
<sup>5</sup> enlists him. Now if anyone should be competing in the games also, he is not given a 'wreath° if ever he should not  
<sup>6</sup> be competing lawfully. The toiling farmer must be the  
<sup>7</sup> first to 'partake of the fruits. 'Apprehend what I 'say, for the Lord will be giving you understanding in it all.

<sup>8</sup> 'Remember Jesus Christ, Who 'has been roused° °from among the dead, is° of the seed of David, according to  
<sup>9</sup> my 'evangel, in which I am suffering evil unto bonds as a malefactor—but the word of 'God is not °bound°. There-  
<sup>10</sup> fore I am enduring all because of 'those who are chosen,



that they' also may be happening upon the salvation 'which is in Christ Jesus with glory eonian.

<sup>11</sup> Faithful is the saying: "For if we died together, we shall  
<sup>12</sup> be living together also; if we are enduring, we shall be  
 reigning together also; if we are disowning°, 'He' also will  
<sup>13</sup> be disowning° us; if we are disbelieving, 'He' is remain-  
 ing faithful—He 'cannot disown° Himself."

<sup>14</sup> Of these things be reminding them, conjuring° them in  
 the Lord's sight not to engage in 'controversy<sup>io</sup> for nothing  
 useful, <sup>on</sup>to the upsetting of 'those who are hearing.

<sup>15</sup> Endeavor to present yourself to 'God qualified, an un-  
 ashamed worker, correctly cutting the word of 'truth.

<sup>16</sup> Yet from 'profane prattlings 'stand° aloof, for they will be  
<sup>17</sup> progressing <sup>on</sup>to more irreverence, and their 'word will  
 'spread as gangrene, of whom are Hymeneus and Philetus,  
<sup>18</sup> who<sup>a</sup> swerve <sup>ab</sup>as to 'truth, saying that the resurrection  
 has already occurred, and are subverting the faith of "some.

<sup>19</sup> Howbeit, the solid foundation of 'God °stands, having  
 this 'seal: The Lord knew 'those who 'are His, and, Let  
 everyone 'who is naming the name of the Lord 'withdraw  
 from injustice.

<sup>20</sup> Now in a great house there are not only gold<sup>en</sup> and silver  
 utensils, but wooden and earthenware also, and <sup>w</sup>some  
<sup>21</sup> indeed <sup>io</sup>for honor, yet <sup>w</sup>some <sup>io</sup>for dishonor. If, then,  
 anyone should ever be purging himself from these, he  
 will be a utensil <sup>io</sup>for honor, °hallowed°, and useful to  
 the Owner, made °ready° <sup>io</sup>for every good act.

<sup>22</sup> Now 'youthful desires 'flee: yet 'pursue righteousness,  
 faith, love, peace, with all 'who are invoking° the Lord out  
<sup>23</sup> of a clean heart. Now 'stupid and crude questionings  
 'refuse°, being °aware that they are generating fightings.  
<sup>24</sup> Now a slave of the Lord 'must not be fighting°, but be  
<sup>25</sup> gentle toward all, apt to teach, bearing with evil, 'with  
 meekness training 'those who are antagonizing°, seeing

whether 'God may be giving them repentance to 'come  
 26 into a realization of the truth, and they will be sobering  
 up out of the trap of the Adversary, having been caught°  
 alive by him, <sup>io</sup>for that one's 'will.

3 Now this 'know, that in the last days perilous periods  
 2 will be 'present°, for <sup>h</sup>men will be selfish, fond of money,  
 ostentatious, proud, calumniators, stubborn to parents,  
 3 ungrateful, malign, without natural affection, implacable,  
 adversaries, uncontrollable, fierce, averse to the good,  
 4 traitors, rash, °conceited°, fond of their own gratification  
 5 rather than fond of God; having a form of devoutness,  
 6 yet °denying° its 'power. These, also, 'shun°. For° of these  
 are 'those who are slipping 'into 'homes and are leading  
 into captivity little women, °heaped° with sins, being led°  
 7 by various lusts and gratifications, always learning and  
 yet not at any time 'able° to 'come into a realization of the  
 8 truth. Now, by the method by which Jannes and Jambres  
 withstand Moses, thus these also are withstanding° the  
 truth, <sup>h</sup>men of a 'depraved° 'mind, disqualified <sup>ab</sup>as to the  
 9 faith. But they shall not be progressing <sup>on</sup>more, for their  
 'folly shall be obvious to all, as 'that of those also became°.

10 Now you' fully follow me in my 'teaching, 'motive, 'pur-  
 11 pose, 'faith, 'patience, 'love, 'endurance, 'persecutions, 'suf-  
 ferings, such as occurred° to me in Antioch, in Iconium,  
 in Lystra: persecutions such as I °undergo, and out of  
 12 them all the Lord rescues° me. And all <sup>v</sup>'who are  
 wanting to 'live devoutly in Christ Jesus shall be 'perse-  
 13 cuted. Yet wicked <sup>h</sup>men and swindlers shall 'wax <sup>on</sup>'worse  
 and worse, deceiving and being deceived°.

14 Now you' be remaining in what you learned and veri-  
 15 fied, being °aware <sup>b</sup>from <sup>≡a</sup>whom you learned it, and that  
 from a babe you are °acquainted with the sacred scriptures  
 'which are 'able° to make you wise <sup>io</sup>for salvation through  
 faith 'which is in Christ Jesus.

<sup>16</sup> <sup>e</sup>All scripture is inspired by God, and is beneficial <sup>td</sup>for teaching, <sup>td</sup>for exposure, <sup>td</sup>for correction, <sup>td</sup>for discipline  
<sup>17</sup> in righteousness, that the <sup>h</sup>man of 'God may be equipped, <sup>°fitted</sup> out <sup>td</sup>for every good act.

**4** I am conjuring<sup>°</sup> you in the sight of 'God and Christ Jesus, 'Who is 'about to be judging the living and the  
<sup>2</sup> dead, in accord with His 'advent and His 'kingdom: Herald the word. 'Stand by it, opportunely, inopportunely, expose, rebuke, entreat, 'with <sup>e</sup>all patience and teaching.  
<sup>3</sup> For the era will be when they will not 'tolerate<sup>°</sup> 'sound teaching, but, 'their hearing being tickled<sup>°</sup>, they will 'heap up for themselves teachers in accord with 'their own  
<sup>4</sup> desires, and, indeed, they will be turning 'their hearing away from the truth, yet will be 'turned<sup>°</sup> aside <sup>on</sup>to 'myths.

<sup>5</sup> Yet you' be 'sober in all things; suffer evil as an ideal soldier of Christ Jesus; do the work of an evangelist; fully  
<sup>6</sup> discharge your 'service. For I' am already a 'libation<sup>°</sup>, and  
<sup>7</sup> the period of my 'dissolution is 'imminent. I have contended<sup>°</sup> the ideal contest. I have finished my 'career. I  
<sup>8</sup> have kept the faith. Furthermore, there is 'reserved<sup>°</sup> for me the wreath of 'righteousness, which the Lord, the just Judge, will be paying to me in that 'day; yet not to me only, but also to all 'who <sup>°</sup>love His 'advent.

<sup>9</sup> Endeavor to 'come to<sup>d</sup> me quickly, <sup>10</sup> for Demas, 'loving the current eon, forsook me and went <sup>to</sup>to Thessalonica,  
<sup>11</sup> Crescens <sup>to</sup>to Galatia, Titus <sup>to</sup>to Dalmatia. Luke only is with me. Taking <sup>up</sup> Mark, 'lead him back with you<sup>st</sup>, for  
<sup>12</sup> he is useful to me <sup>to</sup>for service. Now Tychicus I dispatch  
<sup>13</sup> <sup>to</sup>to Ephesus. When you 'come<sup>°</sup>, 'bring the traveling cloak which I left in Troas <sup>b</sup>with Carpus, and the scrolls,  
<sup>14</sup> especially the vellums. Alexander the coppersmith 'displayed<sup>°</sup> to me much <sup>°</sup>evil: the Lord will be paying him  
<sup>15</sup> in accord with his 'acts—whom you' also 'guard<sup>°</sup> against,  
<sup>16</sup> for very much has he withstood 'words of ours. 'At my

- 'first defense no<sup>t</sup> one came<sup>o</sup> along with me, but all forsook  
<sup>17</sup> me. May it not be 'reckoned against them! Yet the Lord  
stood beside me, and He invigorates me, that through me  
the heralding may be fully 'discharged, and all the nations  
should 'hear; and I am rescued out of the mouth of the  
<sup>18</sup> lion. The Lord will be rescuing<sup>o</sup> me from every wicked  
work and will be saving me <sup>io</sup>for His 'celestial 'kingdom:  
to Whom be 'glory <sup>io</sup>for the eons of the eons. Amen!
- <sup>19</sup> Greet<sup>o</sup> Prisca and Aquila and the household of Onesiph-  
<sup>20</sup> orus. Erastus remains in Corinth, yet Trophimus, being  
<sup>21</sup> infirm, I left in Miletus. Endeavor to 'come before winter.  
Greeting<sup>o</sup> you is Eubulus and Pudens and Linus and  
Claudia and all the brethren.
- <sup>22</sup> The Lord Jesus Christ be with your 'spirit! 'Grace be  
with <sup>=</sup>you! Amen!

## PAUL TO TITUS

Paul, a slave of God, yet an apostle of Jesus Christ, in accord with the faith of God's <sup>2</sup>chosen, and a realization of the truth, which accords with devoutness, <sup>3</sup>in expectation of life eonian, which 'God, Who does not lie, promises° before times eonian, yet manifests His 'word in its own eras 'by heralding, with which I' was entrusted, according to the injunction of God, our 'Saviour, to Titus, a genuine child according to the common faith:

Grace and peace from God, the Father, and Christ Jesus, our 'Saviour.

<sup>5</sup> On this behalf I left you in Crete, that you should 'amend 'what is lacking and 'constitute elders city <sup>6</sup>city, as I' prescribe° to you. If anyone is unimpeachable, the husband of one wife, having believing children, not <sup>7</sup>'under the accusation of profligacy or insubordinate—for the supervisor 'must be unimpeachable as an administrator of God, not given to self-gratification, not irritable, no <sup>8</sup>toper, not quarrelsome, not avaricious; but hospitable, fond of that which is good, sane, just, benign, self-controlled; upholding° the faithful word according to the <sup>9</sup>teaching, that he may be able to 'entreat 'with 'sound 'teaching as well as to 'expose 'those who 'contradict.

<sup>10</sup> For many are insubordinate, vain praters and imposters, <sup>11</sup>especially 'those° of the Circumcision, who 'must be 'gagged, who<sup>a</sup> are subverting whole households, teaching what they 'must not, on behalf of sordid gain.

<sup>12</sup> <sup>a</sup>One° of them, their own prophet, said: "Cretans are

<sup>13</sup> ever liars, evil wild beasts, idle bellies." This 'testimony is true. <sup>bc</sup>For which cause be exposing them severely, that  
<sup>14</sup> they may be 'sound in the faith, not heeding Jewish myths and precepts of <sup>h</sup>men who are turning° from the truth.  
<sup>15</sup> All, indeed, is clean to the clean, yet to the 'defiled° and unbelieving nothing is clean, but their 'mind as well as  
<sup>16</sup> 'conscience is 'defiled°. They are avowing an acquaintance with God, yet by 'their acts are denying° it, being abominable and stubborn, and disqualified <sup>td</sup>for every good act.

**2** Now you' be speaking what is becoming to 'sound  
<sup>2</sup> teaching. The aged men are to be sober, grave, sane,  
<sup>3</sup> 'sound in the faith, in 'love, in 'endurance; the aged women, similarly, in demeanor as becomes the sacred, not adversaries, nor 'enslaved° by much wine, teachers  
<sup>4</sup> of the ideal, that they may bring the young wives to a 'sense of their duty to be fond of their husbands, fond of  
<sup>5</sup> their children, sane, chaste, domestic, good, 'subject° to 'their own husbands, that the word of 'God may not be  
<sup>6</sup> 'blasphemed°. The younger men, similarly, 'entreat to  
<sup>7</sup> be 'sane <sup>ab</sup>as to all things, tendering° yourself a model of  
<sup>8</sup> ideal acts, in 'teaching with uncorruptness, gravity, with words sound, uncensurable, that the° contrary one may be 'abashed, having nothing bad to 'say concerning us.

<sup>9</sup> Slaves are to be 'subject° to their own owners, to be  
<sup>10</sup> well-pleasing in all things, not contradicting; not embezzling°, but displaying° <sup>e</sup>all good faithfulness, that they may be adorning the teaching 'that is of God, our 'Saviour, in all things.

<sup>11</sup> For the saving grace of 'God made its advent to all  
<sup>12</sup> <sup>h</sup>humanity, training us that, 'disowning° 'irreverence and 'worldly desires, we should be living sanely and justly and  
<sup>13</sup> devoutly in the current eon, anticipating° 'that happy expectation, 'even the advent of the glory of the great God

<sup>14</sup> and our Saviour, Jesus Christ, Who <sup>°</sup>gives Himself for<sup>s</sup> us, that He should be redeeming<sup>°</sup> us from <sup>°</sup>all lawlessness and be cleansing for Himself a people to be about Him, <sup>15</sup> zealous for ideal acts. 'Speak of these things and 'entreat and 'expose with every injunction. Let no one 'slight you.

**3** 'Remind them to be 'subject<sup>°</sup> to sovereignties, to authorities; to be yielding, and to be ready <sup>td</sup>for every good work, <sup>2</sup> to be calumniating no one, to be pacific, lenient, displaying<sup>°</sup> <sup>°</sup>all meekness toward all <sup>°</sup>humanity. For we' also were <sup>3</sup> once foolish, stubborn, 'deceived<sup>°</sup>, 'slaves of various desires and gratifications, leading a life in malice and envy, <sup>4</sup> detestable, hating one another. Yet when the kindness and 'fondness for humanity of our 'Saviour, God, made its <sup>5</sup> advent, not <sup>°</sup>for works 'which are wrought in righteousness which we' do, but according to His 'mercy, He saves us, through the bath of renascence and renewal of holy <sup>6</sup> spirit, which He pours out on us richly through Jesus <sup>7</sup> Christ, our 'Saviour, that, being justified in that One's 'grace, we may be becoming enjoyers, <sup>ac</sup>in expectation, of the allotment of life eonian.

<sup>8</sup> Faithful is the saying, and I am intending<sup>°</sup> you to be 'insistent<sup>°</sup> concerning these things, that 'those who 'have believed God may be 'concerned to preside<sup>°</sup> for ideal acts. <sup>9</sup> These things are ideal and beneficial for <sup>°</sup>humanity. Yet 'stand<sup>°</sup> aloof from stupid questionings and genealogies and strifes and fightings about law, for they are without <sup>10</sup> benefit and vain. A sectarian <sup>h</sup>man, after one and a second <sup>11</sup> admonition, 'refuse, being <sup>°</sup>aware that 'such a one has turned<sup>°</sup> himself out, and is sinning, being self-condemned.

<sup>12</sup> Whenever I shall be sending Artemas to<sup>d</sup> you, or Tychicus, endeavor to 'come to<sup>d</sup> me <sup>io</sup>in Nicopolis, for there <sup>13</sup> have I decided to winter. Send Zenas, the lawyer, and Apollos forward diligently, that nothing may be lacking <sup>14</sup> to them. Now let 'those who are ours also be learning to

preside<sup>o</sup> over ideal acts <sup>to</sup>for 'necessary needs, that they may not be unfruitful.

**15** Greeting<sup>o</sup> you are all 'those with me. Greet<sup>o</sup> our 'friends in faith. 'Grace be with you all. Amen!



## PAUL TO PHILEMON

Paul, a prisoner of Christ Jesus, and 'brother Timothy,  
2 to Philemon, the beloved, and our fellow worker, and  
to 'sister Apphia, and to Archippus, our 'fellow soldier,  
and to the ecclesia <sup>ac</sup>at your house:

3 Grace to you and peace from God, our Father, and the  
Lord Jesus Christ.

4 I am thanking my 'God always, making<sup>o</sup> mention of  
5 you <sup>on</sup>in my 'prayers, hearing of your 'love and the faith  
which you 'have toward the Lord Jesus and <sup>to</sup>for all the  
6 saints, so that the fellowship of your 'faith may 'become<sup>o</sup>  
operative in the realization of every good thing 'which is  
7 in us <sup>to</sup>for Christ Jesus. For much joy have I had and  
consolation <sup>on</sup>in your 'love, seeing that the compassions of  
the saints are <sup>o</sup>soothed<sup>o</sup> through you, brother.

8 Wherefore, having much boldness in Christ to be en-  
9 joining you as to 'what is proper, because of 'love I am  
rather entreating, being such a one as Paul the aged, yet  
10 now a prisoner also of Christ Jesus. I am entreating you  
concerning my 'child, whom I beget in my 'bonds,  
11 Onesimus, 'who once was useless to you, yet now is  
12 useful to you as well as to me, whom I send back to you.

Him—this <sup>is</sup> means my very 'compassions—'take<sup>o</sup> to your-  
13 self, whom I 'intended<sup>o</sup> to be retaining <sup>td</sup>for myself that,  
for your sake, he may be serving me in the bonds of the  
14 evangel. Yet apart from your 'opinion I want to do noth-  
ing, that your 'good may not be as <sup>ac</sup>of compulsion but <sup>ac</sup>  
15 voluntary. For perhaps therefore is he separated <sup>td</sup>for an  
hour, that you may be collecting him as an eonian repay-

- <sup>16</sup> ment, no<sup>t</sup> longer as a slave, but above a slave, a brother beloved, especially to me, yet how much rather to you, in  
<sup>17</sup> the flesh as well as in the Lord! If, then, you 'have me for  
<sup>18</sup> a mate, 'take<sup>o</sup> him to yourself as me. Now if in anything he injures you, or is owing aught, this be charging to my  
<sup>19</sup> account. I, Paul (I write with my own 'hand), I' will 'refund it. (Not that I may 'say to you that you are owing  
<sup>20</sup> me 'even yourself!) Yea, brother, may I' be "profitin<sup>g</sup>" from you in the Lord! Soothe my 'compassions in Christ!  
<sup>21</sup> Having confidence in your 'obedience, I write to you, being 'aware that you will 'do 'even above what I 'say.  
<sup>22</sup> Now, at the same time, make 'ready also a lodging for me, for I am expecting that, through <sup>=</sup>your 'prayers, I shall be 'graciously granted to <sup>=</sup>you.  
<sup>23</sup> Greeting<sup>o</sup> you are Epaphras, my 'fellow captive in Christ  
<sup>24</sup> Jesus, Mark, Aristarchus, Demas, Luke, my 'fellow workers.  
<sup>25</sup> The grace of our 'Lord Jesus Christ be with <sup>=</sup>your 'spirit! Amen!

## TO THE HEBREWS

By many portions and many modes, of old, 'God, 'speak-  
2 ing to the fathers in the prophets, <sup>on</sup>in the last of these  
'days speaks to us in a Son, Whom He °appoints en-  
joyer of the allotment of all, through Whom He also  
3 makes the eons; Who, being the Effulgence of His 'glory  
and Emblem of His 'assumption, 'besides carrying on  
'all by His 'powerful 'declaration, 'making° a cleansing  
of 'sins, is seated 'at the right hand of the Majesty in the  
4 heights; becoming° so much better than the messengers  
as He °enjoys the allotment of a more excellent name  
°than they.

5 For to °whom of the messengers said He at any time,  
"My Son art Thou!  
I, today, have begotten Thee?"

And again,

"I shall be to Him °for a Father  
And He' shall be to Me °for a Son"?

6 Now, whenever He may again be leading the Firstborn  
into the 'inhabited° earth, He is saying: And worship  
Him, all the messengers of God!

7 And, indeed, to<sup>d</sup> the messengers He is saying,

"Who is making His 'messengers blasts,  
And His 'ministers a flame of fire."

8 Yet to<sup>d</sup> the Son:

"Thy 'throne, O 'God, is °for the eon of the eon,

And a 'scepter of 'rectitude is the scepter of Thy 'kingdom.

- <sup>9</sup> Thou lovest righteousness and hatest injustice;  
Therefore Thou art anointed by 'God, Thy 'God,  
with the oil of exultation <sup>b</sup>beyond Thy 'partners."

<sup>10</sup> And,

Thou', <sup>ac</sup> originally, Lord, dost found the earth,  
And the heavens are the works of Thy 'hands.

- <sup>11</sup> They' shall 'perish°, yet Thou' art continuing,  
And all, as a cloak, shall be 'aged,

- <sup>12</sup> And, as if clothing, wilt Thou be rolling them up.  
As a cloak also shall they 'change°.

Yet Thou' art the same,  
And Thy 'years shall not be defaulting.

- <sup>13</sup> Now to<sup>d</sup> <sup>a</sup>which of the messengers has He declared at any time,

"Sit° <sup>o</sup>at My <sup>≡</sup>right, till I should be placing Thine  
'enemies for a footstool for Thy 'feet"?

- <sup>14</sup> Are they not all ministering spirits 'commissioned° <sup>o</sup>for service because of 'those who are 'about to be enjoying the allotment of salvation?

**2** Therefore we 'must more exceedingly be heeding 'what is being heard, lest at some time we may be drifting by.

- <sup>2</sup> For if the word 'spoken through messengers came° to be confirmed, and every transgression and disobedience obtained a fair reward, how shall we' be escaping°

- <sup>3</sup> when 'neglecting a salvation of such proportions which<sup>a</sup>, obtaining a beginning through the speaking° of the Lord, was confirmed <sup>o</sup>to us by 'those who hear Him,

- <sup>4</sup> 'God corroborating, <sup>b</sup>both by signs and miracles and by various powerful deeds and partings of holy spirit, according to His 'will?

5 For not to messengers does He subject the impending  
 6 'inhabited° earth, concerning which we are speaking. Yet  
 somewhere "someone certifies°, saying,

"What is <sup>h</sup>man, that Thou art 'mindful° of him,  
 Or a son of mankind, that Thou art visiting him?  
 7 Thou makest him <sup>a</sup>some bit inferior <sup>b</sup>to messengers,  
 With glory and honor Thou wreathest him,  
 And dost place him <sup>on</sup>over the works of Thy 'hands.  
 8 All dost Thou subject underneath his 'feet."

For in the subjection of 'all to him, He °leaves nothing  
 unsubject to him. Yet now we are not as yet seeing 'all  
 9 °subject° to him. Yet we are observing Jesus, Who 'has  
 been made <sup>a</sup>some bit inferior° <sup>b</sup>to messengers (because of  
 the suffering of 'death, °wreathed° with glory and honor),  
 so that, in the grace of God, He should be tasting° death  
 10 for the sake of everyone. For it became Him, because  
 of Whom 'all is, and through Whom 'all is, in leading  
 many sons into glory, to perfect the Inaugurator of their  
 11 'salvation through sufferings. For <sup>bs</sup>both He 'Who is  
 hallowing and 'those who are being hallowed° are all ° of  
 One, <sup>bc</sup>for which cause He is not 'ashamed° to be calling  
 12 them brethren, saying,

I shall be reporting Thy 'name to My 'brethren,  
 In the midst of the ecclesia shall I be singing hymns  
 to Thee.

13 And again,

I' shall 'have confidence <sup>on</sup>in Him.

And again,

'Lo°! I and the little children who are °given Me by  
 'God!

<sup>14</sup> Since, then, the little children have participated in blood and flesh, He' also was very nigh by 'partaking of the same, that, through 'death, He should be discarding him  
<sup>15</sup> 'who 'has the might of 'death, that is, the Adversary, and should be clearing those whoever, in fear of death, were  
<sup>16</sup> through their entire 'life liable to slavery. For assuredly it is not taking° hold of messengers, but it is taking° hold  
<sup>17</sup> of the seed of Abraham. Whence He ought, <sup>ac</sup>in all things, to be made like the brethren, that He may be becoming° a merciful and faithful Chief Priest in 'that which is toward 'God, <sup>io</sup>to 'make a 'propitiatory° shelter for the  
<sup>18</sup> sins of the people. For in what He' has suffered, undergoing trial, He is 'able° to help 'those who are being tried°.

**3** Whence, holy brethren, partners of a celestial calling, consider the Apostle and Chief Priest of our 'avowal,  
<sup>2</sup> Jesus, Who 'is faithful to Him 'Who makes Him, as  
<sup>3</sup> Moses also was in His whole 'house. For this One is counted 'worthy° of more glory <sup>b</sup>than Moses, <sup>ac</sup>by as much as He 'Who constructs it 'has more honor than the  
<sup>4</sup> house. For every house is 'constructed° by <sup>a</sup>someone, yet  
<sup>5</sup> He 'Who constructs all is God. And Moses, indeed, was faithful in His whole 'house as an attendant, <sup>io</sup>for a  
<sup>6</sup> testimony of 'that which shall be 'spoken. Yet Christ, as a Son <sup>on</sup>over His 'house—Whose house we' are, that is, if we should be retaining the boldness and the glorying of the expectation confirmed unto the consummation.

<sup>7</sup> Wherefore, according as the holy 'spirit is saying,

<sup>8</sup> "Today, if ever His 'voice you should be hearing,  
 You should not be hardening your 'hearts as in the embitterment,

<sup>ac</sup>In the day of 'trial in the wilderness,  
<sup>9</sup> Where your 'fathers try Me in the testing,  
 And were acquainted with My 'acts forty years."

<sup>10</sup> Wherefore, "I am disgusted with this 'generation,  
and said,

'Ever are they straying<sup>o</sup> in 'heart;  
Yet they' know not My 'ways.'

<sup>11</sup> As I swear in My 'indignation,  
'If they shall be entering<sup>o</sup> into My 'stopping—!'"

<sup>12</sup> 'Beware, brethren, lest at some time there shall be in  
any one of you a wicked heart of unbelief, in 'withdraw-

<sup>13</sup> ing from the living God. But 'entreat yourselves <sup>ac</sup>each  
day, until what is 'called<sup>o</sup> "today," lest anyone<sup>o</sup> of you

<sup>14</sup> may be 'hardened by the seduction of 'sin. For we have  
become partners of 'Christ, that is, if we should be re-

<sup>15</sup> taining the beginning of the assumption confirmed unto  
the consummation, 'while it is 'being said<sup>o</sup>,

"Today, if ever His 'voice you should be hearing,  
You should not be hardening your 'hearts as in the  
embitterment."

<sup>16</sup> For <sup>a</sup>some who hear embitter Him; but not all 'those

<sup>17</sup> coming<sup>o</sup> out of Egypt through Moses. Now with <sup>a</sup>whom  
is He disgusted forty years? Was it not with 'those who

<sup>18</sup> sin, whose 'carcasses fall in the wilderness? Now to <sup>a</sup>whom  
does He swear, not to be entering<sup>o</sup> into His 'stopping,

<sup>19</sup> except to the stubborn? And we are observing that they  
could not 'enter because of unbelief.

**4** We may be 'afraid, then, lest at some time, a promise  
being left<sup>o</sup> of entering into His 'stopping, anyone<sup>o</sup> of you

<sup>2</sup> may be seeming to be <sup>o</sup>deficient. For we also 'have been  
evangelized<sup>o</sup>, even as those also. But the word 'heard  
does not benefit those hearers, not having been blended<sup>o</sup>

<sup>3</sup> together with 'faith in 'those who hear. Then we 'who  
believe are entering<sup>o</sup> into the stopping, according as He  
has declared,

“As I swear in My ‘indignation,  
‘If they shall be entering<sup>o</sup> into My ‘stopping—!”

although the works ‘occur from the disruption of the  
4 world. For He has declared somewhere concerning the  
seventh thus: And ‘God stops “on the seventh ‘day from  
5 all His ‘works.” And in this again,

“If they shall be entering<sup>o</sup> into My ‘stopping—!”

6 Since, then, it is ‘left<sup>o</sup> for <sup>a</sup>some to be entering into it,  
and ‘those to whom the ‘evangel was formerly brought  
7 did not enter because of stubbornness, He is again specifying  
a “certain day, “Today”—saying in David after so  
much time, according as has been declared<sup>o</sup> before,

“Today, if ever His ‘voice you should be hearing,  
You should not be hardening your ‘hearts.”

8 For if Joshua causes them to stop, He would not have  
spoken concerning another day after these things.

9 Consequently a sabbatism is ‘left<sup>o</sup> for the people of ‘God.  
10 For he ‘who is entering into His ‘stopping, he’ also stops  
from his ‘works even as ‘God from His ‘own.

11 We should be endeavoring, then, to be entering into  
that ‘stopping, lest anyone should be falling into the same  
12 example of ‘stubbornness. For the word of ‘God is living  
and operative, and keen<sup>er</sup> above <sup>e</sup>any two-edged sword,  
and penetrating<sup>o</sup> up to the parting of soul and spirit,  
<sup>bs</sup>both of the articulations and <sup>ms</sup>marrow, and is a judge  
13 of the sentiments and thoughts of the heart. And there is  
not a creature which is not apparent in its sight. Now  
all is naked and ‘bare<sup>o</sup> to the eyes of Him to<sup>d</sup> Whom we  
are ‘accountable.

14 Having, then, a great Chief Priest, Who ‘has passed  
through the heavens, Jesus, the Son of ‘God, we may be



<sup>15</sup> holding to the avowal. For we 'have not a Chief Priest not 'able° to sympathize with our 'infirmities, "but One Who 'has been tried° <sup>ac</sup>in all respects <sup>ac</sup>like us, apart from  
<sup>16</sup> sin. We may be coming°, then, with boldness to the throne of 'grace, that we may be obtaining mercy and finding grace <sup>io</sup>for opportune help.

**5** For every chief priest 'obtained° <sup>o</sup>from among <sup>h</sup>men is 'constituted° for<sup>s</sup> <sup>h</sup>men in 'that which is toward 'God, that he may be offering <sup>bs</sup>both approach presents and  
<sup>2</sup> sacrifices for<sup>s</sup> sins, 'able° to be 'moderate with the 'ignorant and straying°, since he' also is 'encompassed° with  
<sup>3</sup> infirmity, and because of it he 'ought, according as <sup>e</sup>for the people, thus <sup>e</sup>for himself also, be offering <sup>e</sup>for sins.

<sup>4</sup> And not for himself is anyone getting the honor, but on  
<sup>5</sup> being called° by 'God even as Aaron, also. Thus 'Christ also does not glorify Himself by becoming a chief priest, but He 'Who speaks to<sup>d</sup> Him,

"My Son art Thou'!

I', today, have begotten Thee,"

<sup>6</sup> according as in a different place also He is saying,

"Thou art a priest <sup>io</sup>for the eon according to the order of Melchizedek,"

<sup>7</sup> Who, in the days of His 'flesh, -° offering <sup>bs</sup>both petitions and supplications with strong clamor and tears to<sup>d</sup> Him 'Who is 'able° to 'save Him out of death, being hearkened  
<sup>8</sup> to also <sup>f</sup>for His 'piety, even He also, being a Son, learned  
<sup>9</sup> 'obedience from that which He suffered. And being perfected, He became° the cause of eonian salvation to all  
<sup>10</sup> 'who are obeying Him, being accosted by 'God "Chief  
<sup>11</sup> Priest according to the order of Melchizedek," concerning whom there are 'words, many and abstruse, for us to 'say, since you have become dull of 'hearing.

<sup>12</sup> For when also, because of the time, you 'ought to be teachers, you 'have need again of one 'to teach you <sup>a</sup>what are the rudimentary 'elements of the oracles of 'God, and you have <sup>b</sup>come to 'have need of milk, and not of solid <sup>13</sup>nourishment. For everyone 'who is partaking of milk is untried in the word of righteousness, for he is a minor. <sup>14</sup>Now 'solid nourishment is for the mature, 'who, because of 'habit, 'have 'faculties 'exercised<sup>o</sup> <sup>td</sup>for discriminating <sup>bs</sup>between the ideal and the evil.

**6** Wherefore, leaving the word dealing with the rudiments of 'Christ, we should be 'brought<sup>o</sup> on to 'maturity, (not again disrupting<sup>o</sup> the foundation of repentance from <sup>2</sup>dead works, and of faith on God, of the teaching of baptizings, besides the imposition of hands, <sup>bs</sup>and the <sup>3</sup>resurrection of the dead, and of judgment conian). And this will we be doing, that is, if 'God may be permitting.

<sup>4</sup> For it is impossible for 'those once 'enlightened, besides 'tasting<sup>o</sup> the celestial 'gratuity and becoming partakers of <sup>5</sup>holy spirit, and 'tasting<sup>o</sup> the ideal declaration of God, <sup>6</sup>besides the powerful deeds of the impending con, and falling aside, to be renewing them again <sup>to</sup>to repentance while crucifying for themselves the Son of 'God again <sup>7</sup>and holding Him up to infamy. For land 'which is drinking the shower coming<sup>o</sup> often on it, and bringing forth herbage fit for those because of whom it is being farmed<sup>o</sup> <sup>8</sup>also, is partaking of blessing from 'God; yet, bringing forth thorns and star thistles, it is disqualified and near a curse, whose 'consummation is <sup>to</sup>burning.

<sup>9</sup> Yet we are 'persuaded<sup>o</sup> of 'better things concerning you, beloved, and those which 'have<sup>o</sup> to do with salvation, <sup>†</sup>even <sup>10</sup>if we are speaking thus. For 'God is not unjust, to be forgetting<sup>o</sup> your 'work and the love which you display<sup>o</sup> <sup>to</sup>for His 'name when you serve the saints, and are serving. <sup>11</sup>Now we are yearning for each one of you to be

displaying° the same diligence toward the assurance of  
 12 the expectation until the consummation, that you may  
 not be becoming° dull. Now be imitators of 'those who  
 through faith and patience are enjoying the allotment of  
 the promises.

13 For 'God, 'promising° 'Abraham, since He had no' one  
 14 greater to swear <sup>as</sup>by, swears <sup>as</sup>by Himself, saying, "If,  
 in sooth, it is blessing, I shall be blessing you, and multi-  
 15 plying, I shall be multiplying" you! And thus, 'being  
 patient, he happened on the promise.

16 For <sup>h</sup>men are swearing <sup>as</sup>by a 'greater, and to them an  
 'oath <sup>to</sup>for confirmation is an end of <sup>e</sup>all contradiction,  
 17 in which 'God, intending° more superabundantly to ex-  
 hibit to the enjoyers of the allotment of the promise the  
 immutability of His 'counsel, interposes with an oath,  
 18 that <sup>th</sup>by two immutable matters, in which it is impossible  
 for God to lie°, we may 'have a strong consolation, 'who  
 are fleeing for refuge to lay hold of the expectation lying°  
 19 before us, which we 'have as an anchor of the soul, <sup>bs</sup>both  
 secure and confirmed, and entering° into the interior  
 20 beyond the curtain, where<sup>e</sup> the Forerunner, Jesus, entered  
 for our sakes, becoming° Chief Priest according to the  
 order of Melchizedek <sup>to</sup>for the eon.

7 For this 'Melchizedek, king of Salem, priest of 'God  
 'Most High, who meets with Abraham returning from the  
 2 combat with the kings and blesses him, to whom Abra-  
 ham parts a tithe also, from all; being first, indeed,  
 translated° "king of righteousness," yet thereupon king of  
 3 Salem, also, which is "king of Peace"; fatherless, mother-  
 less, without a genealogy, having neither a beginning of  
 days nor consummation of life, yet picturing° the Son of  
 'God, is remaining a priest <sup>to</sup>to a 'finality.

4 Now, 'behold how eminent this one is to whom the  
 patriarch Abraham <sup>-</sup>gives a tithe also° of the best of the

<sup>5</sup> booty. And, indeed, 'those<sup>o</sup> of the sons of Levi 'who  
'obtain the priestly office 'have a direction to take 'tithes  
from the people according to the law, that is, their 'breth-  
ren, even those who also 'have come out of the loins of  
<sup>6</sup> Abraham. Yet he 'who is not<sup>o</sup> of their 'genealogy<sup>o</sup> has  
tithed 'Abraham, and has blessed him 'who 'has the  
promises.

<sup>7</sup> Now, beyond<sup>e</sup> all contradiction, the inferior is 'blessed<sup>o</sup>  
<sup>8</sup> by the better. And here, indeed, dying<sup>h</sup> men are obtain-  
ing tithes, yet there, one of whom it is 'attested<sup>o</sup> that he is  
<sup>9</sup> living. And so<sup>sa</sup> to 'say, through Abraham, Levi also,  
<sup>10</sup> 'who is obtaining the tithes, has been tithed<sup>o</sup>, for he was  
still in the loins of his 'father when Melchizedek meets  
with him.

<sup>11</sup> If, indeed, then, perfection were through the Levitical  
priesthood (for the people have been placed<sup>o</sup> under law  
<sup>on</sup>with it), "what need is there still for a different priest  
to arise<sup>o</sup> according to the order of Melchizedek, and not  
<sup>12</sup> 'said<sup>o</sup> to be according to the order of Aaron? For, the  
priesthood being transferred<sup>o</sup>,<sup>o</sup> of necessity there is com-  
<sup>13</sup> ing<sup>o</sup> to be a transference of law also, for He<sup>on</sup> of Whom  
these things are 'said<sup>o</sup> 'partakes of a different tribe, from  
<sup>14</sup> which no<sup>t</sup> one has given heed to the altar. For it is  
taken for granted that our 'Lord has risen out of Judah,  
<sup>io</sup>to which tribe Moses speaks nothing concerning priests.  
<sup>15</sup> And it is still more superabundantly sure, if a different  
priest is rising<sup>o</sup> according to the likeness of Melchizedek,  
<sup>16</sup> Who has not come to be according to the law of a fleshy  
<sup>17</sup> precept, but according to the power of an indissoluble life.  
For He is attesting<sup>o</sup> that

"Thou art a priest<sup>io</sup> for the con according to the order  
of Melchizedek."

<sup>18</sup> For, indeed, there is coming<sup>o</sup> to be a repudiation of the

preceding precept because it is 'weak and without benefit;  
 19 for the law perfects nothing, yet it is the superinduction  
 of a better expectation, through which we are drawing  
 near to 'God.

20 And, <sup>ac</sup>in as much as it was not apart from the swearing  
 21 of an oath, (for 'these, indeed, are priests, having become  
 so apart from the swearing of an oath, yet 'that One with  
 the swearing of an oath <sup>th</sup>by Him 'Who is saying to<sup>d</sup>  
 Him,

"The Lord swears and will not be regretting it,  
 "Thou art a priest <sup>to</sup>for the eon according to the order  
 of Melchizedek.'")

22 <sup>ac</sup>by so much also has Jesus become the sponsor of a  
 better covenant.

23 And 'these indeed, are more than one, having become  
 24 priests because death 'prevents<sup>o</sup> them from abiding; yet  
 'that One, because of His 'remaining <sup>to</sup>for the eon, 'has an  
 25 inviolate 'priesthood. Whence, also, He is 'able<sup>o</sup> to 'save  
<sup>to</sup>to the uttermost 'those coming<sup>o</sup> to 'God through Him,  
 always being alive <sup>to</sup>to be pleading for their sake.

26 For such a Chief Priest also became us, benign, inno-  
 cent, undefiled, <sup>o</sup>separated<sup>o</sup> from 'sinners, and coming<sup>o</sup>  
 27 to be higher than 'those of the heavens, Who 'has no<sup>t</sup>  
 necessity <sup>ac</sup>daily, even as the chief priests, to be offering  
 up sacrifices previously for<sup>s</sup> 'their own sins, thereupon  
 for 'those of the people, for this He does once for all time,  
 28 <sup>o</sup>offering up Himself. For the law is appointing <sup>h</sup>men  
 chief priests who 'have infirmity, yet the word sworn in  
 the oath 'which is after the law, appoints the Son, <sup>o</sup>per-  
 fected<sup>o</sup>, <sup>to</sup>for the eon.

8 Now this is the sum <sup>on</sup>of 'what is being said<sup>o</sup>: Such a  
 Chief Priest 'have we, Who is seated 'at the right of the  
 2 throne of the Majesty in the heavens, a Minister of the

holy places and of the true 'tabernacle, which the Lord pitches, and not a <sup>n</sup>man.

3 For every chief priest is 'constituted<sup>o</sup> <sup>io</sup>to 'offer <sup>bs</sup>both approach presents and sacrifices. Whence it is necessary for This One also to 'have <sup>a</sup>something which He may  
4 <sup>-o</sup>offer. Indeed, then, if He were on earth He would not <sup>v</sup>even be a priest, there being 'those who 'offer 'approach  
5 presents according to the law who<sup>a</sup>, by an example and shadow, are offering the divine service of the celestials, according as Moses has been apprized<sup>o</sup> when 'about to be completing the tabernacle. For 'see, He is averring, that you shall be making all "in accord with the model 'shown to you in the mountain."

6 Yet now He has happened upon a more excellent ministry, in as much as He is the Mediator, also, of a better covenant, which<sup>a</sup> has been instituted<sup>o</sup> on better prom-  
7 ises. For if that 'first one were unblamable, no<sup>t</sup> place  
8 would have been sought<sup>o</sup> for a second. For, blaming<sup>o</sup> them, He is saying,

"Lo<sup>o</sup>! the days are coming<sup>o</sup>," the Lord is saying,  
"And I shall be concluding <sup>on</sup>with the house of Israel  
and <sup>on</sup>with the house of Judah a new covenant,

9 Not in accord with the covenant which I make with their 'fathers

In the day of My taking hold<sup>o</sup> of their 'hand  
To be leading them <sup>o</sup>out of the land of Egypt,  
Seeing that they' do not remain 'in My 'covenant,  
And I neglect them," the Lord is saying,

10 "For this is the covenant which I shall be covenanting with the house of Israel after those 'days," the Lord is saying:

"Imparting My laws <sup>io</sup>to their 'comprehension,  
On their hearts, also, shall I be inscribing them,

- And I shall be to them <sup>to</sup>for a God,  
 And they' shall be to Me <sup>to</sup>for a people.
- 11 And by no means should each be teaching his fellow  
 'citizen,  
 And each his 'brother, saying, "Know the Lord!"  
<sup>to</sup>For all shall be 'acquainted with Me,  
 From their little to their great,
- 12 <sup>to</sup>For I shall be propitious to their 'injustices,  
 And of their 'sins and their 'lawlessnesses should  
 I under no circumstances still be 'reminded."
- 13 In 'saying "new," He has made the former old. Now  
 'that which is growing old<sup>o</sup> and 'decrepit is near its  
 disappearance.
- 9 Indeed then, the former also had just statutes of  
 2 divine service, besides a 'worldly holy place. For the  
 tabernacle is constructed<sup>o</sup>, the front part (in which was,  
 besides the lampstand, the table also, and the show-  
 'bread), which<sup>a</sup> is 'termed<sup>o</sup> the holy place.
- 3 Now after the second curtain is a tabernacle 'which is  
 4 'termed<sup>o</sup> the holy of 'holies, having the golden censer and  
 the ark of the covenant, <sup>o</sup>covered<sup>o</sup> about everywhere with  
 gold, in which was the golden urn having the manna, and  
 Aaron's 'staff 'which germinates, and the tablets of the  
 5 covenant. Now up over it were the cherubim of glory,  
 overshadowing the propitiatory shelter, concerning  
 6 <sup>o</sup>which there is nothing <sup>ac</sup>in particular to 'say now.
- 6 Now these having been constructed<sup>o</sup> thus, the priests,  
 indeed, are passing continually <sup>to</sup>into the front tabernacle,  
 7 performing the divine service; yet into the second, the  
 chief priest only, once a 'year, not apart from blood, which  
 he is offering for<sup>s</sup> himself and the errors of the people,  
 8 by this the holy 'spirit making it evident that the way of  
 the holy places is not as yet <sup>o</sup>manifest<sup>o</sup> while the front

<sup>9</sup> tabernacle still <sup>1</sup>has a standing: which<sup>a</sup> is a parable <sup>10</sup>for the <sup>1</sup>present <sup>1</sup>period, according to which <sup>bs</sup>both approach presents and sacrifices are being offered<sup>o</sup>, which <sup>1</sup>can<sup>o</sup> not make the one offering divine service perfect <sup>ac</sup>as to the <sup>10</sup>conscience, only <sup>on</sup>in foods and drinks and baptizings excelling, and just statutes for the flesh, lying<sup>o</sup> on them unto the period of reformation.

<sup>11</sup> Now Christ, coming<sup>o</sup> along a Chief Priest of the impending good things through the greater and more perfect tabernacle not made by hands, that is, not of this <sup>12</sup>'creation; not <sup>1</sup>even through the blood of he-goats and calves, <sup>1</sup>but through His <sup>1</sup>own blood, entered once for all time into the holy places, <sup>1</sup>finding<sup>o</sup> eonian redemption.

<sup>13</sup> For if the blood of he-goats and of bulls, and the ashes of a heifer sprinkling the <sup>1</sup>contaminated<sup>o</sup>, is hallowing to<sup>d</sup> <sup>14</sup>the cleanness of the flesh, how much rather shall the blood of <sup>1</sup>Christ, Who, through the eonian spirit <sup>1</sup>offers Him- self flawless to <sup>1</sup>God, be cleansing your <sup>1</sup>conscience from dead works <sup>10</sup>to <sup>1</sup>be offering divine service to the living and true God?

<sup>15</sup> And therefore He is the Mediator of a new covenant, so that at a death occurring<sup>o</sup> <sup>10</sup>for the deliverance of the transgressions of those <sup>on</sup>under the first covenant, <sup>1</sup>those who are <sup>1</sup>called<sup>o</sup> may be obtaining the promise of the <sup>16</sup>eonian enjoyment of the allotment. For where<sup>e</sup> there is a covenant, it is necessary to <sup>1</sup>bring<sup>o</sup> in the death of the <sup>17</sup>'covenant<sup>o</sup> victim, for a covenant is confirmed <sup>on</sup>over the dead, since it is not availing at any time when the <sup>1</sup>cove- nant<sup>o</sup> victim is living.

<sup>18</sup> Whence neither the first has been dedicated<sup>o</sup> apart from <sup>19</sup>blood. For, every precept being spoken by Moses to the entire people according to the law, taking the blood of <sup>1</sup>calves and of <sup>1</sup>he-goats, with water and scarlet wool and hyssop, he sprinkles <sup>bs</sup>both the scroll itself and the entire



<sup>20</sup> people, saying, This is the blood of the covenant which  
<sup>21</sup> 'God directs<sup>o</sup> <sup>td</sup>for you. Now the tabernacle also, and all  
 the vessels of the ministry he likewise sprinkles with the  
<sup>22</sup> blood. And almost all is being cleansed<sup>o</sup> in blood accord-  
 ing to the law, and apart from bloodshedding is <sup>b</sup>'coming'  
 no<sup>t</sup> pardon.

<sup>23</sup> It was necessary, then, for the examples, indeed, of  
 'that in the heavens to be 'cleansed<sup>o</sup> with these, yet the  
 celestial things themselves with better sacrifices <sup>b</sup>'than  
<sup>24</sup> these. For Christ entered not into holy places made by  
 hands, representations of the true, but into 'heaven itself,  
<sup>25</sup> now to be disclosed to the face of 'God for our sakes. Nor  
 yet is it that He may be offering Himself often, even as  
 the chief priest is entering<sup>o</sup> into the holies of 'holies year  
<sup>26</sup> <sup>ac</sup>by year 'by the blood of others, since then He 'must often  
 be suffering from the disruption of the world, yet now,  
 once, <sup>on</sup>at the conclusion of the eons, <sup>io</sup>for the repudiation  
 of 'sin through His 'sacrifice, is He <sup>o</sup>'manifest<sup>o</sup>.

<sup>27</sup> And, <sup>ac</sup>in as much as it is 'reserved<sup>o</sup> to the <sup>h</sup>'men to be  
<sup>28</sup> dying once, yet after this a judging, thus 'Christ also,  
 being offered once <sup>io</sup>for the bearing of the sins of many,  
 will be 'seen<sup>o</sup> a second time, by 'those awaiting<sup>o</sup> Him,  
 apart from sin, <sup>io</sup>for salvation, through faith.

**10** For the law, having a shadow of the impending good  
 things, not the selfsame image of the matters, they, with  
 their same 'sacrifices which they are offering year <sup>ac</sup>by  
 year, are never 'able<sup>o</sup> to perfect<sup>io</sup> to a 'finality 'those  
<sup>2</sup> approaching<sup>o</sup>. Else would they not cease<sup>o</sup> being offered<sup>o</sup>,  
 because 'those offering divine service, 'having been once  
 cleansed<sup>o</sup>, are having no longer any consciousness of  
<sup>3</sup> sins? But in them there is a recollection of sins year <sup>ac</sup>by  
<sup>4</sup> year; for it is impossible for the blood of bulls and of he-  
 goats to be eliminating sins.

<sup>5</sup> Wherefore, entering<sup>o</sup> into the world, He is saying,

Sacrifice and approach present Thou dost not will,  
Yet a body dost Thou adapt to Me.

6 In ascent approaches and those concerning sin Thou  
dost not delight.

7 Then said I, "Lo! I am arriving—  
In the summary of the scroll it is 'written' concern-  
ing Me—

'To do Thy 'will, O 'God."

8 Further up, when saying that "Sacrifice and approach  
present and ascent approaches and those concerning sin  
Thou dost not will, neither dost Thou delight in them"

9 (which<sup>a</sup> are being offered<sup>o</sup> according to law), then He  
has declared, "Lo! I am arriving 'to do Thy 'will, O  
'God!" He is despatching the first, that He should be  
10 establishing the second. 'By which will we are 'hallowed<sup>o</sup>  
through the approach present of the body of Jesus Christ  
once for all time.

11 And every chief priest, indeed, 'stands ministering day  
by day, and offering often the same sacrifices, which<sup>a</sup>

12 never 'can<sup>o</sup> 'take sins from about us. Yet This One, when  
offering one sacrifice for<sup>s</sup> sins, is seated <sup>to</sup> to a 'finality

13 'at the right hand of 'God, waiting<sup>o</sup> 'furthermore till His

14 'enemies may be 'placed as a footstool for His 'feet. For  
by one approach present He has perfected <sup>to</sup> to a 'finality  
'those who are 'hallowed<sup>o</sup>.

15 Now the holy 'spirit also is testifying to us, for after

16 'having declared, "This is the covenant which I shall be  
covenanting<sup>o</sup> <sup>td</sup> with them after those 'days,' the Lord is  
saying, 'imparting My laws <sup>on</sup> to their hearts, I shall be

17 inscribing them on their 'comprehension also, and of their  
'sins and their 'lawlessnesses shall I under no circum-

18 stances still be 'reminded.'" Now where<sup>e</sup> there is a pardon  
of these, there is no<sup>t</sup> longer an approach present concerned  
with sin.

- <sup>19</sup> Having then, brethren, boldness <sup>to</sup>for the entrance of  
<sup>20</sup> the holy places <sup>by</sup>the blood of Jesus, by a recently slain  
 and living way which He dedicates for us, through the  
<sup>21</sup> curtain, that is, His <sup>'</sup>flesh, and a great Priest <sup>on</sup>over the  
<sup>22</sup> house of <sup>'</sup>God, we may be approaching<sup>o</sup> with a true heart,  
 in the assurance of faith, with <sup>'</sup>hearts <sup>'</sup>sprinkled<sup>o</sup> from a  
 wicked conscience, and a <sup>'</sup>body <sup>'</sup>bathed<sup>o</sup> in clean water.  
<sup>23</sup> We may be retaining the avowal of the expectation  
 without wavering, for faithful is He <sup>'</sup>Who promises<sup>o</sup>.  
<sup>24</sup> And we may be considering one another <sup>to</sup>to incite to  
<sup>25</sup> love and ideal acts, not forsaking the assembling of our-  
 selves, according as the custom of <sup>a</sup>some is, but entreating,  
 and so much rather as you are observing the day drawing  
 near.  
<sup>26</sup> For at our sinning voluntarily after <sup>'</sup>obtaining the  
 recognition of the truth, it is no<sup>t</sup> longer leaving<sup>o</sup> a sacri-  
<sup>27</sup> fice concerned with sins, <sup>'</sup>but a <sup>a</sup>certain fearful waiting for  
 judging and fiery jealousy, <sup>'</sup>about to be eating the hostile.  
<sup>28</sup> Anyone <sup>'</sup>repudiating Moses' law is dying without <sup>'</sup>pity  
<sup>29</sup> on the testimony of two or three witnesses. Of how much  
 worse punishment, are you supposing, will he be counted  
<sup>'</sup>worthy <sup>'</sup>who tramples on the Son of <sup>'</sup>God, and deems<sup>o</sup>  
 the blood of the covenant <sup>'</sup>by which he is hallowed con-  
<sup>30</sup> taminating, and outrages the spirit of <sup>'</sup>grace? For we are  
<sup>'</sup>acquainted with Him <sup>'</sup>Who is saying, Mine is vengeance!  
 I' will <sup>'</sup>repay! the Lord is saying, and again, "The Lord  
<sup>31</sup> will be judging His <sup>'</sup>people." Fearful is it <sup>'</sup>to be falling<sup>t</sup>  
 into the hands of the living God!  
<sup>32</sup> Now <sup>'</sup>recollect<sup>o</sup> the former days in which, being en-  
<sup>33</sup> lightened, you endure a vast competition of sufferings, in  
 this, indeed, being a gazing<sup>o</sup> stock <sup>bs</sup>both of reproaches  
 and afflictions, yet in this, becoming participants of <sup>'</sup>those  
<sup>34</sup> behaving<sup>o</sup> thus. For you sympathize with my <sup>'</sup>prisoners  
 also, and anticipate<sup>o</sup> the pillage of your <sup>'</sup>possessions with

joy, knowing you yourselves 'have better and 'permanent property in the heavens.

- 35 You should not, then, be casting away your 'boldness,  
 36 which<sup>a</sup> is having a great reward, for you 'have need of endurance that, 'doing the will of 'God, you should be  
 37 'requited<sup>o</sup> with the promise. For still how very little, He  
 38 'Who is coming<sup>o</sup> will be arriving and not delaying. Now My "just one <sup>o</sup>by faith shall be living<sup>o</sup>," and "If he should ever be shrinking<sup>o</sup>, My 'soul is not delighting in him."  
 39 Yet we' are not of those shrinking back <sup>to</sup>to destruction, but of faith <sup>to</sup>for the procuring of the soul.

**11** Now faith is an assumption of what is being <sup>o</sup>expected<sup>o</sup>, a conviction concerning matters which are not being  
 2 observed<sup>o</sup>; for in this the elders were testified to.<sup>3</sup> By faith we are apprehending the eons to 'adjust<sup>o</sup> to a declaration of God, <sup>to</sup>so that 'what is being observed<sup>o</sup> has not <sup>b</sup>come out of 'what is appearing.<sup>o</sup>

- 4 By faith Abel <sup>o</sup>offers to 'God more of a sacrifice <sup>b</sup>than Cain, through which he was testified to that he is just at 'God's testifying <sup>on</sup>to his 'approach presents, and through it, dying, he is still speaking.

- 5 By faith Enoch was transferred, so as not 'to be 'acquainted with death, and was not found<sup>o</sup>, because 'God <sup>o</sup>transfers him. For before his 'transference he is 'attested<sup>o</sup>  
 6 to have pleased 'God well. Now apart from faith it is impossible to be well pleasing, for he 'who is coming<sup>o</sup> to 'God 'must believe that He is, and is becoming<sup>o</sup> a Rewarder of 'those who are seeking Him out.

- 7 By faith Noah, being apprized concerning 'that which is not as yet being observed<sup>o</sup>, being pious, constructs an ark <sup>to</sup>for the salvation of his 'house, through which he condemns the world, and became<sup>o</sup> an enjoyer of the allotment of the righteousness which accords with faith.

- 8 By faith Abraham, being called<sup>o</sup>, obeys, coming out into

- the place which he was about to 'obtain <sup>to</sup>to enjoy as an allotment, and came out, not 'versed° in where he is coming°. By faith he sojourns <sup>to</sup>in the land of 'promise as in an alien land, 'dwelling in tabernacles with Isaac and Jacob, the joint enjoyers of the allotment of the same
- <sup>10</sup> 'promise. For he waited° for the city having 'foundations, whose Artificer and Architect is 'God.
- <sup>11</sup> By faith Sarah herself also obtained power <sup>to</sup>for the disruption of seed, and brought forth <sup>b</sup>beyond the period of her prime, since she deems° the 'Promiser° faithful;
- <sup>12</sup> wherefore, also, were begotten <sup>f</sup>by one, and these of one who is 'deadened°, according as the constellations of 'heaven in 'multitude, and as the sand 'beside the sea 'shore 'innumerable.
- <sup>13</sup> <sup>ac</sup>In faith died all these, not being requited° with the promises, but perceiving them ahead and 'saluting° them, and 'avowing that they are strangers and expatriates on
- <sup>14</sup> the earth. For 'those who are saying such things are disclosing that they are seeking for a country of their own.
- <sup>15</sup> And, if, indeed, they remembered that from which they
- <sup>16</sup> came out, they might have had occasion to go back. Yet now they are craving° a better, that is, a celestial; wherefore 'God is not 'ashamed° of them, to be 'invoked° as their God, for He makes ready for them a city.
- <sup>17</sup> By faith Abraham, when undergoing trial°, has offered 'Isaac, and he 'who receives° the promises offered the
- <sup>18</sup> only-begotten, he to<sup>d</sup> whom it was spoken that "In Isaac
- <sup>19</sup> shall your seed be 'called," 'reckoning° that 'God is 'able to be rousing him <sup>o</sup>from among the dead also; whence he recovers° him in a parable also.
- <sup>20</sup> By faith Isaac blesses 'Jacob and 'Esau concerning that which is impending also.
- <sup>21</sup> By faith Jacob, when dying, blesses each of the sons of Joseph, and worships, leaning on the top of his 'staff.

<sup>22</sup> By faith Joseph, at his 'decease, remembers concerning the exodus of the sons of Israel, and gives directions<sup>o</sup> concerning his 'bones.

<sup>23</sup> By faith Moses, being born, was hid three months by his 'fathers, because they perceived that the little boy was handsome, and they were not afraid of the mandate of the king.

<sup>24</sup> By faith Moses, becoming<sup>o</sup> great, disowns<sup>o</sup> the 'term<sup>o</sup>

<sup>25</sup> "son of Pharaoh's daughter," preferring<sup>o</sup> rather to be 'maltreated<sup>o</sup> with the people of 'God than to 'have a  
<sup>26</sup> temporary enjoyment of sin, 'deeming<sup>o</sup> the reproach of 'Christ greater riches than the treasures of Egypt, for he looked away <sup>io</sup>to the reward.

<sup>27</sup> By faith he left Egypt, not being afraid of the fury of  
<sup>28</sup> the king, for he is staunch as seeing the Invisible. By faith he has the passover made and the pouring of 'blood against the door jambs, lest the 'exterminator of the first-born may come into 'contact with them.

<sup>29</sup> By faith they crossed the Red Sea as through dry land, attempting which, the Egyptians were swallowed up.

<sup>30</sup> By faith the walls of Jericho fall, being surrounded on seven days.

<sup>31</sup> By faith Rahab, the prostitute, perished<sup>o</sup> not with the stubborn, 'receiving<sup>o</sup> the spies with peace.

<sup>32</sup> And "what still may I be saying? For the time will be lacking for me to 'relate<sup>o</sup> concerning Gideon, Barak, Samson, Jephthah, David, besides Samuel also, and the prophets, who, through faith, subdue<sup>o</sup> kingdoms, work<sup>o</sup> righteousness, happened on promises, bar the mouths of lions,  
<sup>33</sup> quench the power of fire, fled from the 'edge of the sword,  
<sup>34</sup> were invigorated from infirmity, became strong in battle,  
<sup>35</sup> rout the camps of aliens, women obtained<sup>o</sup> their 'dead<sup>o</sup> by resurrection.

Now others are flogged, not 'anticipating 'deliverance,

that they may be happening upon a better resurrection.

<sup>36</sup> Yet <sup>4</sup>others got a trial of scoffings and scourgings, yet  
<sup>37</sup> still more of bonds and jail. They are stoned, they are  
 sawn, they are tried, they died, <sup>1</sup> murdered by the sword;  
 they wandered about in sheepskins, in goatskins, in  
<sup>38</sup> 'want', 'afflicted', 'maltreated' (of whom the world was  
 not worthy), straying <sup>on</sup> in wildernesses and mountains  
 and caves and the holes of the earth.

<sup>39</sup> And these all, being testified to through 'faith, are not  
<sup>40</sup> required with the promise of 'God concerning us (the  
 'looking forward is to <sup>a</sup>something better), that, apart  
 from us, they may not be 'perfected.

**12** Surely, in consequence, then, we' also, having so vast  
 a cloud of witnesses encompassing us, putting off every  
 impediment and the popular sin, may be racing <sup>th</sup>with  
<sup>2</sup> endurance the contest lying before us, looking off <sup>to</sup>to  
 the Inaugurator and Perfecter of 'faith, Jesus, Who, <sup>4d</sup>for  
 the joy lying before Him, endures a cross, <sup>2</sup>despising the  
 shame, besides is <sup>seated</sup> at the right hand of the throne  
 of 'God.

<sup>3</sup> For take into account the One Who 'has endured such  
 contradiction by 'sinners while <sup>to</sup>among them, lest you  
 should be faltering, fainting in your 'souls.

<sup>4</sup> Not as yet unto blood did you repulse, when contend-  
<sup>5</sup> ing against <sup>td</sup>sin. And you have been oblivious of the  
 entreaty which <sup>a</sup>is arguing with you as with sons:

My son, do not 'disdain the discipline of the Lord,  
 Nor yet 'faint when being exposed by Him.

<sup>6</sup> For whom the Lord is loving He is disciplining,  
 Yet He is scourging every son to whom He is assent-  
 ing.

<sup>7</sup> <sup>to</sup>For discipline are you enduring. As to sons is 'God  
 bringing it to you, for <sup>a</sup>what son is there whom the

- <sup>8</sup> father is not disciplining? Now if you are without discipline, of which all have become partakers, consequently
- <sup>9</sup> you are bastards and not sons. Thereafter, indeed, we had the fathers of our 'flesh as discipliners, and we respected<sup>o</sup> them. Yet shall we not much rather be 'subjected to the Father of 'spirits and be living?
- <sup>10</sup> For 'these, indeed, disciplined <sup>td</sup>for a few days <sup>ac</sup>as it 'seemed best to them, yet 'that One <sup>on</sup>f for our 'expedience,
- <sup>11</sup> <sup>io</sup>for us 'to be partaking of His 'holiness. Now <sup>e</sup>all discipline, indeed, <sup>td</sup>for the present is not seeming to be a thing of joy, but of sorrow, yet subsequently it is rendering the peaceable fruit of righteousness to 'those <sup>o</sup>exercised<sup>o</sup> through it. Wherefore stiffen the 'flaccid<sup>o</sup> hands
- <sup>12</sup> and the <sup>o</sup>paralyzed<sup>o</sup> knees, and make upright tracks for your 'feet, that the lame one may not 'turn aside, yet rather may be 'healed.
- <sup>14</sup> 'Pursue peace with all, and 'holiness, apart from which
- <sup>15</sup> no<sup>t</sup> one shall be seeing<sup>o</sup> the Lord; supervising, that no <sup>o</sup>one be wanting <sup>i</sup>of the grace of 'God, nor any root of bitterness, sprouting up, may be annoying you, and
- <sup>16</sup> through this the majority may be 'defiled, nor any paramour, or profane person, as Esau, who, <sup>idf</sup>for one feeding,
- <sup>17</sup> gave<sup>o</sup> up his <sup>sf</sup>own 'birthright. For you are 'aware that afterwards also, wanting to enjoy the allotment 'blessing, he is rejected<sup>o</sup>, for he did not find a place of repentance, <sup>+</sup>even <sup>-</sup>seeking it out with tears.
- <sup>18</sup> For you have not come to that which may be 'handled<sup>o</sup> and <sup>o</sup>burned<sup>o</sup> with fire, and to murkiness, and gloom, and
- <sup>19</sup> tornado, and the blare of a trumpet, and the sound of declarations, which 'those who hear refuse<sup>o</sup>, that no word
- <sup>20</sup> be added to them. For they did not carry out the 'assignment<sup>o</sup>: And if a wild beast should come in 'contact with
- <sup>21</sup> the mountain, it shall be 'pelted with stones. And <sup>ts</sup>so fearful was the 'spectacle<sup>o</sup>, Moses said, Terrified am I, and



- 22 in a tremor. But you have come to mount Zion, and the  
 city of the living God, celestial Jerusalem, and to ten  
 23 thousand messengers, to a universal convocation, and to  
 the ecclesia of the <sup>e</sup>firstborn, <sup>o</sup>registered in the heavens,  
 and to God, the Judge of all, and to the spirits of the just  
 24 <sup>o</sup>perfected, and to Jesus, the Mediator of a fresh covenant,  
 and to the blood of sprinkling which is speaking better  
<sup>b</sup>than Abel.
- 25 'Beware! You should not be refusing<sup>o</sup> Him 'Who is  
 speaking! For if those escaped not, <sup>r</sup>refusing<sup>o</sup> the One  
 apprizing on earth, much rather we, 'who are turning<sup>o</sup>  
 26 from the One from the heavens, Whose 'voice then shakes  
 the earth. Yet now He has promised<sup>o</sup>, saying, Still once  
 more shall I be quaking, not only the earth, but 'heaven  
 27 also. Now the "Still once more" is making evident the  
 'transference of 'that which is being shaken<sup>o</sup>, as of that  
 having been made<sup>o</sup>, that 'what is not being shaken<sup>o</sup> should  
 be remaining.
- 28 Wherefore, accepting an unshakable kingdom, we may  
 'have grace through which we may be offering divine  
 service in a way well pleasing to 'God, with piety and  
 29 dread, for our 'God is also a consuming fire.
- 13** Let 'brotherly fondness be remaining. <sup>2</sup> Be not forget-  
 ting<sup>o</sup> 'hospitality, for through this <sup>a</sup>some were oblivious  
 3 when 'lodging messengers. Be mindful<sup>o</sup> of 'those bound,  
 as 'bound<sup>o</sup> together with them; of 'those 'maltreated<sup>o</sup>, as  
 4 being <sup>s</sup>yourselves also in the body. May 'matrimony be  
 honorable in all, and the bed undefiled, for paramours and  
 adulterers will 'God be judging.
- 5 May fondness for money not be your 'manner, being  
 sufficed<sup>o</sup> with 'what is 'present, for He' has declared:

Under no circumstances may I be 'lax regarding you,  
 Neither by any means may I be forsaking you.

- <sup>6</sup> So that we have 'courage to 'say, "The Lord is my Helper, and I shall not be 'afraid of <sup>a</sup>what <sup>h</sup>man shall be doing to me!"
- <sup>7</sup> Be remembering those of your 'leaders° who<sup>a</sup> speak to you the word of 'God, contemplating the sequel of 'their
- <sup>8</sup> behavior, whose 'faith be imitating°. Jesus Christ, yesterday and today, is the Same One <sup>to</sup>for the eons also.
- <sup>9</sup> By varied and strange teachings be not 'carried° aside, for it is ideal to be confirming° the heart by grace, not by foods, 'by which 'those who walk were not benefited.
- <sup>10</sup> We 'have an altar °from which they 'have no<sup>t</sup> right to be eating, 'who offer divine 'service in the tabernacle.
- <sup>11</sup> For the animals whose 'blood is 'carried° <sup>to</sup>into the holy places <sup>th</sup>by the chief priest concerning sin, of these the bodies are 'burned° up outside the camp.
- <sup>12</sup> Wherefore Jesus also, that He should be hallowing the people through 'His own blood, suffered outside the gate.
- <sup>13</sup> Now then, we may be coming° out to<sup>d</sup> Him outside the
- <sup>14</sup> camp, carrying His 'reproach. For here we are not having a 'permanent city, but we are seeking for the one which is
- <sup>15</sup> impending. Through Him, then, we may be offering up the sacrifice of praise to 'God continually, that is, the fruit of lips avowing His 'name.
- <sup>16</sup> Now of 'well doing and contributing be not forgetful°,
- <sup>17</sup> for with such sacrifices 'God is well 'pleased°. Be 'persuaded° by your 'leaders°, and be deferring to them, for they' are 'vigilant for the sake of your 'souls, as having to render an account, that they may be doing this with joy, and not with groaning, for this is disadvantageous for you.
- <sup>18</sup> 'Pray° concerning us, for we are 'persuaded° that we 'have an ideal conscience, in all wanting to 'behave°
- <sup>19</sup> ideally. Now more exceedingly am I entreating you to do this, that I may be 'restored to you more quickly.

- <sup>20</sup> Now may the God of 'peace, 'Who is leading up our  
'Lord Jesus, the great 'Shepherd of the sheep, °from  
among the dead 'by the blood of the eonian covenant,  
<sup>21</sup> be adapting you 'to every good work <sup>to</sup> 'to do His 'will,  
doing in us 'what is well pleasing in His sight, through  
Jesus Christ, to Whom be 'glory <sup>to</sup> for the eons of the eons.  
Amen!
- <sup>22</sup> Now I am entreating you, brethren, 'bear° with the  
word of 'entreaty, for I write the epistle to you <sup>th</sup>by bits  
<sup>23</sup> also. 'Know that our 'brother Timothy 'has been released°,  
with whom, if he should be coming° more quickly, I  
shall be seeing° you.
- <sup>24</sup> Greet° all your 'leaders°, and all the saints. 'Those from  
'Italy are greeting° you.
- <sup>25</sup> 'Grace be with you all. Amen!

## JAMES TO THE TWELVE TRIBES

James, a slave of God and of the Lord Jesus Christ, to  
2 the twelve tribes 'in the dispersion. 'Rejoice! 'All joy  
deem° it, my brethren, whenever you should be falling  
3 into various trials, knowing that the testing of your 'faith  
4 is producing° endurance. Now let 'endurance 'have its  
perfect work, that you may be perfect and unimpaired,  
lacking° in nothing.

5 Now if anyone of you is lacking° wisdom, let him be  
requesting it °from God, 'Who is giving to all generously  
6 and is not reproaching, and it shall be 'given to him. Yet  
let him be requesting in faith, doubting° nothing, for he  
'who is doubting° °simulates a surge of the sea, driven by  
7 the 'wind° and 'tossed°. For let not that °man be sur-  
mising that he shall be obtaining° anything °from the  
8 Lord—a man double-souled, turbulent in all his 'ways.

9 Now let the humble 'brother be glorying° in his 'exalta-  
10 tion, yet the rich in his 'humiliation, °for, as the flower of  
11 grass, shall he 'pass° by. For the sun rises, together with  
the scorching heat, and withers the grass, and its 'flower  
falls off, and the comeliness of its 'aspect perished°. Thus  
the rich also in his 'goings shall be caused to 'fade.

12 Happy is the man who is enduring trial, °for, becoming°  
qualified, he will be obtaining° the wreath of 'life, which  
13 He promises° to °those loving Him. Let no one, under-  
going trial°, be saying that "From God am I undergoing  
trial°," for 'God is not tried by evils, yet He' is trying no°  
one.

14 Now each one is undergoing trial° when he is 'drawn°

<sup>15</sup> away and 'lured<sup>o</sup> by 'his own desire. Thereafter, the desire, conceiving, is bringing forth sin. Now 'sin, fully 'consummated, is teeming forth death.

<sup>16</sup> Be not 'deceived<sup>o</sup>, my beloved brethren! <sup>17</sup><sup>e</sup> All good giving and every perfect gratuity is from above, descending from the Father of 'lights, <sup>b</sup>in Whom there is no<sup>t</sup> <sup>18</sup> mutation or shadow from revolving motion. By 'intention, He teems forth us by the word of truth, <sup>io</sup>for us 'to be <sup>a</sup>some firstfruit of His <sup>st</sup>own 'creatures.

<sup>19</sup> Now you are 'aware, my beloved brethren! Yet let <sup>20</sup> every <sup>h</sup>man be swift <sup>io</sup>to hear, tardy <sup>io</sup>to speak, tardy <sup>io</sup>to anger, for the anger of man is not working<sup>o</sup> the <sup>21</sup> righteousness of God. Wherefore, putting<sup>o</sup> off <sup>e</sup>all filthiness and superabundance of evil, receive<sup>o</sup> <sup>i</sup>with meekness the implanted word, 'which is 'able<sup>o</sup> to save your 'souls.

<sup>22</sup> Now 'become<sup>o</sup> doers of the word, and not only listeners, <sup>23</sup> beguiling<sup>o</sup> yourselves. <sup>t</sup>For if anyone is a listener to the word and not a doer, this one <sup>o</sup>simulates a man considering the face he 'inherited in a mirror; for he considers himself and has come away, and immediately forgot<sup>o</sup> <sup>24</sup> what kind he was. Now he 'who peers into the perfect law, 'that of 'freedom, and abides, not becoming<sup>o</sup> a forgetful listener, but a doer of the work, this one will be happy in his 'doing.

<sup>26</sup> If anyone is seeming to be a ritualist, not bridling his tongue, but seducing his heart, the ritual of this one is <sup>27</sup> vain, for ritual clean and undefiled <sup>b</sup>with 'God + the Father is this: to be visiting<sup>o</sup> the bereaved and widowed in their 'affliction, to be keeping oneself unspotted from the world.

<sup>2</sup> My brethren, not <sup>i</sup>with partialities be having the faith <sup>2</sup> of our 'Lord Jesus Christ of 'glory. For if there should be entering into your 'synagogue a man with a gold ring, in splendid attire, yet there should be entering a poor

- <sup>3</sup> man also, in filthy attire, and you should be looking <sup>on</sup> on the one wearing the splendid attire and be saying, "You' sit° ideally here," and to the poor one be saying, "You' stand there," or, "Sit here under my footstool," were you not discriminating among yourselves, and did you not become° judges with wicked reasonings?
- <sup>5</sup> Hear, my beloved brethren! Does not 'God choose° the poor in the world, rich in faith and enjoyers of the allotment of the kingdom which He promises° to 'those who are loving Him? Yet you' dishonor the poor one. Are not the rich tyrannizing over you? And they' are drawing you <sup>to</sup> to tribunals. Are not they' blaspheming the ideal name 'which is being invoked <sup>on</sup> over you?
- <sup>8</sup> Howbeit, if you are discharging the royal law, according to the scripture, "You shall be loving your 'associate as yourself," you are doing ideally. Yet if you are showing partiality, you are working° sin, being exposed° by the law as transgressors. For anyone who should be keeping the whole law, yet should be tripping in one thing, has become liable for all. For He 'Who is saying, You should not be committing adultery, said, You should not be murdering, also. Now if you are not committing adultery, yet are murdering, you have become a transgressor of law. Thus be speaking and thus be doing, as those 'about to be 'judged° <sup>th</sup> by a law of freedom. For the judging is merciless to him 'who does not exercise mercy. Vaunting° is mercy against judging.
- <sup>14</sup> "What is the benefit, my brethren, if anyone should be saying he 'has faith, yet may 'have no works? That faith <sup>can</sup> can° not save him. If a brother or sister should 'be belonging to the naked, and lacking° nourishment for the day, yet <sup>someone</sup> someone° from among you may be saying to them, "Go away in peace, be 'warmed° and 'satisfied°," yet you may not be giving them the requisites for the

<sup>17</sup> body, "what is the benefit? Thus, also, is 'faith, if it should not 'have works: it is dead <sup>ac</sup>by itself.

<sup>18</sup> But "someone will be declaring, "You' 'have faith and I' 'have works." Show me your 'faith apart from the works and I shall be showing you my 'faith <sup>o</sup>by my <sup>19</sup> 'works. You' are believing that 'God is one. Ideally are you doing. The demons also are believing and are shuddering.

<sup>20</sup> Now are you wanting to know, O empty <sup>h</sup>man, that <sup>21</sup> 'faith apart from 'works is dead? Abraham, our 'father, was he not justified <sup>o</sup>by works when <sup>-</sup>offering up his <sup>22</sup> 'son Isaac on the altar? You are observing that 'faith worked together with his 'works, and <sup>o</sup>by 'works was <sup>23</sup> 'faith perfected. And fulfilled was the scripture 'which is saying, Now "Abraham believes 'God, and it is reckoned to him <sup>io</sup>for righteousness," and he was called "the <sup>24</sup> friend of God." You 'see that <sup>o</sup>by works a <sup>h</sup>man is being justified<sup>o</sup>, and not <sup>o</sup>by faith only.

<sup>25</sup> Now likewise, was not Rahab the prostitute also justified <sup>o</sup>by works when <sup>-</sup>entertaining<sup>o</sup> the messengers and <sup>26</sup> ejecting them by a different way? For even as the body apart from spirit is dead, thus also 'faith apart from works is dead.

**3** Not many should 'become<sup>o</sup> teachers, my brethren, being <sup>2</sup> <sup>o</sup>aware that we shall be getting<sup>o</sup> greater judgment. For we all are tripping much. If anyone is not tripping in word, this one is a perfect man, able to bridle the whole <sup>3</sup> body also. Now if we are thrusting the horses' 'bits into 'their mouths, <sup>io</sup>so that they are 'yielding<sup>o</sup> to us, we are <sup>4</sup> steering their whole 'body also with it. 'Lo<sup>o</sup>! the ships also, being of such proportions, and 'driven<sup>o</sup> by hard winds, are being steered<sup>o</sup> by the least rudder, wherever <sup>5</sup> the impulse of the 'helmsman is intending<sup>o</sup>. Thus the tongue, also, is a little member and is 'grandiloquent.

<sup>6</sup> 'Lo! What amount of fire is kindling what amount of material! And the tongue is a fire, a 'world of 'injustice. The tongue is 'constituted° among our 'members 'that which is spotting the whole body, and setting the wheel of our 'lineage aflame, and is set 'aflame° by 'Gehenna.

<sup>7</sup> For every nature, <sup>bs</sup>both of wild beasts and flying creatures, <sup>bs</sup>both of reptiles and those of the salt sea, is 'tamed°  
<sup>8</sup> and has been tamed° by 'human 'nature. Yet the tongue 'can° no<sup>t</sup> <sup>=h</sup>man tame—a turbulent evil, distended with  
<sup>9</sup> death-carrying venom. 'With it we are blessing the Lord and Father, and 'with it we are cursing° <sup>.h</sup>men 'who 'have come to be in accord with God's likeness.

<sup>10</sup> Out of the same mouth is coming° forth blessing and cursing. There is no<sup>t</sup> need, my brethren, for 'this to 'be-  
<sup>11</sup> come° thus. No<sup>a</sup> 'spring out of the same hole is venting  
<sup>12</sup> the sweet and the bitter. No fig tree, my brethren, 'can°  
<sup>do</sup>produce olives, nor a grapevine figs. Thus neither does  
 brine <sup>do</sup>produce sweet water.

<sup>13</sup> "Who is wise and an adept among you? Let him show his 'works °by an 'ideal behavior in meekness of wisdom.  
<sup>14</sup> Now if you are having bitter jealousy and faction in your 'heart, are you not vaunting° against and falsifying° the  
<sup>15</sup> truth? This is not the wisdom coming° down from above,  
<sup>16</sup> but terrestrial, soulish, demoniacal. For wherever jealousy and faction are, there is turbulence also, and every bad practice.

<sup>17</sup> Now the wisdom from above is first, indeed, pure, thereupon peaceable, lenient, compliant, bulging with mercy and good fruits, indiscriminating, unfeigned.  
<sup>18</sup> Now the fruit of righteousness is being sown° in peace for 'those making peace.

**4** Whence are the battles and whence the fightings among you? Are they not hence: °from your 'gratifications 'warring° in your 'members? You are coveting and



'have not. You are murdering and are 'jealous, and you 'can° not 'encounter it. You are fighting° and battling,  
 3 and you 'have not, because of not 'requesting°. You are requesting and not obtaining, because you are requesting° evilly, that you should be spending it 'on your 'gratifications.

4 Adulterers and adulteresses! Are you not °aware that the friendship of this 'world is enmity with 'God? Who-soever, then <sup>m</sup>should 'intend to be a friend of the world is  
 5 'constituted° an enemy of 'God. Or are you supposing that the scripture is saying this for naught? Is the spirit  
 6 which dwells in us longing to<sup>d</sup> envy? Yet greater is the grace He is giving. Wherefore He is saying, 'God "the proud is resisting°, yet to the humble He is giving grace."

7 You may be 'subject, then, to 'God, yet withstand the  
 8 Adversary, and he will be fleeing° from you. Draw near to 'God, and He will be drawing near to you. Cleanse your hands, you sinners, and purify your hearts, double-souled!  
 9 Be wretched and mourn and lament. Let your 'laughter be 'converted into mourning, and 'joy into dejection.  
 10 Be 'humbled, then, in the Lord's sight, and He shall be exalting you.

11 Do not be speaking against one another, brethren. He 'who is speaking against a brother, or judging his 'brother, is speaking against law and is judging law. Now if you are judging law, you are not a doer of law, but a judge.  
 12 One is 'Lawgiver and Judge, 'Who is 'able° to save and to destroy. Now "who are you" 'who are judging an 'associate?

13 'Come now, you 'who are saying, "Today or tomorrow we will be going° into 'this <sup>y</sup>or 'that city and should be <sup>do</sup>spending a year there, and we will be trafficking° and  
 14 getting gain"—who<sup>a</sup> are not 'versed° in 'that which is the morrow's, for what is your 'life? For a vapor are you,

which is appearing<sup>td</sup> briefly and thereupon disappearing<sup>15</sup>—instead of your saying, “If the Lord should ever be willing, and we shall be living, we also shall be doing this<sup>16</sup> or that.” Yet now you are vaunting<sup>17</sup> in your ostentations. All such boasting is wicked. Then to one perceiving how to be doing the ideal and not doing it, to him it is sin.

**5** Come now, you rich, lament, howling<sup>on</sup> for your wretchedness which is coming<sup>2</sup> on you! Your riches have rotted and your garments have become food for moths. Your gold and silver corrode<sup>3</sup> and their venom will be for a testimony against you, and the venom will be eating<sup>4</sup> your flesh as fire. You hoard in the last days. Lo! the wage of the workers, who mow your country places, which has been withheld<sup>5</sup> by you, is crying, and the imploring of the reapers has entered into the ears of the Lord of hosts. You luxuriate on the earth, and squander. You nourish your hearts as in a day of slaughter. You convict, you murder the just; he is not resisting<sup>6</sup> you. Be patient, then, brethren, till the presence of the Lord. Lo! the farmer is waiting<sup>7</sup> for the precious fruit of the land, being patient<sup>on</sup> about it, till it should be getting the early and late showers. You also, then, be patient; establish your hearts, for the presence of the Lord is near.

Be not groaning, brethren, against one another, lest you may be judged. Lo! the Judge stands before the doors. Be taking, my brethren, the example of suffering evil and patience you have: the prophets who speak in the name of the Lord. Lo! we are counting those happy who endure. You hear of the endurance of Job, and you perceived the consummation of the Lord, for very compassionate and pitiful is the Lord.

**12** Now before all, my brethren, do not be swearing,

neither by 'heaven, nor by the earth, nor any other oath. Now let your "yes" be "yes," and "no" be "no," lest you should be falling under judging.

<sup>13</sup> Is anyone suffering evil among you? Let him 'pray°.

<sup>14</sup> Is anyone 'cheerful? Let him 'play music. Is anyone 'infirm among you? Let him call° to him the elders of the ecclesia, and let them pray° <sup>on</sup> over him, ¯rubbing him

<sup>15</sup> with olive oil in the name of the Lord. And the vow of 'faith will be saving the faltering and the Lord will be rousing him up, and, if he should 'have done sins, it will

<sup>16</sup> be 'forgiven him. Then 'confess° 'sins to one another and 'pray° for° one another, so that you may be 'healed.

The operative° petition of the just is availing much.

<sup>17</sup> Elijah was a ¯man of like emotions with us, and he prays° in prayer for it not 'to rain, and it does not rain on

<sup>18</sup> the land three years and six months. And again he prays°, and 'heaven ¯gives a shower and the earth germinates her 'fruit.

<sup>19</sup> My brethren, if anyone among you should be led 'astray from the way of the truth, and ¯someone should be turn-

<sup>20</sup> ing him back, let him 'know that he 'who turns back a sinner out of the deception of his way will be saving his soul °from death and will be covering a multitude of sins.

## PETER TO THE DISPERSION (I)

Peter, an apostle of Jesus Christ, to the chosen expatriates of the dispersion of Pontus, Galatia, Cappadocia,  
2 the province of Asia, and Bithynia, according to the foreknowledge of God, the Father, in holiness of spirit, <sup>io</sup>for obedience and sprinkling of the blood of Jesus Christ:

May grace and peace be 'multiplied to you!

3 Blessed be the God and Father of our 'Lord Jesus Christ, 'Who, according to His vast 'mercy, regenerates us into a living expectation, through the resurrection of  
4 Jesus Christ <sup>o</sup>from among the dead, <sup>io</sup>for the enjoyment of an allotment incorruptible and undefiled and unfading,  
5 'kept<sup>o</sup> in the heavens <sup>io</sup>for you, 'who are 'garrisoned<sup>o</sup> 'by the power of God, through faith, <sup>io</sup>for salvation  
6 ready to be revealed in the last era, in which you are exulting<sup>o</sup>; briefly at present, if it 'must be, being sorrowed  
7 'by various trials, that the testing of your 'faith, much more precious than gold 'which is perishing<sup>o</sup>, yet, being tested<sup>o</sup> <sup>th</sup>by fire, may be 'found <sup>io</sup>for applause and glory  
8 and honor 'at the unveiling of Jesus Christ, Whom, not perceiving, you are loving; <sup>io</sup>in Whom, not seeing at present, yet believing, you are exulting<sup>o</sup> with joy unspeakable and 'glorious<sup>o</sup>, being requited<sup>o</sup> with the consummation of your 'faith, the salvation of your souls.

10 Concerning which salvation the prophets seek out and search out, 'who prophesy concerning the grace which  
11 is <sup>io</sup>for you, searching into <sup>a</sup>what or what manner of era the spirit of Christ in them made evident, when testifying<sup>o</sup> beforehand to the sufferings pertaining <sup>io</sup>to Christ and

- <sup>12</sup> the glories after these. To whom it was revealed that, not to themselves, <sup>13</sup>but to you they dispensed them, of which you were now informed through those who are bringing the <sup>14</sup>evangel<sup>o</sup> to you by holy spirit <sup>15</sup>dispatched from heaven, into which messengers are yearning to peer.
- <sup>13</sup> Wherefore, <sup>14</sup>girding<sup>o</sup> up the loins of your <sup>15</sup>comprehension, being sober, expect perfectly <sup>16</sup>on the grace which is being brought<sup>o</sup> to you <sup>17</sup>at the unveiling of Jesus Christ.
- <sup>14</sup> As obedient children, not <sup>15</sup>configuring<sup>o</sup> to the former desires, in your <sup>16</sup>ignorance, but, according as He <sup>17</sup>Who calls you is holy, <sup>18</sup>you<sup>o</sup> also <sup>19</sup>become holy in <sup>20</sup>all behavior, <sup>21</sup>because it is <sup>22</sup>written<sup>o</sup> that, Holy shall you be, <sup>23</sup>for I am holy.
- <sup>17</sup> And if you are invoking<sup>o</sup> the Father, <sup>18</sup>Who is judging impartially according to each one's <sup>19</sup>work, you may <sup>20</sup>behave, for the time of your <sup>21</sup>sojourn, <sup>22</sup>with fear, being <sup>23</sup>aware that not with corruptible things, with silver or gold, were you ransomed <sup>24</sup>from your vain <sup>25</sup>behavior, <sup>26</sup>handed down by tradition from the fathers, but with the precious blood of Christ, as of a flawless and unspotted <sup>27</sup>lamb, <sup>28</sup>foreknown<sup>o</sup>, indeed, before the disruption of the world, yet <sup>29</sup>manifested <sup>30</sup>on in the last times <sup>31</sup>th because of you, <sup>32</sup>who through Him are believing <sup>33</sup>in God, <sup>34</sup>Who rouses Him <sup>35</sup>from among the dead and is giving Him glory, so that your <sup>36</sup>faith and expectation is to be <sup>37</sup>in God.
- <sup>22</sup> Having purified your <sup>23</sup>souls, <sup>24</sup>by the obedience of <sup>25</sup>truth, <sup>26</sup>for unfeigned fondness for the brethren, love one another <sup>27</sup>out of a true heart earnestly, having been regenerated<sup>o</sup>, not <sup>28</sup>of corruptible seed, but of incorruptible, through the <sup>29</sup>word of God, living and <sup>30</sup>permanent, because

<sup>31</sup>All flesh is grass,

And <sup>32</sup>all its glory is as the flower of grass.

Withered is the grass,

And the flower falls off...

25 Yet the declaration of the Lord is remaining <sup>10</sup>for the eon.

Now this is the declaration which is being brought <sup>10</sup>to you in the evangel.

2 Putting<sup>o</sup> off, then, <sup>e</sup>all malice and <sup>e</sup>all guile and hypocrisies and envies and all vilifications, as recently born babes, long for the unadulterated milk of the word that  
 2 'by it you may be growing into salvation, if so be that you  
 3 taste<sup>o</sup> that the Lord is kind: <sup>td</sup>Whom approaching<sup>o</sup>, a living Stone, having been rejected<sup>o</sup> indeed by <sup>h</sup>men, yet  
 4 chosen <sup>b</sup>by God, held in honor, <sup>s</sup>you', also, as living stones, are being built<sup>o</sup> up a spiritual house, into a holy priesthood, to <sup>-o</sup>offer up spiritual sacrifices, most acceptable to  
 5 'God through Jesus Christ.

6 Because of this it is 'included in the scripture: 'Lo<sup>o</sup>! I am laying in Zion a corner capstone, chosen, held in honor, and he 'who is believing on it may by no means be 'disgraced.

7 To you, then, 'who are believing, is the honor, yet to the unbelieving: "A Stone which is rejected by the 'builders,  
 8 this came to be <sup>10</sup>for the head of the corner," and a stumbling stone and a snare rock; who are stumbling also at the word, being stubborn, <sup>10</sup>to which they were appointed also.

9 Yet you are a chosen race, a "royal priesthood," a "holy nation," a <sup>10</sup>procured people, so that you should be recounting the virtues of Him 'Who calls you out of darkness into His marvelous 'light, 'who once were "not a people" yet now are the people of God, 'who "have not enjoyed mercy," yet now are "being shown mercy."

11 Beloved, I am entreating you, as sojourners and expatriates, to be abstaining<sup>o</sup> from the fleshly lusts which<sup>a</sup>

<sup>12</sup> are warring<sup>o</sup> against the soul, having your 'behavior among the nations ideal, that in that in which they are speaking against you as of evildoers, <sup>o</sup>by being spectators of 'ideal acts they should be glorifying 'God in the day of visitation.

<sup>13</sup> You may be 'subject to every human creation because  
<sup>14</sup> of the Lord, whether to the king, as a superior, or to governors, as being sent<sup>o th</sup> by him <sup>io</sup>for vengeance on evildoers,  
<sup>15</sup> yet for the applause of doers of good. 'For thus it is the will of 'God, by doing good to be muzzling the ignorance  
<sup>16</sup> of 'imprudent <sup>h</sup>men; as free, and not as having 'freedom  
<sup>17</sup> for a cover over 'evil, but as God's slaves. Honor all; 'love the brotherhood; 'fear<sup>o</sup> 'God; 'honor the king.

<sup>18</sup> 'Domestics may do it by being subject<sup>o</sup> to your 'owners, 'with <sup>e</sup>all fear, not only to the good and lenient, but to the  
<sup>19</sup> crooked also; for this is grace, if, because of consciousness of God, anyone is undergoing sorrows, suffering unjustly. For what credit is it if, sinning and being buffeted<sup>o</sup>,  
<sup>20</sup> you will be enduring it? But if, doing good and suffering, you will be enduring, this is grace <sup>b</sup>with God.

<sup>21</sup> For <sup>io</sup>for this were you called, seeing that Christ also suffered for your sakes, leaving you a copy, that you  
<sup>22</sup> should be following up in the footprints of Him Who does no<sup>t</sup> sin, neither was guile found in His 'mouth; Who, being reviled<sup>o</sup>, reviled not again; suffering, threatened not,  
<sup>24</sup> yet gave it over to Him 'Who is judging justly, Who Himself <sup>-o</sup>carries up our 'sins in His 'body on to the pole, that, coming<sup>o</sup> away from 'sins, we should be living for  
<sup>25</sup> 'righteousness; by Whose 'welt you were healed. For you were as straying<sup>o</sup> sheep, but now you turned back <sup>on</sup>to the Shepherd and Supervisor of your 'souls.

**3** Likewise 'wives may do it by being subject<sup>o</sup> to 'their own husbands, that, if any are 'stubborn also, as to the word, they will be 'gained without a word, through the

2 behavior of 'their wives, 'being spectators of your pure  
 3 'behavior in fear, whose adornment, let it not be the out-  
 side, of braiding aught into the <sup>3</sup>hair and of decking with  
 4 gold, or putting on of garments, but the hidden human  
 of the heart, in the incorruptibility of a 'meek and quiet  
 5 spirit, which, in 'God's sight, is costly. For thus once the  
 holy women also, 'whose 'expectation was <sup>10</sup>in God,  
 adorned themselves, being subject° to 'their own hus-  
 6 bands (as Sarah obeys 'Abraham, calling him "lord,"  
 whose children you became), doing good and not fear-  
 ing° dismay in <sup>11</sup>anything.

7 'Husbands, likewise, may do it by making a home with  
 them according to knowledge, awarding honor to the  
 feminine as to the weaker vessel, as to those who are also  
 joint enjoyers of the allotment of the varied grace of life,  
<sup>10</sup>that your 'prayers 'be not 'hindered°.

8 Now the finish: Be all of a like disposition, sympathetic,  
 fond of the brethren, tenderly compassionate, of a humble  
 9 disposition, not rendering evil <sup>14</sup>for evil, or reviling <sup>14</sup>for  
 reviling, <sup>11</sup>but, on the contrary, blessing, seeing that you  
 were called <sup>10</sup>for this, that you should be enjoying the  
 allotment of blessing, for

10 He 'who is wanting to 'love life and be 'acquainted  
 with good days,

Let his 'tongue cease from evil

And his lips 'speak no guile.

11 Now let him avoid <sup>1</sup>evil and do good.

Let him seek peace and pursue it.

12 <sup>1</sup>For the eyes of the Lord are on the just

And His ears are <sup>10</sup>for their petition,

Yet the face of the Lord is on evil 'doers.

13 And is there anyone 'who will be illtreating you, if you  
 should 'become° zealous of 'good?



- <sup>14</sup> Yet if you may be suffering also because of righteousness, happy are you. Now you may not be 'afraid with  
<sup>15</sup> their 'fear, nor yet be 'disturbed, yet hallow the Lord Christ in your 'hearts, ever ready <sup>td</sup>with a defense for everyone 'who is demanding from you an account concerning the expectation in you, but with meekness and  
<sup>16</sup> fear, having a good conscience, that, in what they are speaking against you as of evildoers, they may be 'mortified, 'who 'traduce your 'good behavior in Christ.
- <sup>17</sup> For it is better to be suffering for doing good, if the will  
<sup>18</sup> of 'God may be willing, than for doing evil, seeing that Christ also, for our sakes, once died concerning sins, the just for the sake of the <sup>u</sup>unjust, that He may be leading us to 'God; being put to death, indeed, in flesh, yet 'vivified in spirit, in which, being gone to the spirits in jail  
<sup>19</sup> also, He heralds to those once <sup>u</sup>stubborn, when the patience of 'God awaited<sup>o</sup> in the days of Noah while the ark was being constructed<sup>o</sup>, <sup>to</sup>in which a few, that is, eight souls,  
<sup>20</sup> were brought safely <sup>th</sup>through water, the representation of which, baptism, is now saving you also (not the putting off of the filth of the flesh, but the inquiry of a good conscience <sup>to</sup>to God), through the resurrection of Jesus Christ,  
<sup>21</sup> Who is 'at 'God's right hand, being gone into heaven, messengers and authorities and powers being subjected to Him.
- 4** Christ, then, having suffered for our sakes in flesh, you' also arm<sup>o</sup> yourselves with the same thought, 'for he  
<sup>2</sup> 'who is suffering in flesh has ceased<sup>o</sup> his sins, <sup>to</sup>by no means still 'to spend the rest of his lifetime in the flesh in  
<sup>3</sup> human desires, but in the will of God. For sufficient is the time which 'has passed by to have effected<sup>o</sup> the intention of the nations, having gone<sup>o</sup> on in wantonness, lusts, debauches, revelries, drinking bouts, and illicit idolatries,  
<sup>4</sup> while they are thinking it strange<sup>o</sup> of you not to 'race

together into the same puddle of 'profligacy, calumniating  
 5 you; who shall be rendering an account to Him 'Who is  
 holding Himself in readiness to judge the living and the  
 6 dead. For <sup>to</sup>for this an evangel is brought to the dead  
 also, that they may be 'judged, indeed, according to <sup>h</sup>men  
 in flesh, yet should be living according to God, in spirit.

7 Now the consummation of all is <sup>o</sup>near. Be sane, then,  
 8 and sober <sup>to</sup>for prayers, before all, having earnest 'love  
<sup>to</sup>among yourselves, <sup>t</sup>for love is covering a multitude of  
 9 sins. Be hospitable <sup>to</sup>to one another without murmuring.  
 10 Each, according as he obtained a gracious gift, be dis-  
 pensing it <sup>to</sup>among yourselves, as ideal administrators of  
 11 the varied grace of God; if anyone is speaking, as the  
 oracles of God; if anyone is dispensing, as out of the  
 strength which 'God is furnishing; that in all 'God may be  
 'glorified<sup>o</sup>, through Jesus Christ, to Whom is the glory  
 and the might <sup>to</sup>for the eons of the eons. Amen!

12 Beloved, do not think 'strange<sup>o</sup> the conflagration among  
 you, which is becoming<sup>o</sup> a trial to <sup>d</sup>you, as of some-  
 13 thing strange befalling you, but, according as <sup>w</sup>you are  
 participating in the sufferings of 'Christ, 'rejoice, that you  
 may be rejoicing, exulting<sup>o</sup> in the unveiling of His 'glory  
 14 also. If you are being reproached<sup>o</sup> in the name of Christ,  
 happy are you, <sup>t</sup>for the spirit of 'glory and 'power, and  
 'that of 'God, has come to rest<sup>o</sup> on you.

15 For let not any of you be suffering as a murderer, or a  
 thief, or an evildoer, or as an interferer in other's affairs;  
 16 yet if as a Christian, let him not be 'ashamed<sup>o</sup>, yet let him  
 17 be glorifying 'God in this 'name, seeing that it is the era  
 for the judgment 'to begin<sup>o</sup> from the house of 'God. Now  
 if first from us, <sup>a</sup>what is the consummation of 'those who  
 18 are 'stubborn as to 'God's 'evangel? And, "If the just one  
 is hardly being saved<sup>o</sup>, where will the irreverent and the  
 19 sinner 'appear<sup>o</sup>?" So that, let 'those also who are suffering

according to the will of 'God 'commit° their 'souls to a faithful Creator in the doing of good.

**5** The elders, then, among you I am entreating ('who am a fellow elder and a witness of the sufferings of 'Christ, and a 'participant of the glory 'about to be 'revealed°),  
**2** 'Shepherd the flocklet of 'God among you, supervising, not of compulsion, but voluntarily, according to God; nor  
**3** yet avariciously, but eagerly; nor yet as lording it over the allotments, but becoming° models for the flocklet,  
**4** and, when the Chief Shepherd is 'manifested, you shall be 'requited° with an 'unfading wreath of 'glory.

**5** Likewise, younger men may be 'subject to the elder, yet all wear° the servile apron of 'humility with one another, 'for 'God "is resisting° the proud, yet is giving grace to the humble." Be 'humbled, then, under the mighty hand  
**6** of 'God, that He should be exalting you in season, 'tossing your entire 'worry on Him, 'for He is caring concerning you.

**8** Be sober! Watch! 'For your 'plaintiff, the Adversary, is walking about as a roaring° lion, seeking "someone to  
**9** 'swallow up; whom withstand, solid in the faith, having perceived the same 'sufferings being completed° in your 'brotherhood in the world.

**10** Now the God of 'all grace, 'Who calls you into His eonian 'glory in 'Christ, while briefly suffering, He' will  
**11** be adjusting, establishing, firming, founding you. To Him be 'glory and 'might <sup>to</sup>for the eons of the eons. Amen!

**12** Through Silvanus, a 'faithful brother, as I am reckoning°, I write <sup>th</sup>briefly to you, entreating and deposing that this is the true grace of 'God, <sup>to</sup>in which you are to 'stand.

**13** Greeting° you is the ecclesia in Babylon, chosen together  
**14** with you, and Mark, my 'son. Greet° one another 'with a kiss of love. Peace to you all 'that are in Christ. Amen!

## PETER TO THE DISPERSION (II)

Simeon Peter, a slave and an apostle of Jesus Christ, to 'those who are chancing upon an equally precious faith with us, in the righteousness of our 'God, and the Saviour, Jesus Christ:

<sup>2</sup> May grace and peace be 'multiplied to you in the recognition of 'God and of Jesus Christ, our 'Lord!

<sup>3</sup> So 'has 'all of His 'divine power, 'that tends to<sup>d</sup> life and devoutness, been presented<sup>o</sup> to us through the recognition of Him 'Who calls us to His own glory and  
<sup>4</sup> virtue; through which have been presented<sup>o</sup> to us the precious and greatest promises, that through these you may 'become<sup>o</sup> participants of the divine nature, fleeing from the corruption which is in the world 'by lust.

<sup>5</sup> Now for this same thing also, 'employing <sup>e</sup>all diligence, in your 'faith supply 'virtue, yet in 'virtue 'knowledge,  
<sup>6</sup> yet in 'knowledge 'self-control, yet in 'self-control 'endurance, yet in 'endurance 'devoutness, yet in 'devoutness  
<sup>7</sup> 'brotherly fondness, yet in 'brotherly fondness 'love. For your possessing these and increasing is constituting you not idle nor yet unfruitful <sup>io</sup>in the recognition of our  
<sup>9</sup> 'Lord, Jesus Christ. For he in whom these are not 'present is blind, closing his eyes, getting oblivious of the cleansing from the penalties of his 'sins of old.

<sup>10</sup> Wherefore, rather, brethren, endeavor <sup>t</sup>through 'ideal acts to <sup>lmake</sup>confirm your 'calling and choice; for, doing these things, you should under no circumstances be tripping  
<sup>11</sup> at any time. For thus will be richly 'supplied to you

the entrance into the conian kingdom of our Lord and Saviour Jesus Christ.

<sup>12</sup> Wherefore I shall ever be 'about to be reminding you concerning these things, <sup>+</sup> even though you are °aware of, <sup>13</sup> and 'have been established° in, the 'present truth. Now I am deeming° it just, <sup>on</sup>for as much time as I am in this <sup>14</sup> 'tabernacle, to be rousing you 'by a 'reminder, being °aware that my 'tabernacle is to be 'put off swiftly according as <sup>15</sup> our Lord, Jesus Christ, also makes evident to me. Yet I shall 'endeavor to 'have you, after my 'exodus, to 'make° 'mention of these things, ever and anon, also.

<sup>16</sup> For not by 'following °°wisely° made myths do we make known to you the power and presence of our Lord, Jesus Christ, but by becoming spectators of 'His 'magnificence. <sup>17</sup> For He 'got <sup>b</sup>from God, the Father, the honor and glory of the voice, being carried to Him in such a way by the Glory Magnifical: "This is My 'Son, the Beloved, <sup>io</sup>in <sup>18</sup> Whom I' delight!" And this 'voice we' hear being carried out of 'heaven, being together with Him in the holy 'mountain.

<sup>19</sup> And we are having the prophetic word more confirmed, which you, doing ideally, are heeding (as to a lamp appearing in a dingy place, till <sup>w</sup> the day should be breaking and the morning star should be rising) in your 'hearts, <sup>20</sup> knowing this first, that no<sup>t</sup> prophecy of scripture at °all <sup>21</sup> is becoming° its own explanation. For not by the will of <sup>h</sup>man was prophecy carried on at any time, but, being carried° on by holy spirit, holy <sup>h</sup>men of God speak.

**2** Yet there came° to be false prophets also among the people, as among you also there will be false teachers who<sup>a</sup> will be smuggling in destructive sects, <sup>+</sup>even disowning° the Owner Who buys them, bringing on themselves swift <sup>2</sup> destruction. And many will be following out their 'wan-tonness, because of whom the glory of the truth will be

<sup>3</sup> 'calumniated, and in greed, with suave words, they will 'traffic<sup>o</sup> in you, whose 'judgment of old is not idling, and their 'destruction is not nodding.

<sup>4</sup> For if 'God spares<sup>o</sup> not 'sinning messengers, but 'thrusting them into the gloomy caverns of Tartarus, 'gives<sup>o</sup> them up to be 'kept<sup>io</sup> for chastening<sup>o</sup> judging; and spares<sup>o</sup> not the ancient world, but guards Noah, an eighth, a herald of righteousness, 'bringing a deluge on the world  
<sup>6</sup> of the irreverent; and condemns the cities of Sodom and Gomorrah, 'reducing them to cinders by an overthrow, having placed them as an example for those 'about to be  
<sup>7</sup> 'irreverent; and rescues<sup>o</sup> the just man, Lot, 'harried<sup>o</sup> by  
<sup>8</sup> the behavior of the dissolute in their wantonness (for the just man dwelling among them, in observing and hearing from day<sup>o</sup> to day, tormented his just soul by their lawless  
<sup>9</sup> acts), the Lord is 'acquainted with the 'rescue<sup>o</sup> of the devout out of trial, yet is keeping the unjust for chastening<sup>o</sup>  
<sup>10</sup> <sup>io</sup>in the day of judging, yet specially 'those going<sup>o</sup> after the flesh in defiling lust and despising lordship.

Audacious, given to self-gratification, they are not  
<sup>11</sup> trembling when calumniating glories, where<sup>o</sup> messengers, being greater in strength and power, are not bringing against them a calumniating judging<sup>b</sup> before the Lord.  
<sup>12</sup> Now these, as irrational animals, 'born<sup>o</sup> naturally<sup>io</sup> for capture and corruption, calumniating that in which they are 'ignorant in their 'corruption, also shall be 'corrupted<sup>o</sup>,  
<sup>13</sup> being requited<sup>o</sup> with the wages of injustice.

Deeming<sup>o</sup> gratification<sup>b</sup> by day a 'luxury, they are spots and flaws, luxuriating in their 'love feasts, carousing<sup>o</sup>  
<sup>14</sup> together with you, having the distended eyes of an adulteress, and that do not stop from sin, luring unstable souls, having a heart 'exercised<sup>o</sup> by greed, children of a curse.

<sup>15</sup> Leaving the straight path, they were led astray, 'follow-

ing out the path of 'Balaam of 'Beor, who loves the wages  
 16 of injustice, yet <sup>had</sup> was exposed for his own outlawry. A  
 voiceless yoke-beast, 'uttering° 'with a human voice, for-  
 bids the insanity of the prophet.

17 These are waterless springs, and mists 'driven° by a  
 storm, for whom the gloom of 'darkness has been kept°.

18 For, uttering° pompous vanity, they are luring 'by the  
 lusts of the flesh, in wantonness, 'those who are scarcely  
 fleeing from 'those who are behaving° 'with deception;

19 promising° them freedom, they are 'inherently slaves of  
 'corruption; for by whom anyone is °discomfited°, to this

20 one he has been enslaved° also. For if, while fleeing from  
 the defilements of the world 'by the recognition of our  
 'Lord and Saviour Jesus Christ, yet, being again involved

21 in these, they are being discomfited°, their 'last state has  
 become worse than the first. For it were better for them  
 not to have recognized the way of 'righteousness, than,

22 recognizing it, to go back <sup>to</sup> to 'what was behind, from the  
 holy precept 'given over to them. Now 'that in the true  
 proverb has befallen them: "A cur 'turning° <sup>ab on</sup> to its 'own  
 vomit," and "A bathed° sow <sup>to</sup> to her wallowing in the  
 mire."

3 This is already, beloved, the second epistle I am writing  
 to you in which I am rousing your sincere 'comprehension  
 2 'by a reminder to remind you of the declarations which  
 'have been declared° before by the holy prophets, and of  
 the precept of your 'apostles of the Lord and Saviour,  
 3 knowing this first, that <sup>on</sup> in the last days scoffers will be  
 coming° 'with scoffing, going° according to their 'own  
 4 desires and saying, "Where is the promise of His 'pres-  
 ence? For since the fathers were put to repose, all is  
 continuing thus from the beginning of creation."

5 For they 'want to be 'oblivious of this, that there were  
 heavens of old, and an earth °cohering out of water and

<sup>6</sup> through water, by the word of 'God; through which the  
<sup>7</sup> then world, being deluged by water, perished°. Yet the heavens now, and the earth, by the same word, are °stored° with fire, being kept° <sup>10</sup>for the day of the judging and destruction of 'irreverent <sup>h</sup>men.

<sup>8</sup> Now of this one thing you are not to be 'oblivious, beloved, that one day is <sup>b</sup>with the Lord as a thousand  
<sup>9</sup> years and a thousand years as one day. The Lord is not 'tardy as to the promise, as "some are deeming° tardiness, but is 'patient because of you, not intending° any to 'perish°, but all to make room <sup>10</sup>for repentance.

<sup>10</sup> Now the day of the Lord will be arriving° as a thief, in which the heavens shall be passing° by with a booming noise, yet the elements shall be 'dissolved by 'combustion°,  
<sup>11</sup> and the earth and the works in it shall be 'found. At these all, then, dissolving°, to what manner of men 'must  
<sup>12</sup> you 'belong in holy <sup>h</sup>behavior and <sup>h</sup>devoutness, hoping for and hurrying the presence of 'God's 'day, because of which the heavens, being on fire°, will be 'dissolved, and  
<sup>13</sup> the elements 'decompose° by 'combustion°! Yet we, according to His 'promises, are hoping for new heavens and a new earth, in which righteousness is dwelling.

<sup>14</sup> Wherefore, beloved, hoping for these things, endeavor to be found by Him in peace, unspotted and flawless.  
<sup>15</sup> And be deeming° the patience of our 'Lord salvation, according as our 'beloved brother Paul also writes to you,  
<sup>16</sup> according to the wisdom 'given to him, as also in all the epistles, speaking in them concerning these things, in which are "some things hard to apprehend, which the unlearned and unstable are twisting, as the rest of the scriptures also, to<sup>d</sup> their 'own destruction.

<sup>17</sup> You', then, beloved, knowing this before, be on your 'guard° lest, being led away with the deception of the dissolute, you should be falling from your 'own steadfast-



<sup>18</sup> ness. Yet be growing in grace and in the knowledge of our 'Lord and Saviour Jesus Christ.

To Him be 'glory now, as well as <sup>40</sup>for the day of the con. Amen!

## FIRST EPISTLE OF JOHN

That which was from the beginning, which we have heard, which we have seen with our 'eyes, at which we gaze<sup>o</sup> and our 'hands handle, is concerned with the word  
2 of 'life. And the life was manifested, and we have seen and are testifying and reporting to you the life 'eonian which<sup>a</sup> was toward the Father and was manifested to us.  
3 That which we have seen and heard we are reporting to you also, that you' too may be having fellowship with us, and yet 'this fellowship of 'ours is with the Father and  
4 with His 'Son, Jesus Christ. And these things we' are writing, that our 'joy may be 'full<sup>o</sup>.

5 And this is the message which we have heard from Him and are informing you, that 'God is light, and darkness in Him there <sup>nt</sup> is none.

6 If we should be saying that we are having fellowship with Him and should be walking in 'darkness, we are  
7 lying<sup>o</sup> and are not doing the truth. Yet if we should be walking in the light as He' is in the light, we are having fellowship with one another, and the blood of Jesus, His 'Son, is cleansing us from every sin.

8 If we should be saying that we 'have no<sup>t</sup> sin we are  
9 deceiving ourselves, and the truth is not in us. If we should be avowing our 'sins, He is faithful and just that He may be pardoning us our 'sins and should be cleans-  
10 ing us from <sup>e</sup>all injustice. If we should be saying that we have not sinned, we are making Him a liar, and His 'word is not in us.

2 My little children, these things am I writing to you

that you may not be sinning. And if anyone should be sinning, we 'have an Entreater <sup>td</sup>with the Father, Jesus  
 2 Christ, the Just. And He' is the propitiatory shelter concerned with our 'sins, yet not concerned with 'ours only, but concerned with the whole world also.

3 And in this we 'know that we °know Him, if we should  
 4 be keeping His 'precepts. He 'who is saying that "I °know Him" and is not keeping His 'precepts, is a liar, and the  
 5 truth of °God is not in this one. Yet whoever may be keeping His 'word, truly in this one the love of °God is °perfected°.

6 In this we 'know that we are in Him: he 'who is saying that he is remaining in Him 'ought also himself to be  
 7 walking according as 'He' walks. Beloved, I am not writing a new precept to you, but an old precept, which you had from the beginning. The old 'precept is the word which you hear.

8 Again, a new precept am I writing to you, which is true in Him and in you, 'for the darkness is passing° by, and  
 9 the true 'light already is appearing. He 'who is saying that he is in the light and is hating his 'brother is a liar and  
 10 is in 'darkness hitherto. He 'who is loving his 'brother is remaining in the light, and there is no<sup>t</sup> snare in him.  
 11 Yet he 'who is hating his 'brother is in 'darkness and in 'darkness is walking, and is not °aware whither he is going, 'for the darkness blinds his 'eyes.

12 I am writing to you, little children, seeing that your  
 13 'sins have been forgiven° you <sup>bc</sup>through His 'name. I am writing to you, fathers, seeing that you °know Him 'Who is from the beginning. I am writing to you, youths, seeing that you have conquered the wicked one. I write to  
 14 you, little children, seeing that you °know the Father. I write to you, fathers, seeing that you °know Him 'Who is from the beginning. I write to you, youths, seeing that

you are strong and the word of 'God is remaining in you, and you have conquered the wicked one.

- <sup>15</sup> Be not loving the world, neither 'that which is in the world. If ever anyone is loving the world, the love of the  
<sup>16</sup> Father is not in him, 'for everything 'that is in the world, the desire of the flesh, and the desire of the eyes, and the ostentation of 'living, is not ° of the Father, but is ° of the  
<sup>17</sup> world. And the world is passing ° by, and its 'desire, yet he 'who is doing the will of 'God is remaining <sup>to</sup> for the eon.

- <sup>18</sup> Little children, it is the last hour, and, according as you hear that the antichrist is coming °, now also there have come to be many antichrists, whence we 'know that it  
<sup>19</sup> is the last hour. Out ° of us they come, but they were not ° of us, for if they were ° of us, they would have remained with us. But it was that they may be 'manifested that  
<sup>20</sup> they are not all ° of us. And you 'have an anointing from the Holy One, and you all are °aware.

- <sup>21</sup> I write not to you seeing that you are not °acquainted with the truth, but that you are °acquainted with it, and  
<sup>22</sup> that no<sup>t</sup> lie at °all is ° of the truth. "Who is the liar, if not he 'who is denying °, saying that "Jesus is not the Christ"? This one is the antichrist, 'who is disowning ° the Father  
<sup>23</sup> and the Son. Everyone 'who is disowning ° the Son, neither 'has the Father. He 'who is avowing the Son 'has the Father also.

- <sup>24</sup> Let that which you' hear from the beginning be remaining in you. If ever that which you hear from the beginning should be remaining in you, you', also, will be remaining in the Son and in the Father. And this is the promise which He' promises ° us: the life 'eonian.  
<sup>25</sup>

- <sup>26</sup> These things I write to you concerning 'those who are  
<sup>27</sup> deceiving you. And the anointing which you' obtained from Him is remaining in you, and you 'have no<sup>t</sup> need

that anyone may be teaching you, but as His 'anointing is teaching you concerning all, and is true, and is no' lie, according as it teaches you also, 'remain in Him.

28 And now, little children, 'remain in Him, that, if He should be 'manifested, we should be having boldness and  
29 not be put to 'shame 'by Him in His 'presence. If you should be perceiving that He is just, you 'know that everyone also 'who is doing 'righteousness is 'begotten° of Him.

3 'Perceive what manner of love the Father has given us, that we may be 'called children of God! And we are! Therefore the world does not 'know us, 'for it did not  
2 know Him. Beloved, now are we children of God, and it was not as yet manifested °what we shall be. We are °aware that, if He should be 'manifested, we shall be like  
3 Him, 'for we shall 'see° Him according as He is. And everyone 'who 'has this 'expectation °in Him is purifying himself, according as 'He' is pure.

4 Everyone 'who is doing 'sin is doing 'lawlessness also,  
5 and 'sin is 'lawlessness. And you are °aware that 'He' was manifested that He should be taking away our 'sins, and  
6 in Him is no' sin. Everyone 'who is remaining in Him is not sinning. Everyone 'who is sinning °sees Him not, neither °knows Him.

7 Little children, let no one be deceiving you. He 'who is doing 'righteousness is just, according as 'He' is just.  
8 Yet he 'who is doing 'sin is ° of the Adversary, 'for from the beginning is the Adversary sinning. °For this was the Son of 'God manifested, that He should be annulling  
9 the acts of the Adversary. Everyone 'who is 'begotten° of 'God is not doing sin, 'for His seed is remaining in him, and he 'can° not be sinning, 'for he is 'begotten° of  
10 'God. In this are apparent the children of 'God and the children of the Adversary: everyone 'who is not doing righteousness is not ° of 'God, and 'who is not loving his

- <sup>11</sup> 'brother. <sup>t</sup>For this is the message which you hear from the  
<sup>12</sup> beginning, that we may be loving one another, not according as Cain was <sup>o</sup> of the wicked one and slays his 'brother. And on behalf of <sup>a</sup>what does he slay him? Seeing that his 'acts were wicked, yet 'those of his 'brother, just.
- <sup>13</sup> 'Marvel not, brethren, if the world is hating you. <sup>14</sup> We' are <sup>o</sup>aware that we have proceeded out of 'death into 'life, <sup>t</sup>for we are loving our 'brethren. He 'who is not  
<sup>15</sup> loving is remaining in 'death. Everyone 'who is hating his 'brother is a <sup>h</sup>man-killer, and you are <sup>o</sup>aware that no<sup>t</sup> <sup>h</sup>man-killer at <sup>e</sup>all 'has life eonian remaining in him.
- <sup>16</sup> <sup>t</sup>By this we <sup>o</sup>know 'love, seeing that <sup>t</sup>He', for our sakes, <sup>-o</sup>lays down His 'soul. We' also 'ought to lay down our 'souls for the sake of the brethren.
- <sup>17</sup> Now whoever may be having a 'livelihood in 'this world, and may be beholding his 'brother having need, and should be locking his 'compassions from him—how is  
<sup>18</sup> the love of 'God remaining in him? Little children, we <sup>m</sup>should not be loving in word, neither in 'tongue, but in act and truth.
- <sup>19</sup> And in this shall we be knowing<sup>o</sup> that we are <sup>o</sup> of the truth and shall be persuading our 'hearts in front of Him,  
<sup>20</sup> seeing that, if our 'heart should be censuring us, <sup>t</sup>'God is  
<sup>21</sup> greater than our 'heart, and He 'knows all. Beloved, if our 'heart should not be censuring us, we 'have boldness  
<sup>22</sup> toward 'God, and whatsoever we may be requesting, we are obtaining from Him, <sup>t</sup>for we are keeping His 'precepts and are doing 'what is pleasing in His sight.
- <sup>23</sup> And this is His 'precept, that we should be believing in the name of His 'Son, Jesus Christ, and may be loving  
<sup>24</sup> one another according as He <sup>-o</sup>gives us a precept. And he 'who is keeping His 'precepts is remaining in Him, and He in him. And in this we 'know that He is remaining in us, <sup>o</sup>by the spirit which He <sup>-o</sup>gives us.

4 Beloved, do not believe every spirit, but test the spirits  
to see if they are ° of God, for many false prophets have  
2 come out into the world. In this you know the spirit of  
God: every spirit which is avowing Jesus Christ, having  
3 come in flesh, is ° of God, and every spirit which is not  
avowing Jesus the Lord having come in flesh is not ° of  
God. And this is that of the antichrist, of which you  
have heard that it is coming°, and is now already in the  
4 world. You are ° of God, little children, and you have  
conquered them, for greater is He Who is in you than  
5 he who is in the world. They are ° of the world; there-  
fore they are speaking ° of the world, and the world is  
6 hearing them. We are ° of God. He who knows God  
is hearing us. He who is not ° of God is not hearing us.  
°By this we know the spirit of truth and the spirit of  
deception.

7 Beloved, we <sup>m</sup>should be loving one another, for love is  
° of God, and everyone who is loving God is begotten°  
8 ° of God, and knows God. He who is not loving knew  
9 not God, for God is love. In this was manifested the  
love of God among us, that God has dispatched His only-  
begotten Son into the world that we should be living  
10 through Him. In this is love, not that we love God,  
but that He loves us, and dispatches His Son, a propitia-  
tory shelter concerned with our sins.

11 Beloved, if thus God loves us, we also ought to be  
12 loving one another. No one has ever gazed° upon God.  
If we should be loving one another, God is remaining in  
13 us, and His love is perfected° in us. In this we know  
that we are remaining in Him, and He in us, for He has  
14 given us ° of His spirit. And we have gazed° upon Him,  
and are testifying that the Father has dispatched the Son,  
15 the Saviour of the world. Whoever should be avowing  
that Jesus is the Son of God, God is remaining in him,

<sup>16</sup> and he in 'God. And we' °know and °believe the love which 'God 'has in us. 'God is love, and he 'who is remaining in 'love is remaining in 'God, and 'God is remaining in him.

<sup>17</sup> In this is 'love °perfected° with us, that we may 'have boldness in the day of 'judging, seeing that, according as

<sup>18</sup> 'He' is, so are we' also in this 'world. Fear is not in 'love, but 'perfect love is casting out 'fear, °for 'fear 'has chastening. Now he 'who is fearing° is not °perfected° in 'love.

<sup>19</sup> We' are loving 'God, °for He' first loves us. <sup>20</sup> If anyone should be saying that "I am loving 'God," and should be hating his 'brother, he is a liar; for he 'who is not loving his 'brother whom he has seen 'can° not be loving 'God

<sup>21</sup> Whom he has not seen. And this 'precept 'have we from Him, that he 'who is loving 'God may be loving his 'brother also.

**5** Everyone 'who is believing that Jesus is the Christ is °begotten° of 'God. And everyone 'who is loving Him 'Who begets is loving him also 'who is °begotten° °by  
<sup>2</sup> Him. In this we 'know that we are loving the children of 'God, whenever we may be loving 'God and may be  
<sup>3</sup> doing His 'precepts. For this is the love of 'God, that we may be keeping His 'precepts. And His 'precepts are not  
<sup>4</sup> heavy, °for °all 'that is °begotten° of 'God is conquering the world. And this is the conquest 'that conquers the world: our 'faith.

<sup>5</sup> Now °who is he 'who is conquering the world if not he  
<sup>6</sup> 'who is believing that Jesus is the Son of 'God? This is He 'Who is coming through water and blood and spirit—Jesus Christ—not in the water only, but in the water and in the blood. And the spirit it is 'which is testifying, °for  
<sup>7</sup> the spirit is the truth, seeing that three there are 'that are  
<sup>8</sup> testifying, the spirit, and the water, and the blood, and the three are °for the one thing.



- <sup>9</sup> If we are obtaining the testimony of <sup>h</sup>men, the testimony of 'God is greater; <sup>t</sup>for this is the testimony of  
<sup>10</sup> 'God, that He has testified concerning His 'Son. He 'who is believing <sup>io</sup>in the Son of 'God 'has the testimony in himself; he 'who is not believing 'God has made Him a liar, <sup>t</sup>for he has not believed <sup>io</sup>in the testimony which 'God  
<sup>11</sup> has testified concerning His 'Son. And this is the testimony, that 'God <sup>o</sup>gives us life eonian, and this 'life is in  
<sup>12</sup> His 'Son. He 'who 'has the Son 'has the life; he 'who 'has not the Son of 'God 'has not the life.  
<sup>13</sup> These things I write to you that you 'who are believing <sup>io</sup>in the name of the Son of 'God may be perceiving that  
<sup>14</sup> you 'have life eonian. And this is the boldness which we 'have toward Him, that if we should be requesting<sup>o</sup> anything according to His 'will, He is hearing us. And if  
<sup>15</sup> ever we are <sup>o</sup>aware that He is hearing us, whatever we may be requesting<sup>o</sup>, we are <sup>o</sup>aware that we 'have the requests which we have requested from Him.  
<sup>16</sup> If anyone should be perceiving his 'brother sinning a sin not to<sup>d</sup> death, he shall be requesting, and He will be giving him life for 'those sinning not to<sup>d</sup> death. There is a sin to<sup>d</sup> death: I am not saying that he should be asking  
<sup>17</sup> concerning that. <sup>e</sup>All injustice is sin, and there is a sin not to<sup>d</sup> death.  
<sup>18</sup> We are <sup>o</sup>aware that everyone 'who 'has been begotten<sup>o</sup> <sup>o</sup>of 'God is not sinning, but he 'who is 'begotten <sup>o</sup>of 'God is keeping himself, and the wicked one is not touching<sup>o</sup>  
<sup>19</sup> him. We are <sup>o</sup>aware that we are <sup>o</sup>of 'God, and the whole  
<sup>20</sup> world is lying<sup>o</sup> in the wicked one. Yet we are <sup>o</sup>aware that the Son of 'God is arriving, and has given us a comprehension, that we 'know the True One, and we are in the True One, in His 'Son, Jesus Christ. This One is the true God and life eonian.  
<sup>21</sup> Little children, guard yourselves from 'idols!

## SECOND EPISTLE OF JOHN

The elder to the chosen lady and her 'children, whom I  
am loving in truth, and not I only, but all also 'who  
2 'know the truth, because of the truth 'which is remaining  
in us, and will be with us <sup>to</sup>for the eon.

3 With us will be grace, mercy, peace <sup>b</sup>from God, the  
Father, and <sup>b</sup>from the Lord Jesus Christ, the Son of the  
Father, in truth and love.

4 I rejoiced very much that I have found <sup>o</sup>your 'children  
walking in truth, according as we obtained a precept  
5 <sup>b</sup>from the Father. And now I am asking you, lady, not  
as writing a new precept to you, but a precept which we  
have from the beginning, that we may be loving one  
6 another. And this is 'love, that we may be walking  
according to His 'precepts. This is the precept, according  
as <sup>=</sup>you hear from the beginning, that <sup>=</sup>you may be walk-  
7 ing in it; <sup>t</sup>for many deceivers came out into the world,  
'who are not avowing Jesus Christ coming <sup>o</sup>in flesh. This  
8 is the deceiver and the antichrist. Be looking to your-  
selves, that <sup>=</sup>you should not be destroying that for which  
<sup>=</sup>you work <sup>o</sup>, but <sup>=</sup>you may be getting full wages.

9 Everyone 'who is taking the lead and not remaining in  
the teaching of 'Christ 'has not God. He 'who is remain-  
ing in the teaching, this one 'has the Father as well as the  
10 Son. If anyone is coming <sup>o</sup>to <sup>d</sup><sup>=</sup>you and is not bringing  
this 'teaching, be not taking him into your home, and  
11 'say not to him, "Rejoice!" For he 'who is saying to him  
12 to be rejoicing is participating in his 'wicked 'acts. Hav-  
ing much to 'write to <sup>=</sup>you, I resolved not to do it <sup>th</sup>with

paper and ink, but I am expecting to <sup>1b</sup>come<sup>o</sup> to<sup>d</sup> <sup>≡</sup>you and  
to speak mouth to<sup>d</sup> mouth, that <sup>≡</sup>your <sup>≡</sup>joy may be <sup>o</sup>full<sup>o</sup>.

<sup>13</sup> The children of your <sup>≡</sup>chosen <sup>≡</sup>sister are greeting<sup>o</sup> you.

### THIRD EPISTLE OF JOHN

The elder, to Gaius, the beloved, whom I' am loving in  
2 truth: Beloved, concerning all I am wishing° that you be  
prospering° and 'sound, according as your 'soul is prosper-  
3 ing°. For I rejoiced very much at the brethren's coming°  
and testifying to your 'truth, according as you' are walking  
4 in truth. I am having no<sup>t</sup> greater joy than <sup>=</sup>this, that I am  
hearing of my 'children walking in the truth.

5 Beloved, you are doing a faithful thing whatsoever you  
should 'work° <sup>io</sup>for the brethren, and this for strangers,  
6 who testify to your 'love in the sight of the ecclesia, to  
whom you will be doing ideally by 'sending them forward  
7 worthily of 'God, for they come out for the sake of the  
8 Name, getting nothing from 'those of the nations. We',  
then, 'ought to be taking up 'such, that we may 'become°  
fellow workers in the truth.

9 I write <sup>a</sup>somewhat to the ecclesia, but Diotrephes, 'who  
is fond of being foremost among them, is not receiving° us.  
10 Therefore, if I should be coming, I shall be reminding him  
of his 'acts which he is doing, with wicked words gossip-  
ing about us, and not being sufficed° <sup>on</sup>with these, neither  
is he' receiving° the brethren, and 'those who are intend-  
ing° to he is forbidding, and is casting them° out of the  
ecclesia.

11 Beloved, do not be imitating° the evil, but the good.  
He 'who is doing good is° of 'God. He 'who is doing  
12 evil has not seen 'God. Demetrius has been attested° by  
all, and by the truth itself. Now we' also are testifying,  
and you are °aware that our 'testimony is true.

<sup>13</sup> Much had I to write to you, but I do not 'want to 'write  
<sup>14</sup> to you <sup>th</sup>with ink and pen. Yet I am expecting to <sup>'p</sup>see  
you immediately, and we will be speaking mouth to<sup>d</sup>  
mouth.

<sup>15</sup> Peace be to you! The friends are greeting<sup>°</sup> you. 'Greet<sup>°</sup>  
the friends <sup>ac</sup>by name.

## THE EPISTLE OF JUDE

Judas, a slave of Jesus Christ, yet a brother of James, to 'those who are called, 'beloved° in God the F:ther, and 'kept° by Jesus Christ:

2 May mercy and peace and love be 'multiplied to you!

3 Beloved, <sup>do</sup>giving° <sup>e</sup>all diligence to be writing to you concerning our 'common salvation and life, I have had the necessity to write to you, entreating you to be contending°  
4 ing° for the faith once 'given over to the saints. For <sup>a</sup>some <sup>h</sup>men slip in 'who long ago 'have been written° beforehand <sup>to</sup>for this 'judgment; irreverent, bartering the grace of our 'God <sup>to</sup>for wantonness, and disowning° our 'only Owner and Lord, Jesus Christ.

5 Now I am intending° to remind you, you who once are 'aware of all, that the Lord, when 'saving the people out of the land of Egypt, 'secondly destroys 'those who believe not. Besides, messengers 'who keep not 'their <sup>s/</sup>own sovereignty, but 'leave 'their own habitation, He has kept in imperceptible bonds under gloom <sup>to</sup>for the judging  
7 of the great day. As Sodom and Gomorrah and the cities about them in 'like manner to these 'committing ultra-prostitution, and coming away after <sup>a</sup>other flesh, are lying° before us, a specimen, experiencing the justice of fire eonian.

8 Howbeit, these 'dreamers° also, likewise are indeed defiling the flesh, yet are repudiating lordship <sup>v</sup>and calumniating glories. Now when 'Michael, the chief messenger, doubting° the Adversary, argued° concerning the body

- of Moses, he dares not <sup>-o</sup>bring on a calumniating judging,  
<sup>10</sup> but said, "May the Lord 'rebuke you!" Yet these indeed  
 are calumniating whatever they are not <sup>o</sup>acquainted with,  
 yet in whatever they are naturally 'adept<sup>o</sup>, as the irrational  
 animals, in these things they are being corrupted<sup>o</sup>.
- <sup>11</sup> Woe to them! 'for they went in the way of 'Cain, and in  
 the deception of 'Balaam's wages were they poured out,  
 and in the contradiction of 'Korah they perished<sup>o</sup>.
- <sup>12</sup> These are the reefs in your 'love feasts, carousing<sup>o</sup> with  
 you fearlessly, shepherding themselves; waterless clouds  
 'carried<sup>o</sup> aside by winds; trees that are sear, unfruitful,  
<sup>13</sup> twice dying, 'uprooted; wild billows of the sea, frothing  
 forth 'their <sup>s/</sup>own shame; straying stars, for whom the  
<sup>14</sup> gloom of 'darkness has been kept<sup>o</sup> <sup>io</sup>for an eon. Now  
 Enoch, the seventh from Adam, prophesies to these also,  
 saying, "Lo<sup>o</sup>! the Lord came among ten thousand of His  
<sup>15</sup> saints, to do judging against all, and to expose all the  
 irreverent concerning all their irreverent 'acts in which  
 they are irreverent, and concerning all the hard words  
<sup>16</sup> which irreverent sinners speak against Him." These are  
 murmurers, complainers, going<sup>o</sup> according to their 'de-  
 sires, and their 'mouth is speaking pompous things, mar-  
 veling at the aspect of things, on behalf of benefit.
- <sup>17</sup> Yet you', beloved, 'remember the declarations 'which  
 'have been declared<sup>o</sup> before by the apostles of our 'Lord  
<sup>18</sup> Jesus Christ, that they said to you, <sup>on</sup>In the last time will  
 be coming<sup>o</sup> scoffers, going<sup>o</sup> according to 'their <sup>s/</sup>own  
<sup>19</sup> 'irreverent desires. These are 'those who 'isolate them-  
 selves, soulish, not having the spirit.
- <sup>20</sup> Now you', beloved, building yourselves up in your 'most  
<sup>21</sup> holy faith, praying<sup>o</sup> in holy spirit, keep yourselves in the  
 love of God, anticipating<sup>o</sup> the mercy of our 'Lord Jesus  
<sup>22</sup> Christ <sup>io</sup>for life eonian. And to <sup>w</sup>those, indeed, who are  
<sup>23</sup> doubting<sup>o</sup>, be 'merciful, yet <sup>w</sup>others be saving, snatching

them out of the fire, yet to <sup>w</sup>others be <sup>1</sup>merciful <sup>4</sup>with fear,  
hating <sup>7</sup>even the tunic <sup>°</sup>spotted<sup>°</sup> <sup>7</sup>by the flesh.

- <sup>24</sup> Now to Him <sup>7</sup>Who is <sup>1</sup>able<sup>°</sup> to guard you from tripping,  
and to stand you flawless in sight of His <sup>7</sup>glory, in exulta-  
<sup>25</sup> tion, to the only God, our Saviour, through Jesus Christ  
our <sup>7</sup>Lord, be glory, majesty, might and authority before  
the entire eon, now, as well as <sup>to</sup>for all the eons. Amen!



## THE UNVEILING OF JESUS CHRIST [REVELATION]

The Unveiling of Jesus Christ, which 'God ° gives to Him, to show to His 'slaves what 'must 'occur° 'swiftly; and He signifies it, °dispatching through His 'messenger  
2 to His 'slave John, who testifies to the word of 'God and the testimony of Jesus Christ, whatever he perceived.

3 Happy is he 'who is reading and °those who are hearing the word of the prophecy, and who are keeping °that which is °written° in it, for the era is near.

4 John, to the seven ecclesias °which are in the province of Asia: Grace to you and peace from Him °Who 'is and °Who was and °Who is coming°, and from the seven  
5 spirits °which are °i before His °throne, and from Jesus Christ, the Faithful °Witness, the Firstborn of the dead, and the Suzerain of the kings of the earth.

To Him °Who is loving us and looses us °from our °sins  
6 °by His °blood and makes us a kingdom and priests to His °God and Father, to Him be °glory and °might °for the eons of the eons! Amen!

7 °Lo°! He is coming° with °clouds, and every eye shall be seeing° Him—those, also, who° stab Him—and all the tribes of the land shall be grieving° °n over Him. Yea! Amen!

8 "I am the Alpha and the Omega," is saying the Lord °God, °Who 'is and °Who was and °Who is coming°, the Almighty.

9 I, John, your °brother and joint participant in the affliction and kingdom and endurance in Jesus Christ, came° to be in the island °called° Patmos, because of the word

of 'God, and because of the testimony of Jesus Christ.

<sup>10</sup> I came<sup>o</sup> to be, in spirit, in the Lord's day, and I hear  
<sup>11</sup> behind me a voice, loud as a trumpet, saying, "What you  
 are observing write into a 'scroll and send it to the seven  
 ecclesias: <sup>to</sup>to Ephesus and <sup>to</sup>to Smyrna and <sup>to</sup>to Pergamum  
 and <sup>to</sup>to Thyatira and <sup>to</sup>to Sardis and <sup>to</sup>to Philadelphia and  
<sup>to</sup>to Laodicea."

<sup>12</sup> And I turn about to 'look for the voice which<sup>a</sup> spoke  
 with me. And, 'turning about, I perceived seven golden  
<sup>13</sup> lampstands, and in the midst of the seven lampstands  
 One like a son of mankind, °dressed<sup>o</sup> in a garment reach-  
 ing to the feet, and °girded<sup>o</sup> about <sup>td</sup>at the breasts with a  
<sup>14</sup> golden girdle. Now His 'head and 'hair are white as  
<sup>15</sup> white wool, as snow, and His 'eyes as a flame of fire, and  
 His 'feet like white bronze, as °fired<sup>o</sup> in a furnace, and His  
<sup>16</sup> 'voice is as the sound of many waters. And He 'has in  
 His 'right hand seven stars, and out of His 'mouth a  
 sharp two-edged blade is issuing<sup>o</sup>, and His 'countenance  
 is as the sun appearing in its 'power.

<sup>17</sup> And when I perceived Him, I fall <sup>td</sup>at His 'feet as dead.  
 And He °places His 'right hand on me, saying, "Do not  
<sup>18</sup> 'fear<sup>o</sup>! I am the First and the Last, and the Living One:  
 and I became<sup>o</sup> dead, and 'lo<sup>o</sup>! living am I <sup>to</sup>for the eons of  
 the cons. (Amen!) And I 'have the keys of 'death and of  
<sup>19</sup> the unseen. Write then, what you perceived, and what  
 they are, and what is 'about to be occurring<sup>o</sup> after these  
<sup>20</sup> things: the secret of the seven stars which you perceived  
 in My 'right hand, and the seven 'golden lampstands.  
 The seven stars are messengers of the seven ecclesias, and  
 the seven 'lampstands are seven ecclesias.

**2** "To the messenger of the ecclesia in Ephesus write:  
 'Now 'this He is saying 'Who is holding the seven stars  
 in His 'right hand, 'Who is walking in the midst of the  
 seven 'golden lampstands:

2 ““I am °aware of your °acts, and your °toil, and your °endurance, and that you °can° not bear evil men, and you try °those saying that they themselves are apostles, and  
3 they are not, and you found them false; and you °have endurance, and you bear because of My °name, and are  
4 not wearied. But I °have against you that you °leave  
5 your °first °love. °Remember, then, whence you have fallen, and repent, and do the former acts. Yet if not, I am coming° to you, and shall be moving your °lampstand out of  
6 its °place, if ever you should not be repenting. But this you °have, that you are hating the acts of the Nicolaitans, which I°, also, am hating.

7 ““Who °has an ear, let him hear °what the spirit is saying to the ecclesias.

““To the one who is conquering, to him will I be granting to be eating° of the log of °life which is in the center of the paradise of °God.”°

8 “And to the messenger of the ecclesia in Smyrna write: °Now °this He is saying Who is the First and the Last, Who became° dead, and lives:

9 ““I am °aware of your °acts and °affliction and °poverty (but you are rich) and the calumny ° of °those saying that they themselves are Jews, and they are not, but are  
10 a synagogue of °Satan. °Fear° nothing °that you are °about to be suffering. °Lo°! the Adversary is °about to be casting some° of you into jail that you may be °tried, and you will be having affliction ten days. °Become° faithful until death, and I shall be giving you the wreath of °life.

11 ““Who °has an ear, let him hear °what the spirit is saying to the ecclesias.

““The one who is conquering may under no circumstances be °injured °by the second °death.”°

12 “And to the messenger of the ecclesia in Pergamum write: °Now °this He is saying °Who °has the sharp °two-edged blade:

- 13 ““I am °aware where you are dwelling—where° the throne of ‘Satan is—and you are holding My ‘name, and do not disown° My ‘faith in the days in which Antipas, My ‘faithful ‘witness,<sup>w</sup> was killed <sup>b</sup>among you, where°
- 14 ‘Satan is dwelling. But I ‘have a few things against you, that you ‘have there those holding the teaching of Balaam, who taught ‘Balak to ‘cast a snare <sup>s</sup>before the sons of Israel, to be eating idol sacrifices, and to commit prostitu-
- 15 tion. Thus you’, also, ‘have those holding the teaching of
- 16 the Nicolaitans, likewise. Repent then! Yet if not, I am coming° to you swiftly and shall be battling with them ‘with the blade of My ‘mouth.

- 17 ““Who ‘has an ear, let him hear <sup>a</sup>what the spirit is saying to the ecclesias.

““To the one who is conquering, to him will I be giving °of the ‘hidden° ‘manna, and I shall be giving him a white pebble and on the pebble a new name °written°, of which no<sup>t</sup> one is °aware except the one who is obtaining it.”’

- 18 “And to the messenger of the ecclesia in Thyatira write: ‘Now ‘this the Son of ‘God is saying, ‘Who ‘has His ‘eyes as a flame of fire, and His ‘feet like white bronze:

- 19 ““I am °aware of your ‘acts and ‘love and ‘faith and ‘service and your ‘endurance, and your ‘last ‘acts are
- 20 more than the former. But I ‘have much against you, seeing that you °pardon ‘that woman of yours, Jezebel, ‘who ‘says that she is a prophetess, and is teaching and deceiving My ‘slaves so as to commit prostitution and to be
- 21 eating idol sacrifices. And I °give her time that she should be repenting, and she is not willing to repent° of
- 22 her ‘prostitution. ‘Lo°! I will ‘cast her into a couch, and ‘those committing adultery with her into great affliction,
- 23 if ever they will not be repenting° of her ‘acts. And her ‘children shall I be killing ‘with death, and all the eccle-

sias shall 'know° that I' am He 'Who is searching the kidneys and hearts. And I will be giving to each of you  
 24 in accord with your 'acts. Now to you am I saying, to the rest 'in Thyatira, whoever 'have not this 'teaching, who<sup>a</sup> do not know 'the deep things of 'Satan,' as they are saying, that I will be casting on you no<sup>t</sup> other burden.  
 25 Moreover, what you 'have, hold until <sup>w</sup>that time whenever I should be arriving.

26 “““And to the one who is conquering and 'keeping My 'acts until the consummation, to him will I be giving  
 27 authority <sup>on</sup>over the nations; and he shall be shepherding them 'with an iron club, as 'vessels of 'pottery are being  
 28 crushed°, as I' also have obtained <sup>b</sup>from My 'Father. And I will 'give him the morning 'star.  
 29 “““Who 'has an ear, let him hear <sup>a</sup>what the spirit is saying to the ecclesias.””

**3** “And to the messenger of the ecclesia in Sardis write: 'Now 'this He is saying 'Who 'has the seven spirits of 'God and the seven stars:

“““I am °aware of your 'acts, that you 'have a name  
 2 that you are living, and are dead. 'Become° 'watchful, and establish the rest who were about to be dying; for I have not found your 'acts °completed° in the sight of My  
 3 'God. 'Remember, then, how you have obtained, and hear; <sup>+</sup>'keep it and repent. If ever, then, you should not be watching, I shall be arriving on you as a thief, and under no circumstances will you be knowing what hour  
 4 I shall be arriving on you. But you 'have a few names in Sardis which do not pollute their 'garments, and they shall 'walk with Me in white, 'for they are worthy.

5 “““The one who is conquering, he' shall be 'clothed° in white garments, and under no circumstances will I be erasing his 'name °from the scroll of 'life, and I will be avowing his 'name in front of My 'Father and <sup>a</sup>before His 'messengers.

- 6 ““Who ‘has an ear, let him hear <sup>a</sup>what the spirit is saying to the ecclesias.””
- 7 “And to the messenger of the ecclesia in Philadelphia write: ‘Now ‘this is saying the True, the Holy One, ‘Who ‘has the key of ‘David, and ‘Who is opening and no<sup>t</sup> one shall be locking, and locking and no<sup>t</sup> one shall be opening:
- 8 ““I am <sup>o</sup>aware of your ‘acts. ‘Lo<sup>o</sup>! <sup>si</sup>Before you have I granted an ‘open<sup>o</sup> door, which no<sup>t</sup> one is ‘able<sup>o</sup> to lock “, ‘for you ‘have a little power, and you keep My ‘word and
- 9 you do not disown<sup>o</sup> My ‘name. ‘Lo<sup>o</sup>! I have granted to those <sup>o</sup>of the synagogue of ‘Satan, (‘who are saying that they themselves are Jews, and are not, but are lying<sup>o</sup>)— ‘Lo<sup>o</sup>! I shall be making them that they will be arriving and worshiping <sup>si</sup>before your ‘feet, and they may ‘know
- 10 that I’ love you. Seeing that you keep the word of My ‘endurance, I’, also, will be keeping you out of the hour of ‘trial ‘which is ‘about to be coming<sup>o</sup> on the whole ‘in-
- 11 habited<sup>o</sup> earth to try ‘those dwelling on the earth. I am coming<sup>o</sup> swiftly! ‘Hold what you ‘have, that no one may be taking your ‘wreath.
- 12 ““The one who is conquering, him will I be making a pillar in the temple of My ‘God, and he may be coming out <sup>o</sup>nevermore, and I will be writing on him the name of My ‘God, and the name of the city of My ‘God, the new Jerusalem, ‘which is descending out of ‘heaven from My ‘God, and My ‘new ‘name.
- 13 ““Who ‘has an ear, let him hear <sup>a</sup>what the spirit is saying to the ecclesias.””
- 14 “And to the messenger of the ecclesia in Laodicea write: ‘Now ‘this is saying the Amen, the Faithful and ‘True ‘Witness, and ‘God’s ‘creative ‘Original:
- 15 ““I am <sup>o</sup>aware of your ‘acts, that neither cool are you
- 16 nor zealous! Would that you were cool or zealous! Thus,

- seeing that you are indifferent, and are neither zealous nor cool, I am 'about to spew you out of My 'mouth.
- 17 Seeing that you are saying that 'Rich am I!' and 'Rich have I become, and of nothing 'have I need!' and you are not 'aware that you' are 'wretched and 'forlorn and poor
- 18 and blind and naked, I am advising you to buy <sup>b</sup>of Me gold 'refined<sup>o</sup> 'by the fire, that you should be 'rich, and white garments, that you may be 'clothed<sup>o</sup> and the shame of your 'nakedness may not be made 'manifest, and eye-salve to anoint your 'eyes, that you may be observing.
- 19 ““Whosoever I' may be 'fond of, I am exposing and
- 20 disciplining. Be 'zealous, then, and repent! 'Lo<sup>o</sup>! I 'stand <sup>on</sup>at the door and am knocking. If ever anyone should be hearing My 'voice and opening the door, I will also be coming<sup>o</sup> <sup>io</sup>in to<sup>d</sup> him and dining with him, and he with Me.
- 21 ““The one who is conquering, to him will I be granting to be seated with Me 'on My 'throne as I', also, conquer, and am seated with My 'Father 'on His 'throne.
- 22 ““Who 'has an ear, let him hear "what the spirit is saying to the ecclesias.””
- 4** After these things I perceived, and 'lo<sup>o</sup>! a door is 'open<sup>o</sup> in 'heaven, and 'lo<sup>o</sup>! the first 'sound which I hear is as a trumpet speaking with me, saying, "Come up here! and I will be showing you what 'must be occurring<sup>o</sup> after these things."
- 2 Now immediately I came<sup>o</sup> to be in spirit, and 'lo<sup>o</sup>! a throne, located<sup>o</sup> in 'heaven, and on the throne One sitting<sup>o</sup>.
- 3 And He 'Who is sitting<sup>o</sup> is, to my vision, like a jasper stone and a carnelian. And a rainbow around the throne is, to my vision, like an emerald.
- 4 And around the throne I perceived twenty-four thrones, and on the twenty-four thrones elders sitting<sup>o</sup>, 'clothed<sup>o</sup> in white garments, and on their 'heads golden wreaths.

<sup>5</sup> And out of the throne are issuing<sup>°</sup> lightnings and voices and thunders. And seven torches of fire are burning<sup>°</sup> <sup>st</sup>before the throne, which are the seven spirits of 'God.

<sup>6</sup> And <sup>st</sup>before the throne it is as a glassy sea, like crystal.

And in the center of the throne and around the throne are four animals 'replete with eyes in front and behind.

<sup>7</sup> And the first 'animal is like a lion, and the second animal is like a calf, and the third animal 'has a 'face like as a human being, and the fourth animal is like a flying<sup>°</sup>

<sup>8</sup> vulture. And the four animals, each one of them having six wings apiece, around and inside are 'replete with eyes.

And they 'have no' rest day and night, saying,

"Holy! holy! holy!

Lord 'God 'Almighty,

'Who wast and 'Who 'art and 'Who art coming<sup>°</sup>!"

<sup>9</sup> And whenever the animals should be giving glory and honor and thanks to Him 'Who is sitting<sup>°</sup> on the throne,

<sup>10</sup> 'Who is living <sup>to</sup>for the eons of the eons (Amen!), the twenty-four elders, also, will be falling<sup>°</sup> <sup>st</sup>before Him 'Who is sitting<sup>°</sup> on the throne and will be worshiping Him 'Who is living <sup>to</sup>for the eons of the eons (Amen!). And they are casting their 'wreaths <sup>st</sup>before the throne, saying,

<sup>11</sup> "Worthy art Thou, O Lord, our 'Lord and 'God,

To 'get 'glory and 'honor and 'power;

'For Thou' dost create 'all,

And because of Thy 'will they were, and are created."

**5** And I perceived on the right hand of Him 'Who is sitting<sup>°</sup> on the throne a scroll, °written<sup>°</sup> in front and on

<sup>2</sup> the back, and °sealed<sup>°</sup> up with seven seals. And I perceived a strong messenger heralding 'with a loud voice: "°Who is worthy to open the scroll, and to loose its 'seals?"



<sup>3</sup> And no<sup>t</sup> one in 'heaven, nor yet on 'earth, nor yet under-  
neath the earth, was able<sup>o</sup> to open the scroll, neither to  
<sup>4</sup> 'look at it. And I lamented much that no<sup>t</sup> one was found  
<sup>5</sup> worthy to open the scroll, neither to 'look at it. And  
one<sup>o</sup> of the elders is saying to me, "Do not 'lament! 'Lo<sup>o</sup>!  
He conquers! 'The Lion 'out of the tribe of Judah, the  
Root of David, is to open the scroll and to loose its 'seven  
seals!"

<sup>6</sup> And I perceived, in the center of the throne and of the  
four animals, and in the center of the elders, a Lambkin  
'standing, as though 'slain<sup>o</sup>, having seven horns, and  
seven eyes which are the seven spirits of 'God, 'com-  
<sup>7</sup> missioned<sup>o</sup> 'for the entire earth. And It came and has  
taken the scroll out of the right hand of Him 'Who is  
sitting<sup>o</sup> on the throne.

<sup>8</sup> And when It took the scroll, the four animals and the  
twenty-four elders fall <sup>si</sup>before the Lambkin, each having  
a lyre, and golden bowls brimming with incenses, which  
<sup>9</sup> are the prayers of the saints. And they are singing a new  
song, saying,

"Worthy art Thou to be taking the scroll and to open  
its 'seals,

<sup>t</sup>For Thou wast slain and dost buy us for 'God 'by  
Thy 'blood.

Out of every tribe and language and people and na-  
tion

<sup>10</sup> Thou dost also make them a kingdom and a priest-  
hood for our 'God,

And they shall be reigning on the earth."

<sup>11</sup> And I perceived, and I hear a sound as of many messen-  
gers around the throne and the animals and the elders,  
and their 'number was ten thousand ten thousand and a

<sup>12</sup> <sup>=</sup>thousand <sup>=</sup>thousand, saying with a loud voice,

“Worthy is the Lambkin °slain°  
 To 'get 'power and riches and wisdom and strength  
 And honor and glory and blessing!”

- <sup>13</sup> And every creature 'which is in 'heaven and on the earth and underneath the earth and on the sea, and 'all in them, I hear also saying,

“To Him 'Who is sitting° on the throne—  
 To the Lambkin—  
 Be 'blessing and 'honor and 'glory and 'might  
<sup>10</sup>For the eons of the eons!”

- <sup>14</sup> And the four animals said, “Amen!” And the elders fall and worship.

**6** And I perceived when the Lambkin opens one° of the seven seals; and I hear one° of the four animals saying, as with a voice of thunder, “Come°!”

- <sup>2</sup> And I perceived, and 'lo°! a white horse, and he 'who is sitting° on it 'has a bow, and to him was given a wreath. And he came forth conquering and that he should be conquering.

- <sup>3</sup> And when It opens the second 'seal, I hear the second  
<sup>4</sup> animal saying, “Come°!” And forth came another horse, fiery-red, and to him 'who is sitting° on it was given to 'take 'peace out of the earth, and that they should be slaying one another. And a huge sword was given to him.

- <sup>5</sup> And when It opens the third 'seal, I hear the third animal saying, “Come°!” And I perceived and 'lo°! a black horse, and he 'who is sitting° on it 'has a pair of  
<sup>6</sup> balances in his 'hand. And I hear as it were a voice in the midst of the four animals saying, “A choenix of wheat a denarius, and three choenix of °barley a denarius, and the oil and the wine you should not be injuring!”

- <sup>7</sup> And when It opens the fourth 'seal, I hear the voice of

<sup>8</sup> the fourth animal saying, "Come!" And I perceived, and 'lo! a greenish horse, and the name of him 'who is sitting<sup>o</sup> upon it is 'Death, and the Unseen followed him. And jurisdiction was given them <sup>on</sup>over the fourth of the earth, to kill 'with the blade and 'with famine and 'with death and by the wild beasts of the earth.

<sup>9</sup> And when It opens the fifth seal, I perceived underneath the altar the souls of 'those who 'have been slain<sup>o</sup> because of the word of 'God and because of the testimony <sup>10</sup>which they had. And they cry with a loud voice, saying, "Till when, O 'Owner, 'holy and true, art Thou not judging and avenging our 'blood <sup>o</sup>on 'those dwelling on the <sup>11</sup>earth?" And to each of them was given a white robe, and it was declared to them that they should be resting<sup>o</sup> still a little time, till their number should be 'completed by their 'fellow slaves also, and their 'brethren, 'who are 'about to be 'killed<sup>o</sup> 'even as they were.

<sup>12</sup> And I perceived, when It opens the sixth 'seal, and a great cataclysm occurred<sup>o</sup>, and the sun became<sup>o</sup> black as sackcloth of hair, and the whole moon became<sup>o</sup> as <sup>13</sup>blood, and the stars of 'heaven fall on the earth as a fig tree is casting its 'shriveled figs, quaking<sup>o</sup> <sup>by</sup>under a great wind.

<sup>14</sup> And 'heaven recoils as a scroll rolling<sup>o</sup> up, and every <sup>15</sup>mountain and island was moved out of 'its 'place. And the kings of the earth, and the magnates, and the captains, and the rich, and the strong, and every slave and freeman, hide themselves <sup>to</sup>in the caves and <sup>to</sup>in the rocks of the <sup>16</sup>mountains. And they are saying to the mountains and to the rocks, "Fall on us and hide us from the face of Him 'Who is sitting<sup>o</sup> on the throne, and from the indignation <sup>17</sup>of the Lambkin, 'for the great 'day of Their 'indignation came, and <sup>a</sup>who is 'able<sup>o</sup> to stand?"

**7** And after this I perceived four messengers <sup>o</sup>standing

<sup>on</sup>at the four corners of the earth, holding the four winds of the earth, that the wind may not be blowing on the land, nor on the sea, nor on <sup>e</sup>any tree.

<sup>2</sup> And I perceived another messenger ascending from the orient, having the seal of the living God. And he cries with a loud voice to the four messengers to whom it was given for them to injure the land and the sea, saying,  
<sup>3</sup> "You shall not be injuring the land, nor yet the sea, nor yet the trees, until we should be sealing the slaves of our  
<sup>4</sup> 'God on their 'foreheads." And I hear the number of 'those °sealed°: a hundred forty-four thousand. °Sealed° out  
<sup>5</sup> of every tribe of the sons of Israel are: out of the tribe of Judah twelve thousand are °sealed°; out of the tribe of Reuben twelve thousand; out of the tribe of Gad twelve  
<sup>6</sup> thousand; out of the tribe of Asher twelve thousand; out of the tribe of Naphtali twelve thousand; out of the tribe  
<sup>7</sup> of Manasseh twelve thousand; out of the tribe of Simeon twelve thousand; out of the tribe of Levi twelve thousand;  
<sup>8</sup> out of the tribe of Issachar twelve thousand; out of the tribe of Zebulon twelve thousand; out of the tribe of Joseph twelve thousand; out of the tribe of Benjamin twelve thousand are °sealed°.

<sup>9</sup> After these things I perceived, and 'lo°! a vast throng which no<sup>t</sup> one was able° to number<sup>it</sup>, out of every nation and out of the tribes and peoples and languages, °stand-  
ing<sup>si</sup> before the throne and<sup>si</sup> before the Lambkin, °clothed°  
<sup>10</sup> in white robes and with palm fronds in their 'hands. And they are crying with a loud voice, saying,

"Salvation be our 'God's,  
'Who is sitting° on the throne,  
And the Lambkin's!"

<sup>11</sup> And all the messengers °stood around the throne and the elders and the four animals. And they fall on their

<sup>12</sup> 'faces <sup>si</sup>before the throne and worship 'God, saying, "Amen! 'Blessing and 'glory and 'wisdom and 'thanks and 'honor and 'power and 'strength be our 'God's <sup>io</sup>for the cons of the cons. Amen!"

<sup>13</sup> And one <sup>o</sup>of the elders answered, saying to me, "These '°clothed° in 'white 'robes, °who are they, and whence  
<sup>14</sup> came they?" And I have declared to him: "My lord, you' are °aware." And he said to me, "These are 'those coming° out of the great 'affliction. And they rinse their 'robes, and they whiten them in the blood of the Lambkin.  
<sup>15</sup> Therefore they are <sup>si</sup>before the throne of 'God and are offering divine service to Him day and night in His 'temple. And He 'Who is sitting° on the throne will be  
<sup>16</sup> tabernacling <sup>on</sup>over them. They shall not be hungering longer, nor yet shall they be thirsting any longer; no, neither should the sun be falling on them, nor °any heat,  
<sup>17</sup> seeing that the throne-centered 'Lambkin shall be shepherding them, and shall be guiding them <sup>on</sup>to living springs of °water, and every tear shall 'God be brushing away °from their 'eyes."

**8** And when It opens the seventh 'seal, a hush occurred° in 'heaven as it were half an hour.

<sup>2</sup> And I perceived the seven messengers who °stand <sup>si</sup>before 'God, and seven trumpets were given to them.

<sup>3</sup> And another messenger came and was standing <sup>on</sup>at the altar, having a golden thurible. And much °incense was given him that he shall be imparting to the prayers of all  
<sup>4</sup> the saints, on the golden 'altar °°si°before the throne. And the fumes of the °incense with the prayers of the saints ascended out of the messenger's hand <sup>si</sup>before 'God.

<sup>5</sup> And the messenger has taken the thurible, and he crams it °with the fire of the altar and casts it into the earth. And thunders and voices and lightnings and an earthquake occurred°.

- <sup>6</sup> And the seven messengers 'who 'have the seven trumpets make themselves ready that they should be trumpeting.
- <sup>7</sup> And the first trumpets. And there came<sup>o</sup> to be hail and fire °mixed° 'with blood, and it was cast into the earth, and a 'third of the earth was burned up, and a 'third of the trees were burned up, and °all green grass was burned up.
- <sup>8</sup> And the second messenger trumpets. And as it were a huge mountain burning<sup>o</sup> with fire was cast into the sea,
- <sup>9</sup> and a 'third of the sea became<sup>o</sup> blood, and a 'third of the creatures 'in the sea, 'which 'have a soul, died, and a 'third of the ships decayed.
- <sup>10</sup> And the third messenger trumpets. And a large star falls out of 'heaven, burning<sup>o</sup> as a torch. And it falls on
- <sup>11</sup> a 'third of the rivers and on the springs of °water. And the name of the star is 'said<sup>o</sup> to be 'Absinth. And a 'third of the waters became<sup>o</sup> °absinth, and many of °mankind died ° of the waters, seeing that they were made bitter.
- <sup>12</sup> And the fourth messenger trumpets. And a 'third of the sun and a 'third of the moon and a 'third of the stars were eclipsed, that a 'third of them may be 'darkened, and the day may not be appearing for a 'third of it, and the night likewise.
- <sup>13</sup> And I perceived, and I hear one vulture flying<sup>o</sup> in mid-heaven, saying with a loud voice, "Woe! woe! woe! to 'those dwelling on the earth °as a result of the rest of the soundings of the trumpets of the three messengers 'who are 'about to be trumpeting!"
- 9** And the fifth messenger trumpets. And I perceived a star °fallen out of 'heaven into the earth. And to him was
- <sup>2</sup> given the key of the well of the submerged chaos. And he opens the well of the submerged chaos, and fumes ascended out of the well as the smoke of a large furnace,

- and the sun and the air are darkened <sup>o</sup>by the fumes of the  
 3 well. And out of the fumes came out locusts into the  
 earth, and license was granted them as the scorpions of  
 4 the earth <sup>h</sup>have license. And it was declared to them that  
 they should not be injuring the grass of the earth, nor  
<sup>e</sup>any green thing, nor <sup>e</sup>any tree, except <sup>t</sup>those of <sup>m</sup>mankind  
 5 who<sup>a</sup> <sup>h</sup>have not the seal of <sup>G</sup>God on <sup>t</sup>their foreheads. And  
 it was granted to them, not that they should be killing  
 them, but that they shall be <sup>t</sup>tormented five months; and  
 their <sup>t</sup>torment is as the torment of a scorpion, whenever  
 6 it should be striking a <sup>h</sup>man. And in those <sup>d</sup>days <sup>h</sup>men  
 will be seeking <sup>d</sup>death, and under no circumstances shall  
 they be finding it. And they will be yearning to <sup>d</sup>die, and  
 7 <sup>d</sup>death is fleeing from them. And the likenesses of the  
 locusts are like horses made <sup>o</sup>ready<sup>o</sup> <sup>i</sup>for battle, and on  
 their <sup>h</sup>heads are as it were wreaths like gold, and their  
 8 <sup>f</sup>faces are as it were <sup>h</sup>human faces, and they had <sup>h</sup>hair as  
 the <sup>h</sup>hair of women, and their <sup>t</sup>teeth are as if they were  
 9 lions'. And they had cuirasses, as it were cuirasses of iron,  
 and the sound of their <sup>w</sup>wings is as the sound of many  
 10 chariot horses racing into battle. And they <sup>h</sup>have tails like  
 scorpions, and stings, and their <sup>l</sup>license is to injure <sup>m</sup>man-  
 11 kind five months <sup>w</sup>with their tails. They <sup>h</sup>have a king  
<sup>o</sup>over them—the messenger of the submerged chaos. His  
 Hebrew name is Abaddon, and in <sup>G</sup>Greek he <sup>h</sup>has the  
 name Apollyon.  
 12 One <sup>w</sup>woe passed away. <sup>L</sup>Lo<sup>o</sup>! Coming<sup>o</sup> still are two  
 woes after these.  
 13 And the sixth messenger trumpets. And I hear one  
 voice out of the horns of the golden <sup>a</sup>altar <sup>w</sup>which is <sup>s</sup>before  
 14 <sup>G</sup>God, saying to the sixth messenger <sup>w</sup>who <sup>h</sup>has the trumpet,  
 "Loose the four messengers <sup>w</sup>who are <sup>b</sup>bound<sup>o</sup> <sup>o</sup>at the  
 15 great <sup>r</sup>river Euphrates." And loosed were the four mes-  
 sengers, <sup>m</sup>made <sup>o</sup>ready<sup>o</sup> <sup>i</sup>for the hour, and day, and month,

and year, that they <sup>m</sup>should be killing a 'third of <sup>=</sup>man-  
<sup>16</sup> kind. And the number of the troops of 'cavalry was  
<sup>17</sup> two hundred millions—I hear their 'number. And thus  
 I perceived the horses in the vision, and 'those sitting<sup>o</sup> on  
 them, having cuirasses fiery and amethystine and sul-  
 phurous; and the heads of the horses are as the heads of  
 lions, and out of their 'mouths is issuing<sup>o</sup> fire and fumes  
<sup>18</sup> and sulphur. 'By these 'three calamities were killed a  
 'third of <sup>=</sup>mankind: <sup>o</sup>by the fire and the fumes and <sup>u</sup>  
<sup>19</sup> sulphur 'which is issuing<sup>o</sup> out of their 'mouths. For the  
 license of the horses is in their 'mouths and in their 'tails;  
 for their 'tails are like serpents, having heads, and 'with  
<sup>20</sup> them they are injuring. And the rest of <sup>=</sup>mankind, who  
 were not killed in these 'calamities, repent not <sup>v</sup><sup>o</sup> of the acts  
 of their 'hands—that they will not be worshipping the  
 demons and 'idols of 'gold and 'silver and 'copper and  
 'stone and 'wood, which are neither 'able<sup>o</sup> to be observing  
<sup>21</sup> nor to be hearing nor to be walking—and they repent not  
<sup>o</sup> of their 'murders, nor <sup>o</sup> of their 'enchantments, nor <sup>o</sup> of  
 their 'prostitution, nor <sup>o</sup> of their 'thefts.

**10** And I perceived another strong messenger descending  
 out of 'heaven, 'clothed<sup>o</sup> with a cloud, and the rainbow  
 on his 'head, and his 'face as the sun, and his 'feet as pillars  
<sup>2</sup> of fire, and having in his 'hand a tiny 'open<sup>o</sup> scroll. And  
 he 'places his 'right 'foot on the sea, yet the left on the  
<sup>3</sup> land. And he cries with a loud voice, even as a lion is  
 bellowing<sup>o</sup>.

And when he cries, the seven thunders speak with  
<sup>4</sup> 'their <sup>s</sup>own voices. And when the seven thunders speak,  
 I was about to be writing. And I hear a voice out of  
 'heaven saying, "Seal what things the seven thunders  
 speak," and "Them you should not be writing."

<sup>5</sup> And the messenger whom I perceived <sup>o</sup>standing on the  
<sup>6</sup> sea and on the land lifts his 'right 'hand <sup>to</sup>to 'heaven and



swears 'by Him 'Who is living <sup>10</sup>for the eons of the eons, Who creates 'heaven and 'that which is in it, and the earth and 'that which is in it, and the sea and 'that which is in it, that there will be no<sup>t</sup> longer a time of delay, but in the days of the seventh messenger's 'voice, whenever he may be 'about to be trumpeting, the secret of 'God is consummated also, as He evangelizes to 'His <sup>8</sup>own slaves and the prophets.

<sup>8</sup> And the voice which I hear out of 'heaven 'speaks again with me, and is saying, "Go, 'get the tiny scroll '°open° in the hand of the messenger '°standing on the sea and <sup>9</sup>on the land." And I came away to<sup>d</sup> the messenger, saying to him to give me the tiny scroll. And he is saying to me, "Take it and 'devour it; and it will be making your 'bowels bitter, but in your 'mouth it will be sweet as <sup>10</sup>honey." And I got the tiny scroll out of the hand of the messenger, and devoured it. And in my 'mouth it was sweet as honey. And when I ate it, my 'bowels were made <sup>11</sup>bitter. And they are saying to me, "You 'must prophesy again <sup>on</sup>over peoples and nations and languages and many kings."

**11** And a reed like a rod was given me, and one 'said, "Rouse, <sup>+</sup>measure the temple of 'God and the altar and 'those wor- <sup>2</sup>shiping in it. And the court 'outside of the temple 'cast outside, and you should not be measuring it, 'for it was given to the nations, and the holy 'city will they be <sup>3</sup>treading forty-two months. And I will be endowing My 'two witnesses and they will be prophesying a thousand <sup>4</sup>two hundred sixty days, '°clothed° in sackcloth." These are the two olive trees, and the two lampstands 'which '°stand <sup>5</sup>'°before the Lord of the earth. And if anyone is wanting to injure them, fire is issuing° out of their 'mouth and is devouring their 'enemies. And if anyone should be want- <sup>6</sup>ing to injure them, thus 'must he be killed. These 'have

- 'authority to lock 'heaven, that there may be no shower of  
'rain for the days of their 'prophecy. And they 'have  
authority <sup>on</sup>over the waters to be turning them into blood,  
and to smite the land 'with every calamity, as often as  
7 they <sup>eh</sup>'will. And whenever they should be finishing their  
'testimony, the wild beast 'which is ascending out of the  
submerged chaos will be doing battle with them and will  
8 be conquering them and killing them. And their 'corpses  
will be <sup>on</sup>at the square of the great 'city which<sup>a</sup>, spiritually,  
is being called<sup>o</sup> Sodom and Egypt, where<sup>e</sup> their 'Lord, also,  
9 was crucified. And those out of the peoples and tribes and  
languages and nations are observing their 'corpses three  
days and a half, and they are not letting their 'corpses be  
10 placed into a tomb. And 'those dwelling on the earth are  
rejoicing <sup>on</sup>over them and are making merry<sup>o</sup>, and will be  
sending approach presents to one another, seeing that  
these 'two prophets torment 'those dwelling on the earth.  
11 And after the three days and a half the spirit of life out of  
'God entered into them, and they stand on their 'feet. And  
12 great fear falls <sup>on</sup>on 'those beholding them. And they  
hear a loud voice out of 'heaven saying to them, "Ascend  
here!" And they ascended into 'heaven in a 'cloud, and  
13 their 'enemies behold them. And in that 'hour occurred<sup>o</sup>  
a great earthquake, and a 'tenth of the city falls, and there  
were seven thousand names of the <sup>h</sup>men killed in the  
earthquake. And the rest became<sup>o</sup> affrighted and <sup>-o</sup>give  
glory to the God of 'heaven.
- 14 The second 'woe passed away. 'Lo<sup>o</sup>! the third 'woe is  
coming<sup>o</sup> swiftly!
- 15 And the seventh messenger trumpets. And loud voices  
occurred<sup>o</sup> in 'heaven, saying, "The kingdom of 'this  
world became<sup>o</sup> our 'Lord's and His 'Christ's, and He  
shall be reigning <sup>io</sup>for the eons of the eons! Amen!"
- 16 And the twenty-four elders who are sitting<sup>o</sup> on their

- 'thrones <sup>st</sup>before 'God + fall on their 'faces and worship
- 17 'God, saying, "We are thanking Thee, Lord 'God 'Almighty, 'Who 'art and 'Who wast, 'for Thou hast taken
- 18 Thy 'great 'power and dost reign. And the nations are angered, and Thy 'indignation came, and the era for the dead to be judged, and to give 'their wages to Thy 'slaves, the prophets, and to the saints and to 'those fearing<sup>o</sup> Thy 'name, the small and the great, and to blight 'those who are blighting the earth."
- 19 And opened was the temple of 'God 'in 'heaven, and seen was the ark of 'God's 'covenant in His 'temple, and lightnings and voices and thunders and an earthquake and a great hail occurred<sup>o</sup>.
- 12 And a great sign was seen in 'heaven: a woman <sup>o</sup>clothed<sup>o</sup> with the sun, and the moon underneath her 'feet, and on
- 2 her 'head a wreath of twelve stars. And, being pregnant, + she is crying, travailing and 'tormented<sup>o</sup> to be bringing forth.
- 3 And seen was another sign in 'heaven, and 'lo<sup>o</sup>! a great fiery-red dragon, having seven heads and ten horns, and
- 4 on its 'heads seven diadems. And its 'tail is dragging a 'third of the stars of 'heaven, and casts them into the earth. And the dragon <sup>o</sup>stands <sup>st</sup>before the woman 'who is 'about to be bringing forth, that it may be devouring
- 5 her 'child whenever she may be bringing forth. And she brought forth a son, a male, who is 'about to be shepherd-ing all the nations 'with an iron club. And her 'child is
- 6 snatched away to<sup>d</sup> 'God and to<sup>d</sup> His 'throne. And the woman fled into the wilderness, there where<sup>e</sup> she 'has a place made <sup>o</sup>ready<sup>o</sup> 'by 'God, that there they may be nourishing her a thousand two hundred sixty days.
- 7 And a battle occurred<sup>o</sup> in 'heaven. 'Michael and his 'messengers 'battle with the dragon, and the dragon
- 8 battles, and its 'messengers. And they are not strong

enough <sup>td</sup>for him, neither was their place still found in 'heaven.

- <sup>9</sup> And the great 'dragon was cast out, the ancient 'serpent 'called<sup>o</sup> Adversary and 'Satan, 'who is deceiving the whole 'inhabited<sup>o</sup> earth. It was cast into the earth, and its <sup>10</sup> 'messengers were cast with it. And I hear a loud voice in 'heaven saying, "Just now <sup>b</sup>came<sup>o</sup> the salvation and the power and the kingdom of our 'God, and the authority of His 'Christ, 'for the accuser of our 'brethren was cast out, 'who was accusing them <sup>vi</sup>before our 'God day and <sup>11</sup> night. And they' conquer him <sup>bc</sup>through the blood of the Lambkin, and <sup>bc</sup>through the word of their 'testimony, <sup>12</sup> and they love not their 'soul, until death. Therefore, make 'merry<sup>o</sup>, ye heavens, and 'those tabernacling in them! Woe <sup>to</sup>to the land and the sea, 'for the Adversary descended to<sup>d</sup> you having great fury, being <sup>o</sup>aware that brief is the season that he 'has."

- <sup>13</sup> And when the dragon perceived that it was cast into the earth, it persecutes the woman who<sup>a</sup> brought forth <sup>14</sup> the male. And given to the woman were the two wings of a 'large 'vulture, that she may be flying<sup>o</sup> into the wilderness into her 'place, there where<sup>e</sup> she is 'nourished<sup>o</sup> a season, and seasons, and half a season, from the face of the <sup>15</sup> serpent. And the serpent casts water as a river out of its 'mouth after the woman, that she should be <sup>ido</sup>carried <sup>16</sup> away by its current. And the earth helps the woman, and the earth opens its 'mouth and swallowed the river which <sup>17</sup> the dragon casts out of its 'mouth. And the dragon is angry <sup>on</sup>with the woman, and came away to do battle with the rest of her 'seed, 'who are keeping the precepts of 'God and who 'have the testimony of Jesus.

- 13** And it was standing on the sand of the sea. And I perceived a wild beast ascending out of the sea, having ten horns and seven heads, and on its 'horns ten diadems,

- <sup>2</sup> and on its 'heads blasphemous names. And the wild beast which I perceived was like a leopardess, and its 'feet were as a bear's, and its 'mouth as the mouth of a lion. And the dragon <sup>-o</sup>gives it its 'power and its 'throne
- <sup>3</sup> and great authority. And I perceived one <sup>o</sup>of its 'heads as if it 'had been slain<sup>o</sup> <sup>io</sup>to death, and its 'death 'blow was cured, and the whole earth marvels after the wild beast.
- <sup>4</sup> And they worship the dragon, seeing that it <sup>-o</sup>gives 'authority to the wild beast. And they worship the wild beast, saying, "<sup>a</sup>Who is like the wild beast?" and "<sup>a</sup>Who is 'able<sup>o</sup> to battle with it?" And to it was given a mouth speaking great things and blasphemies. And to it was given authority to do what it 'wills forty-two months.
- <sup>6</sup> And it opens its 'mouth <sup>io</sup>in blasphemies toward 'God, to blaspheme His 'name and His 'tabernacle, and 'those
- <sup>7</sup> tabernacling in 'heaven. And to it was given to do battle with the saints and to conquer them. And authority was given to it <sup>on</sup>over every tribe and people and language
- <sup>8</sup> and nation. And all 'who are dwelling on the earth will be worshiping it, everyone whose 'name is not <sup>o</sup>written<sup>o</sup> in the scroll of 'life of the Lambkin <sup>-o</sup>'slain<sup>o</sup> from the disruption of the world.
- <sup>9</sup> If anyone 'has an ear, let him hear. <sup>10</sup> If anyone is <sup>io</sup>for captivity, into captivity he is going. If anyone will be killing 'with the sword, he 'must 'with the sword be killed. Here is the endurance and 'faith of the saints.
- <sup>11</sup> And I perceived another wild beast ascending out of the land, and it had two horns like a lambkin's, and it
- <sup>12</sup> spoke as a dragon. And it is <sup>do</sup>exercising <sup>e</sup>all the authority of the first wild beast in its sight, and making the earth and 'those dwelling in it <sup>t</sup>to be worshiping the first 'wild beast, whose 'death 'blow was cured.
- <sup>13</sup> And it is doing great signs, that it may be making fire, also, 'descend out of 'heaven into the earth in the sight of

<sup>14</sup> <sup>=</sup>mankind. And it is deceiving <sup>ˈ</sup>those dwelling on the earth because of the signs which were given it to do in the sight of the wild beast, saying to <sup>ˈ</sup>those dwelling on the earth to make an image to the wild beast which <sup>ˈ</sup>has the blow of the sword and lives. And it was given to it to give spirit to the image of the wild beast, that the image of the wild beast should be speaking also, and should be <sup>ˈ</sup>causing that whosoever should not be worshipping the image of the wild beast may be <sup>ˈ</sup>killed.

<sup>16</sup> And it is <sup>ˈ</sup>causing all, the small and the great, and the rich and the poor, and the free and the slaves, that they may be giving them an emblem on their <sup>ˈ</sup>right <sup>ˈ</sup>hand, or <sup>17</sup> on their <sup>ˈ</sup>forehead, and that no <sup>ˈ</sup>one may be <sup>ˈ</sup>able<sup>°</sup> to buy or sell except the one having the emblem of the wild beast, or its <sup>ˈ</sup>name, or the number of its <sup>ˈ</sup>name.

<sup>18</sup> Here is <sup>ˈ</sup>wisdom. Let him <sup>ˈ</sup>who <sup>ˈ</sup>has a mind calculate the number of the wild beast, for it is the number of mankind, and its <sup>ˈ</sup>number is six hundred sixty-six.

**14** And I perceived, and <sup>ˈ</sup>lo<sup>°</sup>! the Lambkin <sup>ˈ</sup>standing on <sup>ˈ</sup>mount Zion, and with It a hundred forty-four thousand, having Its <sup>ˈ</sup>name and Its <sup>ˈ</sup>Father's <sup>ˈ</sup>name <sup>ˈ</sup>written<sup>°</sup> on their <sup>2</sup> <sup>ˈ</sup>foreheads. And I hear a sound out of <sup>ˈ</sup>heaven as the sound of many waters and as the sound of loud thunder, and the sound which I hear is as lyre singers <sup>ˈ</sup>lyre<sup>ˆ</sup> playing <sup>ˈ</sup>on <sup>3</sup> their <sup>ˈ</sup>lyres. And they are singing a new song <sup>ˈ</sup>si<sup>ˆ</sup>before the throne and <sup>ˈ</sup>si<sup>ˆ</sup>before the four animals and <sup>ˈ</sup>si<sup>ˆ</sup>before the elders. And no<sup>ˈ</sup> one was able<sup>°</sup> to <sup>ˈ</sup>learn the song except the hundred forty-four thousand, <sup>ˈ</sup>who <sup>ˈ</sup>have been bought<sup>°</sup> <sup>4</sup> from the earth. These are they who were not polluted with women, for they are celibates. These are <sup>ˈ</sup>those who are following the Lambkin wherever It should be going. These are bought from <sup>=</sup>mankind, a firstfruit to <sup>ˈ</sup>God <sup>5</sup> and the Lambkin. And in their <sup>ˈ</sup>mouth falsehood was not found, for they are flawless.

- <sup>6</sup> And I perceived another messenger flying<sup>o</sup> in mid-heaven, having an eonian evangel to <sup>ev</sup>bring<sup>o</sup> <sup>on</sup>to 'those 'situated<sup>o</sup> on the earth, and <sup>on</sup>to every nation and tribe
- <sup>7</sup> and language and people, saying 'with a loud voice, "Be ye 'afraid of 'God and 'give glory to Him, 'for the hour of His 'judging came; and worship the 'Maker of 'heaven and the land and the sea and the springs of <sup>=</sup>water."
- <sup>8</sup> And another, a second messenger, follows, saying, "It falls! It falls! Babylon the great has made all 'nations drink <sup>o</sup> of the wine of the fury of her 'prostitution!"
- <sup>9</sup> And another, a third messenger, follows them, saying 'with a loud voice, "If anyone is worshiping the wild beast and its 'image, and is getting an emblem on his
- <sup>10</sup> 'forehead or on his 'hand, he', also, is drinking<sup>o</sup> of the wine of the fury of 'God, 'blended<sup>o</sup> undiluted in the cup of His 'indignation, and he shall be 'tormented in fire and sulphur in the sight of the holy messengers and in the sight of the Lambkin.
- <sup>11</sup> "And the fumes of their 'torment are ascending <sup>to</sup>for the eons of the eons. And they are having no<sup>t</sup> rest day and night, 'those worshiping the wild beast and its 'image,
- <sup>12</sup> and if anyone is getting the emblem of its 'name. Here is the endurance of the saints, 'who are keeping the precepts of 'God and the faith of Jesus."
- <sup>13</sup> And I hear a voice out of 'heaven, saying, "Write: 'Happy are the dead 'who are dying in the Lord henceforth! Yea, the spirit is saying that they will be resting<sup>o</sup> <sup>o</sup>from their <sup>=</sup>toil, for their 'acts are following with them."
- <sup>14</sup> And I perceived, and 'lo<sup>o</sup>! a white cloud, and on the cloud One sitting<sup>o</sup> like a son of mankind, having a golden
- <sup>15</sup> wreath on His 'head, and a sharp sickle in His 'hand. And another messenger came out<sup>o</sup> of the temple, crying 'with a loud voice to Him 'Who is sitting<sup>o</sup> on the cloud, "Send

in Thy 'sickle and reap! <sup>t</sup>for the hour came to reap, <sup>t</sup>for the harvest of the earth is dried."

<sup>16</sup> And He 'Who is sitting<sup>o</sup> on the cloud casts His 'sickle on the earth, and the earth is reaped.

<sup>17</sup> And another messenger came<sup>o</sup> out of the temple 'which

<sup>18</sup> is in 'heaven, he, also, having a sharp sickle. And another messenger came<sup>o</sup> out of the altar, having jurisdiction <sup>on</sup>over the fire. And he shouts with a loud voice to him

'who 'has the sharp 'sickle, saying, "Send in your 'sharp 'sickle, and pick the clusters of the earth's 'grapevine, <sup>t</sup>for

<sup>19</sup> its 'grapes are dead ripe." And the messenger casts his 'sickle into the earth, and picks the grapevine of the earth, and he casts them into the great 'trough of the fury

<sup>20</sup> of 'God. And the trough was trodden outside the city, and blood came<sup>o</sup> out of the trough up to the bits of the horses, <sup>t</sup>for a thousand six hundred stadia.

**15** And I perceived another sign in 'heaven, great and marvelous, seven messengers having the last seven calamities—<sup>t</sup>for in them is consummated the fury of 'God.

<sup>2</sup> And I perceived as it were a glassy sea, <sup>o</sup>mixed<sup>o</sup> with fire, and 'those who come off 'conquerors <sup>o</sup>from the wild beast, and <sup>o</sup>from its 'image, and <sup>o</sup>from the number of its 'name, <sup>o</sup>standing on the glassy 'sea, having the lyres of the

<sup>3</sup> Lord 'God. And they are singing the song of Moses, the slave of 'God, and the song of the Lambkin, saying,

"Great and marvelous are Thy 'acts, Lord 'God 'Almighty!

Just and true are Thy 'ways, 'King of the eons!

<sup>4</sup> <sup>a</sup>Who may by no means be 'afraid of Thee, Lord, And <sup>sh</sup>'glorify Thy 'name?

<sup>t</sup>For Thou only art benign.

<sup>t</sup>For all the nations shall 'arrive

And 'worship <sup>si</sup>before Thee,

<sup>t</sup>For Thy 'just awards were made manifest."



<sup>5</sup> And after these things I perceived, and opened was the  
<sup>6</sup> temple of the tabernacle of the testimony in 'heaven. And  
 °out of the temple came the seven messengers who 'have  
 the seven calamities, °dressed° in clean, resplendent linen,  
<sup>7</sup> and °girded° about 'their chests with golden girdles. And  
 one ° of the four animals °gives to the seven messengers  
 seven golden bowls brimming with the fury of 'God,  
<sup>8</sup> 'Who is living <sup>io</sup>for the eons of the eons. (Amen!) And  
 the temple is dense with the fumes ° of the glory of 'God  
 and ° of His 'power. And no<sup>t</sup> one was able° to 'enter into  
 the temple until the seven calamities of the seven messen-  
**16** gers should be 'consummated. And I hear a loud voice  
 out of the temple, saying to the seven messengers, "Go  
 and 'pour out the seven bowls of the fury of 'God into  
 the land."

<sup>2</sup> And forth came the first, and he pours out his 'bowl  
 into the land. And an evil and malignant ulcer °came°  
 on 'those of °mankind 'who 'have the emblem of the wild  
 beast, and °worship its 'image.

<sup>3</sup> And the second pcurs out his 'bowl into the sea. And  
 it became° blood as if of a dead man. And every living  
 soul died 'which is in the sea.

<sup>4</sup> And the third pours out his 'bowl into the rivers and the  
<sup>5</sup> springs of °water. And it became° blood. And I hear the  
 messenger of the waters saying, "Just art Thou, 'Who  
 'art, and 'Who wast, 'Benign One, seeing that Thou  
<sup>6</sup> judgest these, 'for they shed the °blood of saints and  
 prophets, and Thou dost °give them blood to 'drink,  
<sup>7</sup> even 'what they are deserving!" And I hear the altar  
 saying, "Yea, Lord 'God 'Almighty, true and just are Thy  
 'judgings!"

<sup>8</sup> And the fourth messenger pours out his 'bowl on the  
 sun. And it was given to him to scorch °mankind 'with  
<sup>9</sup> fire. And °mankind is scorched with great heat, and they

blaspheme the name of 'God, 'Who 'has the jurisdiction  
<sup>on</sup>over these 'calamities, and they do not repent, to give  
Him glory.

<sup>10</sup> And the fifth pours out his 'bowl on the throne of the  
wild beast. And its 'kingdom became<sup>o</sup> 'dark<sup>o</sup>; and they  
<sup>11</sup> gnawed<sup>o</sup> their 'tongues <sup>o</sup>for 'misery and blaspheme the  
God of 'heaven <sup>o</sup>for their 'miseries and <sup>o</sup>for their 'ulcers;  
and they do not repent<sup>o</sup> of their 'acts.

<sup>12</sup> And the sixth pours out his 'bowl on the great 'river  
Euphrates. And its 'water is dried up that the road of  
<sup>13</sup> the kings 'from the orient may be made 'ready. And I  
perceived, out of the mouth of the dragon, and out of the  
mouth of the wild beast, and out of the mouth of the false  
<sup>14</sup> prophet, three unclean spirits, as if frogs (for they are  
spirits of demons, doing signs), which are going<sup>o</sup> out  
<sup>on</sup>to the kings of the whole 'inhabited<sup>o</sup> earth, to be mobil-  
izing them <sup>o</sup>for the battle of the great 'day of 'God 'Al-  
<sup>15</sup> mighty. ("Lo<sup>o</sup>! I am coming<sup>o</sup> as a thief! Happy is he  
'who is watching and keeping his 'garments, that he may  
not be walking naked and they may be observing his  
<sup>16</sup> 'indecentcy!") And they mobilized them <sup>o</sup>at the place  
'called<sup>o</sup>, in Hebrew, "Armageddon."

<sup>17</sup> And the seventh messenger pours out his 'bowl on the  
air. And a loud voice came<sup>o</sup> out of the temple of 'God,  
<sup>18</sup> saying, "It has occurred!" And lightnings and voices  
and thunders occurred<sup>o</sup>. And a great earthquake oc-  
curred<sup>o</sup>, such as did not occur<sup>o</sup> since 'mankind came<sup>o</sup> to  
be on the earth; of such proportions was the quake and <sup>so</sup>  
<sup>19</sup> great. And the great 'city came<sup>o</sup> to be divided into three  
parts; and the cities of the nations fall. And Babylon the  
great is brought to remembrance in the sight of 'God, to  
give her the cup of the wine of the fury of His 'indigna-  
<sup>20</sup> tion. And every island fled, and the mountains were not  
<sup>21</sup> found. And hail, large as a talent weight, is descending

out of 'heaven on 'mankind. And 'men blaspheme 'God  
 °as a result of the calamity of 'hail, 'for great is its 'calami-  
 ty—tremendous!

- 17** And one °from among the seven messengers 'who 'have  
 the seven bowls came, and he speaks with me, saying,  
 “Hither! I shall be showing you the sentence of the great  
<sup>2</sup> 'prostitute 'who is sitting° on many waters, with whom  
 the kings of the earth commit prostitution, and 'those  
 dwelling on the earth are made drunk °with the wine of  
<sup>3</sup> her 'prostitution.” And he °carries me away, in spirit,  
 into a wilderness. And I perceived a woman sitting° on  
 a scarlet wild beast 'replete with names of blasphemy,  
<sup>4</sup> and having seven heads and ten horns. And the woman  
 was °clothed° with purple and scarlet, and °gilded° with  
 gold and precious stones and pearls, having a golden cup  
 in her 'hand, brimming with abominations and the un-  
<sup>5</sup> cleannesses of the prostitution of her and the earth. And  
 on her 'forehead is °written° a name:

Secret  
 Babylon the Great  
 the mother of the prostitutes  
 and the abominations  
 of the earth.

- <sup>6</sup> And I perceive the woman, 'drunk °with the blood of the  
 saints and °with the blood of the witnesses of Jesus.

And I marvel at perceiving her. The marvel is great!

- <sup>7</sup> And the messenger said to me, “Wherefore do you mar-  
 vel? I shall be declaring to you the secret of the woman  
 and of the wild beast 'which is bearing her, 'which 'has  
<sup>8</sup> the seven heads and the ten horns. The wild beast which  
 you perceived was, and is not, and is 'about to be ascend-  
 ing out of the submerged chaos, and to be going away  
 into destruction. And 'marvel° shall 'those dwelling on

the earth, whose 'names are not °written° on the scroll of 'life from the disruption of the world, when they 'observe the wild beast, seeing that it was, and is not, and will be present.

9 "Here is the mind 'which 'has wisdom. The seven heads are seven mountains where° the woman is sitting°  
 10 on them, and they are seven kings. 'Five fall, 'one is, the other came not as yet; and whenever he may be coming,  
 11 he 'must remain briefly. And the wild beast which was, and is not, it' also is the eighth, and is °from among the seven, and is going away into destruction.

12 "And the ten horns which you perceived are ten kings who<sup>a</sup> obtained no' kingdom as yet, but are obtaining  
 13 authority as kings one hour with the wild beast. These 'have one opinion, and they are giving their 'power and  
 14 'authority to the wild beast. These will be battling with the Lambkin, and the Lambkin will be conquering them, seeing that It is Lord of lords and King of kings, and 'those with It are called and chosen and faithful."

15 And he is saying to me, "These 'waters which you perceived, where the prostitute is sitting°, are peoples and  
 16 throngs and nations and languages. And the ten horns which you perceived, and the wild beast, these will be hating the prostitute, and they will be making her °desolate° and naked, and they will be eating° her 'flesh, and  
 17 they will be burning her up 'with fire, for 'God °-°imparts<sup>10</sup> to their 'hearts to <sup>do</sup>form His 'opinion, and to <sup>do</sup>form one opinion, and to give their 'kingdom to the wild beast, until the words of 'God shall be 'accomplished.

18 "And the woman whom you perceived is the great 'city 'which 'has a kingdom <sup>on</sup>over the kings of the earth."

**18** After these things I perceived another messenger descending out of 'heaven, having great authority. And the  
 2 earth is illuminated °by his 'glory. And he cries 'with a

strong voice, saying, "It falls! It falls! Babylon the great! And it became<sup>o</sup> the dwelling place of demons and the jail of every unclean spirit and the cage of every unclean  
 3 and 'hateful<sup>o</sup> bird, 'for, <sup>o</sup>as a result of the wine of the fury of her 'prostitution have all the nations fallen. And the kings of the earth commit prostitution with her, and the merchants of the earth are rich <sup>o</sup>as a result of her 'power to 'indulge."

4 And I hear another voice out of 'heaven, saying, "Come <sup>o</sup>out of her, My 'people, lest you should be joint 'participants in her 'sins, and lest you should be getting <sup>o</sup>of her  
 5 'calamities, 'for her 'sins were piled up to 'heaven, and 'God remembers her 'injuries.

6 "Pay her as she' also <sup>o</sup>pays, and double the doubles, in accord with her 'acts. In her 'cup in which she blends,  
 7 blend double for her. As much as she glorifies herself and indulges, so much torment and mourning be giving her, 'for she is saying in her 'heart, 'I am sitting<sup>o</sup> a queen, and am no<sup>t</sup> widow, and mourning I may by no means <sup>o</sup>see.'  
 8 Therefore in one day shall her 'calamities be arriving: death and mourning and famine. And she shall be 'burned up 'with fire, 'for strong is the Lord 'God 'Who judges her.

9 "And the kings of the earth, 'who commit prostitution and indulge with her, will be lamenting<sup>o</sup> and grieving<sup>o</sup>  
<sup>on</sup>over her whenever they may be observing the smoke  
 10 of her 'conflagration, <sup>o</sup>standing afar 'off because of the fear of her 'torment, saying, 'Woe! Woe! 'that great 'city! Babylon, the strong 'city! 'for in one hour your 'judging came.'

11 "And the merchants of the earth are lamenting and mourning <sup>on</sup>over her, 'for no<sup>t</sup> one is buying their 'cargo  
 12 <sup>nt</sup>any longer: a cargo of gold, and of silver, and of precious stones, and of pearls; and of cambric, and of purple, and

of silk, and of scarlet; including also every kind of citron wood; and every ivory utensil, and every utensil<sup>o</sup> of most valuable wood and of copper and of iron and of marble;  
<sup>13</sup> including also cinnamon, and ginger, and incenses, and attar, and frankincense; and wine, and oil, and flour, and grain; and beasts, and sheep, and made up of horses, and of coaches, and of bodies, including also human souls.  
<sup>14</sup> 'And the fruition of your 'yearning 'soul passed away from you, and all 'that is 'sumptuous and 'splendid perished<sup>o</sup> from you, and they will be finding them no' longer  
<sup>15</sup> under any circumstances.' The merchants of these things, 'who are rich 'through her, will be standing<sup>o</sup> afar 'off because of the fear of her 'torment, lamenting and mourn-  
<sup>16</sup> ing, saying, 'Woe! woe! the great 'city 'clothed<sup>o</sup> in cambric and purple and scarlet, and 'gilded<sup>o</sup> 'with gold and  
<sup>17</sup> precious stones, and pearl, 'for in one hour was desolated 'so much riches!'

"And every navigator, and every one 'who is sailing<sup>on</sup> at the place, and mariners and whoever are working<sup>o</sup>  
<sup>18</sup> on the sea, stand afar 'off, and, observing the smoke of her 'conflagration, they cried, saying, 'Is there any like  
<sup>19</sup> 'this great 'city?' And they cast soil on their 'heads, and cried, lamenting and mourning, saying, 'Woe! Woe! the 'great city, 'by which all 'who 'have 'ships 'on the sea are rich<sup>o</sup> as a result of its 'preciousness, 'for in one hour it was desolated!'

<sup>20</sup> "Make 'merry<sup>o</sup> <sup>on</sup> over her, O heaven, and ye 'saints and 'apostles and 'prophets, seeing that 'God judges by passing your 'sentence<sup>o</sup> upon her."

<sup>21</sup> And one strong messenger lifts a stone, as large as a millstone, and casts it into the sea, saying that "Thus Babylon, the great city, will be 'hurled down, and never-  
<sup>22</sup> more<sup>m</sup> be found in it. And the sound of lyre singers and entertainers, and of flutists and trumpeters should be

'heard in you nevermore; and every artificer of every trade may be 'found in you nevermore; and the sound of  
 23 a millstone should be 'heard in you nevermore; and the light of a lamp may be appearing in you nevermore; and the voice of the bridegroom and bride should be 'heard in you nevermore; 'for your 'merchants were the magnates of the earth, 'for 'by your 'enchantment all 'nations were deceived."

24 And in it the blood of prophets and of saints was found, and of all of 'those 'slain<sup>o</sup> upon the earth.

19 After these things I hear as it were the loud voice of a vast throng in 'heaven, saying, "Hallelujah! 'Salvation  
 2 and 'glory and 'power is of our 'God, 'for true and just is His 'judging, 'for He judges the great 'prostitute who<sup>a</sup> corrupts the earth 'with her 'prostitution, and avenges  
 3 the blood of His 'slaves<sup>o</sup> at her hand." And a second time have they declared, "Hallelujah!" And her 'smoke is ascending<sup>to</sup> for the eons of the eons.

4 And the twenty-four elders and the four animals fall and worship 'God, 'Who is sitting<sup>o</sup> on the throne, saying,  
 5 "Amen! Hallelujah!" And a voice came out from the throne, saying, "Praise our 'God, all His 'slaves, and 'those who are fearing<sup>o</sup> Him, the small and the great."

6 And I hear as it were the voice of a vast throng, and as it were the sound of many waters, and as it were the sound of strong thunders, saying, "Hallelujah! 'for the  
 7 Lord our 'God, the Almighty, reigns! We may be re-joicing and exulting and will be giving 'glory to Him, 'for the wedding of the Lambkin came, and Its 'bride  
 8 makes herself ready." And to her it was granted that she may be 'clothed<sup>o</sup> in clean, resplendent cambric, for the cambric is the just awards of the saints.

9 And he is saying to me, "Write: 'Happy are 'those 'invited<sup>o</sup> to the wedding 'dinner of the Lambkin.'" And

- he is saying to me, "These are the true sayings of 'God.'"
- <sup>10</sup> And I fall in front of his 'feet to worship him. And he is saying to me, "See! No! A fellow slave of yours am I, and of your 'brethren 'who 'have the testimony of Jesus. Worship 'God! for the testimony of Jesus is the spirit of 'prophecy."
- <sup>11</sup> And I perceived 'heaven °open°, and 'lo°! a white horse. And He 'Who is sitting° on it is 'called° "Faithful and True," and in righteousness is He judging and battling.
- <sup>12</sup> Now His 'eyes are a flame of fire, and on His 'head are many diadems, having names °written° of which no° one
- <sup>13</sup> except Himself is °aware, and He is °clothed° in a cloak °dipped° in blood, and His 'name is °called° "The Word
- <sup>14</sup> of 'God." And the armies in 'heaven, °dressed° in cambric, white and clean, followed Him on white horses.
- <sup>15</sup> And out of His 'mouth a sharp blade is issuing°, that 'with it He should be smiting the nations. And He' will be shepherding them 'with an iron club. And He' is treading the wine 'trough of the fury of the indignation of 'God,
- <sup>16</sup> the Almighty. And on His 'cloak and on His 'thigh He 'has a name °written°: "King of kings and Lord of lords."
- <sup>17</sup> And I perceived another messenger, °standing in the sun. And he cries 'with a loud voice, saying to all the birds 'which are flying° in mid-heaven, "Hither! Be
- <sup>18</sup> 'gathered °for the great 'dinner of 'God, that you may be eating the flesh of kings, and the flesh of captains, and the flesh of the strong, and the flesh of horses and of 'those sitting° on them, and the flesh of all freemen as well as slaves, and of small and of great."
- <sup>19</sup> And I perceived the wild beast and the kings of the earth and their 'armies, °gathered° to do 'battle with Him
- <sup>20</sup> 'Who is sitting° on the horse and with His 'army. And the wild beast is arrested, and with it the false prophet 'who does the signs in its sight, 'by which he deceives



'those getting the emblem of the wild beast, and 'those worshipping its 'image. Living, the two were cast into the  
 21 lake of 'fire 'burning° 'with sulphur. And the rest were killed 'with the blade 'which is coming° out of the mouth of Him 'Who is sitting° on the horse. And all the birds are satisfied °with their 'flesh.

**20** And I perceived a messenger descending out of 'heaven, having the key of the submerged chaos and a large chain  
 2 °in his 'hand. And he lays hold of the dragon, the ancient 'serpent, who is the Adversary and 'Satan, and  
 3 binds him a thousand years. And he casts him into the submerged chaos and locks it, and seals it over him (lest he should still be deceiving the nations) until the thousand years should be 'finished. After these things he 'must be loosed a little time.

4 And I perceived thrones, and they are seated on them, and judgment was granted to them. And the souls of 'those °executed° because of the testimony of Jesus and because of the word of 'God, and those who<sup>a</sup> do not worship the wild beast °or its 'image, and did not get the emblem on their 'forehead and on their 'hand—they also  
 5 live and reign with 'Christ a thousand years. (The rest of the dead do not live until the thousand years should be 'finished.) This is the former 'resurrection.

6 Happy and holy is he 'who is having part in the former 'resurrection! °Over these the second death 'has no° jurisdiction, but they will be priests of 'God and of 'Christ, and they will be reigning with Him the thousand years.

7 And whenever the thousand years should be 'finished,  
 8 'Satan will be 'loosed out of his 'jail. And he will be coming° out to deceive all the nations 'which are in the four corners of the earth, 'Gog and 'Magog, to be mobilizing them °for 'battle, °w their 'number being as the sand

<sup>9</sup> of the sea. And they went up <sup>on</sup> over the breadth of the earth, and surround the citadel of the saints and the <sup>beloved</sup> city. And fire descended from <sup>God</sup> out of <sup>heaven</sup> and devoured them. And the Adversary <sup>who</sup> is deceiving them was cast into the lake of <sup>fire</sup> and sulphur, where <sup>e</sup> the wild beast and where <sup>e</sup> the false prophet are also. And they shall be <sup>tortured</sup> day and night <sup>for</sup> for the eons of the eons.

<sup>11</sup> And I perceived a great white throne, and Him <sup>Who</sup> is sitting <sup>upon</sup> upon it, from Whose <sup>face</sup> earth and <sup>heaven</sup> fled, and no <sup>place</sup> place was found for them.

<sup>12</sup> And I perceived the dead, the great and the small, <sup>standing</sup> before the throne. And scrolls were opened. And another scroll was opened which is the scroll of life. And the dead were judged <sup>by</sup> that which is <sup>written</sup> in the scrolls in accord with their <sup>acts</sup>.

<sup>13</sup> And the sea <sup>gives</sup> up the dead <sup>in</sup> in it, and <sup>death</sup> and the unseen <sup>give</sup> up the dead <sup>in</sup> in them. And they were

<sup>14</sup> condemned, each in accord with their <sup>acts</sup>. And <sup>death</sup> and the unseen were cast into the lake of <sup>fire</sup>. This is

<sup>15</sup> the second <sup>death</sup>—the lake of <sup>fire</sup>. And if anyone was not found <sup>written</sup> in the scroll of <sup>life</sup>, he was cast into the lake of <sup>fire</sup>.

**21** And I perceived a new heaven and a new earth, for the former heaven and the former earth pass away, and the sea is no <sup>more</sup> more.

<sup>2</sup> And I perceived the holy <sup>city</sup>, new Jerusalem, descending out of <sup>heaven</sup> from <sup>God</sup>, made <sup>ready</sup> as a bride

<sup>3</sup> <sup>adorned</sup> for her <sup>husband</sup>. And I hear a loud voice out of the throne saying, "<sup>Lo</sup>! the tabernacle of <sup>God</sup> is with <sup>mankind</sup>, and He will be tabernacling with them, and they will be His peoples, and <sup>God</sup> Himself will be with

<sup>4</sup> them. And He will be brushing away every tear <sup>from</sup> their <sup>eyes</sup>. And <sup>death</sup> will be no <sup>more</sup> more, nor mourning,

nor clamor, nor misery; they will be no<sup>t</sup> more, 'for the former things passed away."

5 And He 'Who is sitting<sup>o</sup> on the throne said, "Lo<sup>o</sup>! New am I making all!" And He is saying, "Write, 'for these  
6 'sayings are faithful and true." And He said to me, "I have become the Alpha and the Omega, the Origin and the Consummation. To him 'who is thirsting I' shall be  
7 giving<sup>o</sup> of the spring of the water of 'life gratuitously. He 'who is conquering shall be enjoying<sup>s</sup> this allotment, and I  
8 shall be a God to him and he' shall be a son to Me. Yet the timid, and unbelievers, and the 'abominable<sup>o</sup>, and murderers, and paramours, and enchanter<sup>s</sup>, and idolaters, and all the false—their 'part is in the lake 'burning<sup>o</sup> with fire and sulphur, which is the second 'death."

9 And one<sup>o</sup> of the seven messengers 'who 'have the seven bowls 'brimming with the last 'seven calamities came, and he speaks with me, saying, "Hither! I shall be showing  
10 you the bride, the wife of the Lambkin." And he<sup>-</sup> carries me away, in spirit, on a mountain, huge and high, and shows me the holy 'city, Jerusalem, as it is descending out  
11 of 'heaven from 'God, having the glory from 'God. Her 'luminosity is like a stone most precious, as a 'crystalline  
12 jasper gem, having a wall, huge and high, having twelve portals, and <sup>on</sup>at the portals twelve messengers, and their names 'inscribed<sup>o</sup>, which are the names of the twelve  
13 tribes of the sons of Israel. From the east are three portals, and from the north three portals, and from the  
14 south three portals, and from the west three portals. And the wall of the city 'has twelve foundations, and on them the twelve names of the twelve apostles of the Lambkin.

15 And he 'who is speaking with me had a measure, a golden reed, that he should be measuring the city, and its  
16 'portals, and its 'wall. And the city is lying<sup>o</sup> four square:

and its 'length is as much as the breadth. And he measures the city with the reed <sup>on</sup> to twelve thousand stadia.  
 17 Its 'length and 'breadth and 'height are equal. And he measures its 'wall of a hundred forty-four cubits of a  
 18 human measure, which is that of the messenger. And the building material in its 'wall is jasper, and the city is  
 19 clear gold, like clear glass. The foundations of the wall of the city are °adorned° with every precious stone, the first 'foundation with jasper, the second lapis lazuli, the  
 20 third chalcedony, the fourth emerald, the fifth sardonyx, the sixth carnelian, the seventh topaz, the eighth beryl, the ninth peridot, the tenth chrysoprase, the eleventh  
 21 amethyst, the twelfth garnet. And the twelve portals are twelve pearls. Each one of the portals was respectively ° of one pearl. And the square of the city is gold, clear as translucent glass.

22 And a temple I did not perceive in it, for the Lord 'God  
 23 'Almighty is its temple, and the Lambkin. And the city 'has no<sup>t</sup> need of the sun nor of the moon, that they should be appearing in it, for the glory of 'God illuminates it, and its 'lamp is the Lambkin.

24 And the nations shall be walking <sup>th</sup>by means of its 'light, and the kings of the earth are carrying their 'glory  
 25 into it. And its 'portals should under no circumstances be 'locked by day; for there shall be no<sup>t</sup> night there.  
 26 And they shall be carrying the glory and the honor of the  
 27 nations into it, and under no circumstances may °anything contaminating, ° or one who is making an abomination and a lie be entering into it, except 'those °written° in the Lambkin's 'scroll of 'life.

**22** And he shows me a river of water of life, resplendent as crystal, issuing° out of the throne of 'God and the Lambkin.  
 2 In the center of its 'square, and on either side of the river, is the log of life, <sup>do</sup>producing twelve fruits, render-

ing its 'fruit in accord with each month. And the leaves of the log are <sup>to</sup>for the cure of the nations.

- 3 And there shall be no<sup>t</sup> more <sup>e</sup>any doom, and the throne of 'God and of the Lambkin shall be in it. And His  
4 'slaves shall be offering divine service to Him. And they shall be seeing<sup>o</sup> His 'face, and His 'name shall be on their  
5 'foreheads. And night shall be no<sup>t</sup> more, and they 'have no<sup>t</sup> need of lamplight and sunlight, 'for the Lord 'God shall be illuminating <sup>on</sup>them. And they shall be reigning <sup>to</sup>for the eons of the eons.

- 6 And he said to me, "These 'sayings are faithful and true. And the Lord, the God of the spirits of the prophets, commissions His 'messenger to show to His 'slaves what  
7 'must 'occur<sup>o</sup> 'swiftly. And 'lo<sup>o</sup>! I am coming<sup>o</sup> 'swiftly! Happy is he 'who is keeping the sayings of the prophecy of this 'scroll."

- 8 And I, John, am the one hearing and observing these things. And when I hear and observe, I fall to worship in front of the feet of the messenger 'who is showing me  
9 these things. And he is saying to me, "See! No! A fellow slave of yours am I, and of your 'brethren, the prophets and 'those keeping the sayings of this 'scroll. Worship 'God!"

- 10 And he is saying to me, "You should not be sealing the sayings of the prophecy of this 'scroll, for the era is near.  
11 Let the 'injurer injure still; and let the filthy one be 'filthy still; and let the just one do righteousness still; and let the holy one be 'hallowed still."

- 12 "Lo<sup>o</sup>! I am coming<sup>o</sup> 'swiftly, and My 'wage is with Me,  
13 to pay each one as his 'work is. I am the Alpha and the Omega, the First and the Last, the Origin and the Con-  
14 summation. Happy are 'those who are rinsing their 'robes, that it will be their 'license <sup>on</sup>to the log of 'life, and they  
15 may be entering the portals into the city. Outside are 'curs,

and 'enchanters, and 'paramours, and 'murderers, and 'idolaters, and everyone <sup>do</sup>fabricating and fondling falsehood.

- <sup>16</sup> "I', Jesus, send My 'messenger to testify these things to you <sup>on</sup>in the ecclesias. I' am the root and the race of David,
- <sup>17</sup> the resplendent 'morning 'star. And the spirit and the bride are saying, "Come<sup>o</sup>!" and let him 'who is hearing say, "Come<sup>o</sup>!" And let him 'who is thirsting 'come<sup>o</sup>. Let him 'who 'will, 'take the water of life gratuitously.
- <sup>18</sup> "I' am testifying to everyone 'who is hearing the words of the prophecy of this 'scroll: If ever anyone may be appending <sup>on</sup>to them, 'God shall be appending <sup>on</sup>to him
- <sup>19</sup> the calamities '°written° in this 'scroll. And if ever anyone should be eliminating from the words of the scroll of this 'prophecy, 'God shall be eliminating his 'part from the log of 'life, and out of the holy 'city, 'that is '°written° in this 'scroll.
- <sup>20</sup> "He 'Who is testifying these things is saying, 'Yea, I am coming° swiftly.'"
- "Amen! 'Come°, Lord Jesus!"
- <sup>21</sup> The grace of the Lord Jesus be with all the saints! Amen!

**EXPLANATORY INFORMATION  
FOR THIS VERSION**

## INSTRUCTIONS FOR USE

THE CONCORDANT VERSION is an endeavor to present God's Word in a more useful form. It attempts to exhibit actual *facts* from the original language, rather than an *interpretation* of them. It strives to provide all the evidence so that anyone may know the truth and be sure!

The following instructions provide the basic information needed to make use of the various features of this Version. This information is summarized in the Abbreviation Key found on the inside covers of this volume. To help the student of the New Testament know exactly what the evidence is in the Greek text, special typographic devices have been utilized. The special type used in this Version is discussed in three different categories: (1) typefaces, (2) symbols for the verb, and (3) distinctive signs and abbreviations.

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### (1) SIGNIFICANCE OF THE TYPEFACES

#### BOLDFACE AND LIGHTFACE TYPE

**Boldface** type is used for words (or even *parts* of words) having exact counterparts in the Greek.

**Lightface** type is used for words (or parts of words) which have been added to clarify the meaning of the Greek, avoid ambiguous renderings, and make the English read more smoothly.



Sometimes only the first part of a word will be printed in boldface type.

**faithfulness**=**faith**.    **illness**=**ill**.    **greatest**=**greater**.

Some words have only the *ending* in boldface type. Such endings are usually “-ing,” “-ed,” “-s,” or “-de” (as in “made”). If these endings are taken from the auxiliary words and *attached to their supplements*, the original counterpart of the Greek verb will be restored. committing **adultery**=**adulter-ing**.    made **ready**=**readi-ed**.  
carrying...into **effect**=**effect-ing**.

The following examples are self-explanatory:

does **come**=**comes**,    did **come**=**came**.  
draws **near**=**nears**,    drew **near**=**neared**.

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## (2) HOW THE VERB FUNCTIONS ARE SHOWN

The grammatical form of the verb in the Greek is shown in the Concordant Version as far as feasible.

The Greek verb, like the English, distinguishes between three conditions:

### <sup>1</sup>ACT FORMS

1. ACT (or ACTION) forms are *incomplete*, with action going on. They are expressed by adding *am*, *is*, or *are* to the verb and the ending *-ing* (see *normal* example below). Or they may be shown by prefixing the vertical stroke (¹). Note this sign on the *idiomatic* example.

Normal:    **I am loving the Father** (John 14:31).

Idiomatic: ¹**Flee into Egypt**. Literal: **Be fleeing** (Matt. 2:13).

### <sup>2</sup>FACT FORMS

2. FACT forms are *indefinite* as to time. When conveying abstract ideas, they express *timeless* truth. In the Concordant Version they are shown by using the *simplest* form of the verb (see *normal* example). Whenever other forms must be used, they are marked with the horizontal bar (¯).

Normal: **Thus God loves the world** (John 3:16).

Idiomatic: ...**among whom you also once walked**

Literal: ...**you also once walk** (Col. 3:7).

Since the English language has no verbal adjective for the FACT form, the relatively few occurrences of such participles are expressed by prefixing the horizontal bar (°) to verb forms with the suffix *-ing*, such as “°praying.”

Example: **Paul, entering to him and °praying** (Acts 28:8).

#### °STATE FORMS

3. STATE or *complete* forms give the state resulting from an action. They are prefixed by *have*, *has*, or *had*, or shown by the high circle (°).

Normal: **This has occurred** (Matt. 1:22).

Idiomatic: **It is °written** (Literal: **It has been written**).

#### °FACT-STATE FORMS

Certain special verbs, because of their meaning, are a combined form, being both a °FACT and a °STATE. As there is no special English form to use in translating them, they are always marked with the special combined FACT-STATE sign (°°). The most common of these verbs are: °°give, °°place, °°let, °°carry.

#### THE MIDDLE° VOICE

English has two voices, the ACTIVE (where the *subject* does the action himself, “I testify”); and the PASSIVE (where the subject is *acted upon*, “it is testified”).

Greek has *three* voices, the ACTIVE (“I testify”), the PASSIVE (“it is testified”) and the MIDDLE° (“I am at-testing°”)—such English equivalents, however, are very rare). In the MIDDLE° voice the subject is affected, more or less, by the action. Its force varies greatly, so that it sometimes seems to be Passive or Active. As this voice can seldom be given any consistent English equivalent, the forms of the MIDDLE° voice are *always followed* by the special sign, a circle with a dot in the *middle* (°).

Active voice: **He destroyed the house.**

Passive voice: **The house was destroyed.**

Middle<sup>o</sup> voice: **The house perished<sup>o</sup>.**

#### LOCATION OF SIGNS ON VERBS

BEFORE: tells *function* ('ACT, °FACT, °STATE, °FACT-STATE).

AFTER: tells *voice* (MIDDLE<sup>o</sup>).

### (3) THE SIGNS AND ABBREVIATIONS

#### THE °PLURAL

Usually words which are plural in the Greek can take the corresponding plural form in English, normally ending in **-s** or **-es**. Where the English ending is in light face type (**tidings**) the singular form was used in the Greek. Where the plural form is in the Greek, and English requires the singular, the sign of the °PLURAL (three horizontal strokes before the word) may be used, although this is marked *only* when the distinction is significant enough to warrant it.

Normal: **houses.**

Idiomatic: °**you**=**you** (plural), or **ye.** °**fruit**=**fruits.**

#### EMPHATIC PRONOUNS'

The personal pronoun required in English is shown in the ending of the Greek verb, so that one word in Greek (*proeleusetai*) is the equivalent of a whole English sentence ("he shall be coming before"). Sometimes, for emphasis, the Greek writer adds to this form a separate word for the same pronoun he has already indicated by the suffix to the verb. Hence, in a sense, he has really *repeated* the pronoun (*autos proeleusetai*="he' shall be coming before").

In the Version the English pronoun is followed by an accent mark' (**he'**, **she'**, etc.) in these cases.

## OMITTED WORDS

Every Greek word used has an English equivalent in the CONCORDANT VERSION except in a very few cases where this seemed impossible. Then it is inserted in small superior letters, above the line, between the words.

Example: Such <sup>as</sup> we became among you

## OMITTED ARTICLE ('the) AND CONNECTIVE (\*and)

Greek uses the definite article ('the) far more often than is usual in English. When it does *not* appear in the Greek, and we have *added* the article, it will be printed in lightface type (the). Where it *does* appear in the Greek, and we have *omitted* it, a small dot (·) on the word it belongs to in the Greek takes its place ('love. "God's: *the* [things] of *the* God). Occasionally English idiom demands the insertion of lightface words after this dot ('Who is **being taken up**).

Omitted **and**'s are replaced by a superior plus sign (\*). If the plus is *between* the words, it means the **and** has been omitted entirely. If it is attached to the front of a word (\***even**) it means that word *takes its place* in the English.

## LOCATION OF SUPERIOR LETTERS

Superior letters are located in three positions with regard to the words of the text.

(1) BEFORE. If a superior letter appears *before* an English word, that English word has *taken the place* of the word indicated (in abbreviated form) by the superior letter.

<sup>a</sup>some = any. <sup>b</sup>with = beside. Exception: <sup>b</sup>come = become.

(2) BETWEEN WORDS. If a superior letter appears *between* words, it means that the word represented by the superior letter has been *omitted* in the version.

Idiomatic: **And** <sup>to</sup> a snare **and** <sup>to</sup> a repayment (Rom. 11:9).  
 Literal: **And into a snare and into a repayment.**

(3) FOLLOWING. If a superior letter *follows* a word, it indicates that the word represented by the superior letter should be *added* to the word in our text.

**which<sup>a</sup>=which-any, but <sup>a</sup>which=any.**

In studying the flyleaf you will note that the same letter occasionally can have two different meanings, depending on whether it is on the *front* of a word, or *following* it.

**<sup>d</sup>other=different, but to<sup>d</sup>=toward.**

**<sup>e</sup>for=concerning, but be<sup>e</sup> or been<sup>e</sup>=become.**

**<sup>s</sup>you=same, yourselves<sup>s</sup>=ye same, but for<sup>s</sup>=for the sake of.**

#### TWO GREEK NEGATIVES

Greek has two negatives, *mê*, the conditional, and *ou* (*ouk, ouch*), the unconditional.

Note how these are distinguished in the version:

Conditional: **no, not** (note lightface "t"), **neither, nor, none,**  
<sup>n</sup>either, <sup>n</sup>or, or <sup>n</sup> prefixed to any other word.

Unconditional: **not, no<sup>t</sup>, neither, nor, none,** <sup>n</sup>either, <sup>n</sup>or,  
 or <sup>nt</sup> prefixed to any other word.

Exceptions: **<sup>n</sup>any, <sup>n</sup>anyone=no one. <sup>nt</sup>any, <sup>nt</sup>anyone=not one**

#### VERSE NUMBERS AND PUNCTUATION

Neither the chapter numbers, verse numbers, nor the punctuation are inspired. Numbering for verses was begun in the sixteenth century, and for chapters in the thirteenth century. In this Version these numbers appear in the margin. The Original contained no conventional marks of punctuation, such as periods, commas, colons, question marks and exclamation points. These have been added by the translators, and are therefore *not infallible*. It is not always possible to determine whether a sentence is a question or not.

Quotation marks have been used where there is clear evidence of a citation from the Old Testament, not a mere allusion.

## THE CONCORDANT TRANSLATION

“ALL SCRIPTURE is inspired by God” (2 Timothy 3:16). Since the SPIRIT imparts life, we understand that the Sacred Writings are superior to other literature in the same way that God’s living creatures surpass the inventions of man. The Word of God is living. As, in nature, God alone can bridge the gulf between the organic and inorganic or living and nonliving, so He has given us His declarations which are spirit and are life, and which alone can impart life to dead humanity (John 6:63). No other book has the vitality and vivifying power of the Book of books.

The *Concordant Literal New Testament* acknowledges the inspiration or vitality of the Sacred Scriptures by employing a method of translation that takes into account the superhuman perfection of these Writings even to the minutest detail (Matt.5:18). Such an approach requires consideration of every element and observes every letter.

### THE DIVINE VOCABULARY

God, in giving us His revelation, did not merely choose human words to express Himself, but also *purified* them for this purpose (Psalm 12:6). By the way in which He has used them He has given them special meaning, and has formed a divine vocabulary for the transference of His thoughts. The same process recommends itself in the making of an English version. Hence the concordant method strives, first of all, to form a scriptural vocabulary which imitates the inspired Original as closely as possible. The apostle Paul charged us to “have a pattern of sound words” (2 Timothy 1:13).

## DIFFERENTIATING BETWEEN WORDS

“For the word of God is living and operative, and keen above any two-edged sword, and *penetrating up to the parting* of soul and spirit” (Hebrews 4:12).

In the 1890's Adolph Ernst Knoch (1874-1965) began studying the Scriptures in depth, especially with the help of concordances. With the aid of these he found what he called “cross wiring” in the translations he possessed. The English words were not retaining correspondence with the original words, making it difficult for the English reader to see the distinction between the words of the scriptural vocabulary when often one English word would, as it occurs in the English text, represent several different words in the Original.

If words such as *mind*, *life*, *heart* and *soul* are used interchangeably for the same original word, and are also regularly used for other words in the original, the central meanings are confused. In the King James Version of the New Testament, “spirit” represents two different Greek words: *pneuma* and *phantasma*. Hence, in the KJV there is no distinction between these two words. The Concordant STANDARD for *pneuma* is BLOW-effect and is regularly translated **spirit**, except in John 3:8 and Hebrews 1:7 [**blast**], and 1 Corinthians 14:12 [**spiritual** endowments]. The Concordant STANDARD for *phantasma* is APPEAR-effect and is consistently translated **phantom**. Of the 385 occurrences of the Greek word *pneuma*, the KJV rendered it: spirit or Spirit 291 times, ghost or Ghost 91 times, and, wind, spiritual *gifts*, and life, once each. In the KJV “ghost” is also used 3 times to translate *ekpsychō* which actually means **give up** the **soul**. The KJV renders *psychē* (**soul**) five different ways (frequency is given in parentheses): soul(58),

life(40), mind(3), heart(1) and heartily(1). Twice it was not translated. These statistics are obtainable from the *Tabular and Statistical Greek-English Concordance* (original edition 1955), compiled by J. B. Smith.

*Spirit, spiritual, soul* and *soulish* (and any other New Testament word) may be studied concordantly by looking these words up in the *Keyword Concordance*. By this means the Word of God itself can elucidate the meanings, “penetrating up to the parting” between these words.

#### THE USE OF CONCORDANCES

A concordance is “an alphabetical index of the principal words of a book, as of the Bible, with a reference to the passage in which each occurs and usually some part of the text” (*Random House Dictionary of the English Language*). There are many different concordances for the Bible, including specialized ones for just the New Testament or Old Testament.

One of the best known concordances is *The Exhaustive Concordance of the Bible* (original edition 1894), edited by James Strong. This large work gives in alphabetical order all of the words occurring in the text of the King James Bible, and gives a line of quotation from each passage wherein the words occur. This is a valuable tool for the reader of the KJV who seeks to find passages in the King James Bible. It also gives direction to the Hebrew and Greek words for each reference, that is, it informs the reader from what original word each King James rendering was derived. The disadvantage of this concordance is that if a reader desires to study an original word in all the passages in Scripture where it occurs he must do a lot



of cross-referring and must note the marginal numbers in order to identify the Hebrew or Greek words.

Another well-known concordance is the *Analytical Concordance to the Bible* (original edition 1879), edited by Robert Young. This work is similar to the above in size and scope, the primary difference being that under each English word the passages are segregated according to the occurrences of the original Hebrew or Greek word. Still, to trace all the occurrences of an original word the cross-referring must be done to consult all the different English words used in translating a single one in the Original.

*The Englishman's Greek Concordance of the New Testament* (original edition 1840), edited by George V. Wigram, is of great value to the reader of English who wishes to trace the occurrences of an original Greek word in the New Testament. This is the concordance that A. E. Knoch found most valuable in his early studies. In 1927 he closed a letter by saying: "I feel that all of God's saints are entitled to know the *facts* of His revelation, so that they may base their faith on His bare words. It is my chief desire to make these comfortably accessible to all. I am convinced that such works as Wigram's Concordance have been greatly used by God in the recovery of truth. I have simply carried out his work to its practical conclusion."

Wigram's lists all the principal Greek words of the NT in Greek alphabetical order. All the occurrences for each word are given with a line of text quoted from the KJV for each reference. There is an English to Greek index to assist in finding the proper Greek words. Using this concordance the English reader can study all of the occurrences of a Greek word as translated in the King James Version without cross-

referring. This is very helpful when studying the divine vocabulary.

#### THE CONCORDANT METHOD

Tickling the hearing is condemned in the Scriptures (2 Timothy 4:3), and should not be the determining factor in the transmission of a divine revelation. Familiar, finely phrased error will appeal to the ears, but inspired, precisely translated truth should be the pattern accepted into the sound mind. The concordant method seeks to establish the truth of the Word, not to adorn it for appeal. Truth itself is both desirable and beautiful. The *Concordant Literal New Testament* is not intended to be a modern "easy reader," but, if what is read is accurate, it is worth studying.

#### SETTING VOCABULARY STANDARDS

The concordant method of studying the Scriptures uses a concordance to discover the meaning of a word. This method is based on the vocabulary of the Original, not on the various vocabularies found in English versions. The aim is to discover a word's usage and fix its signification by its inspired associations. It is in line with the linguistic law that the meaning of a word is decided by its usage.

In employing this method an exhaustive investigation was made of the whole divine vocabulary in order to find the single *most exact English equivalent* for each Greek word; one which will not only fit each context in which the original word appears, but one which *is not needed for any other* Greek word.

Actual consistency is reached only in the sublinear of the *Concordant Greek Text*. In the translation,

however, the English STANDARD equivalent for each Greek word is occasionally represented by a limited number of *concordant* variants to allow for English idiom and customary use. This vocabulary method deals with each word as having a definite province for the realm of its thought, and the idiomatic variants chosen must be carefully kept within this etymological and contextual boundary. A principle of uniformity is not carried to unreasonable lengths in this Version when our language demands variety and *the sense is not altered*. However, when a variant is chosen for one particular Greek word it is seldom used again in the representation of other Greek words. In this way this Version is designed to keep the words of the Original distinguished in the English text.

For years the vocabulary has been under constant scrutiny with a view toward improving it wherever possible, and to be eliminating renderings which might be construed to bolster doctrinal bias, or express the personal opinion of the compilers.

#### SETTING GRAMMATICAL STANDARDS

The principle of consistency, which a Concordant Version strives to meet, demands that the grammar be given exclusive and uniform STANDARDS. In order to determine the proper STANDARD equivalent for each Greek form, a complete card index of every grammatical element occurring in the Scriptures was made. These cards were classified for study, and to each grammatical element was assigned an exclusive and uniform equivalent, as established by its occurrences in the Sacred Text.

Two forms which were usually rendered by only one English form were examined to discover the

difference between them. Thus the *past* tense was found to be correct, but the *aorist* was found to correspond more closely to the English form often called the “simple present,” which is really an English *aorist*, or *indefinite* form, referring to a timeless *fact*.

We found that the Greek verb could be divided into three classes, (1) the *Indefinite*, denoting a FACT, (2) the *Incomplete*, an ACTION, and (3) the *Complete*, a finished STATE.

The form commonly designated as “second aorist” consists of irregular forms, mostly past, which belong to other classifications.

A special pamphlet, *The Greek and English Indefinite* (available from the publishers free of charge), presents, in a more thorough way, a summary of the evidence in the Scriptures for these adjustments in the grammar of the Greek verb. Additional information is to be found on page 15 in the *Concordant Greek Text*, and the entire Concordant grammar is exhaustively discussed and diagrammed in *The Greek Elements* (both available from the publishers).

#### CAPITALIZATION

The oldest manuscripts of the NT are *uncial* texts, that is, ALL LETTERS WERE CAPITALS. In regular English only the initial letter of a proper name and the initial letter of a sentence are capitalized. In this Version nouns and pronouns that are clear and reverent references to God and Christ are also capitalized.

Spirit (*pneuma*) is given a variety of usages in the Scriptures: [THE] SPIRIT OF GOD (Matt.3:16), CHRIST'S SPIRIT (Rom.8:9), THE SPIRIT (Matt.27:50), [THE] SPIRIT OF [THE] LORD (Luke 4:18), [THE] SPIRIT OF SONSHIP (Rom.8:15), [A] SPIRIT OF WISDOM AND REVELATION

(Eph.1:17), FERVENT IN SPIRIT (Acts 18:25; Rom.12:11), and others.

The Version has “vivifying Spirit” in 1 Corinthians 15:45, to match “the second Man” and “the Celestial One.” But elsewhere, it is left to the reader to decide for himself which aspect of SPIRIT is in view at a given occurrence. In borderline cases (e.g. John 6:63; Rom.8:10; 12:11) there is disagreement about capitalization. It was decided to keep personal concepts out of the controversy by not capitalizing the word *spirit* in its various occurrences. This should not be taken as a symptom of irreverence toward GOD’S HOLY SPIRIT but rather as a sign of human incompetence to deal with the problem in a satisfactory manner, without injecting personal opinion, and thus detracting from the laud of His glory.

#### THE PRESENTING OF GOD’S WORD TO MAN

The English translations of the Bible are all ultimately intended to be based on the Originals. It has pleased God to give us His revelation in languages not our own. The Jewish Bible, the Christian Old Testament, was originally written in Hebrew with parts of it composed in Chaldee. The New Testament was written in Greek. The actual “Originals” have not been preserved. In ancient times writings were copied by hand, and over the course of time, because of human imperfection, the scribes made errors in their copying of the older manuscripts. There have survived into modern times many old manuscripts of the Greek New Testament writings, some in fragments, and some more complete. Because differences occur in the texts of the various manuscripts the compiler of the CLNT had to decide on which text he would base his translation.

## THE COMPILING OF THE CONCORDANT GREEK TEXT

The compiler felt the need to have a Greek text that he could put his confidence in as one that fairly represents the evidence in the most ancient manuscripts. It being impossible for him to check and verify all the different readings in each of the existing manuscripts, he chose the three oldest nearly complete Greek manuscripts of the New Testament to be the evidence on which his Greek text would rest.

As a witness to the efforts of modern editors in establishing the Greek text the compiler selected *The Resultant Greek Testament* (originally published 1886), by Richard Francis Weymouth. Two copies of *The Resultant Greek Testament* were used, cutting between each line of the Greek text, and these lines were then pasted on specially ruled 10½" by 6¾" sheets. Above the Greek line every variation was noted that occurred in the three Greek manuscripts, Codex Sinaiticus, Codex Vaticanus and Codex Alexandrinus, and additional evidence was used from three papyrus manuscripts (p<sup>5</sup>, 13, 15). The character of

* * * *			
5 Y	60 A		Acts 26:18
<hr/>			
18 ἀνοίγει ὁφθαλμοὺς αὐτῶν, τοῦ στραφῆναι ἀπὸ σκοτεινῶν εἰς			Greek Text
<hr/>			
TO-VIEWERS OF- OF- TO- FROM			Grammar
<hr/>			
UP- THEM THE ON- DARK INTO			Standard
<hr/>			
OPEN TURN DARK			Version
<hr/>			
to open their eyes, to turn them about from darkness to			

The above is from the original *Concordant Greek Text*. The sheets described on page 621 were bound into volumes which are referred to as the "pasted books." These books also contained the first Concordant translation of the entire New Testament. The line below is from the current *Concordant Greek Text*.

ΔΙΟΦΘΑΛΜΟΥΣ ΑΥΤΩΝ ΤΟΥΣ			60
VIEWERS			OF-THAT
Α Ο = -FROM-			
ΠΙΣΤΡΕΨΑΙΑ ΠΟ ΣΚΟΤΟΥΣ			60
ON-TURN			FROM DARKNESS IN-

these manuscripts is described in the introduction to the *Concordant Greek Text*. Weymouth's Greek text was altered only where the compiler found the need from the evidence of these manuscripts. The incident of the adulterous woman is absent from all the earlier and better manuscripts, and therefore these verses (John 7:53-8:11) are bracketed in this Version.

#### THE CONCORDANT ANALYTICAL CONCORDANCE

While making the *Concordant Version* certain card files were devised. Every Greek word in the New Testament, and every grammatical form of each word, and every occurrence, were all put on separate slips of paper and indexed. How this was done may be briefly described, but represents several years of preparation.

Two copies of *The Analytical Greek Lexicon* (currently published by Zondervan Publishing House) were used. This handy NT aid lists every occurring form of every Greek word in one complete alphabetical listing. Each one of these forms was cut out of this lexicon and affixed to a separate index-slip.

Two copies of the Greek concordance of the New Testament, *Concordantiae Novi Testamenti Graeci* (original edition 1842), edited by Caroli Hermani Bruder, were used. This concordance lists the principal words of the NT Greek vocabulary in alphabetical order and under each word entry gives all the references wherein the word is found with a brief citation of its context in Greek. Each line of this concordance was cut out and pasted on a separate index-slip.

Bringing all these slips together in numerous drawers, A. E. Knoch composed the first analytical Greek concordance with the entries grouped ac-

cording to the word families. Later, this served as the basis for *A Comprehensive Lexicon and Concordance* which was published in 1931 (out of print since 1965). The setting of English STANDARDS, and the setting of the grammatical STANDARDS, was completed using this concordance. The sublinear of the *Concordant Greek Text* was specially established by transferring the detailed English grammatical and etymological information of this concordance to its proper place correspondent to the Greek in the text. This detailed information is available in *The Greek Elements* in the Concordant Library. *The Greek-English Analytical Concordance of the Greek-English New Testament* (original edition 1963), edited by J. Stegenga is structured similarly to the pattern set by A. E. Knoch in 1914. Both of these volumes are very useful tools in studying the complexities of the Greek New Testament.

#### THE EDITIONS OF THE CONCORDANT VERSION

The first tentative installments of this translation of the New Testament appeared in 1914 under the title—*Concordant Version*. These were withdrawn the following year because they failed to reach the quality desired. In 1915 A. E. Knoch chose a new title, *Standard Version*. However, the publishers of the *American Standard Edition of the Revised Version* (ASV) voiced objection, and Mr. Knoch reestablished the title as *Concordant Version*.

From 1919 until 1926 the CV was issued in parts beginning with Revelation. The second edition was a pocket edition printed in 1927. The third revised edition (1931) was similar to the 1926 edition with Greek text and notes, but included the *Lexicon and Concordance* and *The Greek Elements*. It retained the



title—*Concordant Version: The Sacred Scriptures*. The fourth edition appeared in 1944 and followed the publication of a Concordant Version in Germany in 1939. (The current German edition has the title *Konkordantes Neues Testament*.) The corresponding English version was then called the “Revised, International Edition.” The revision printed in 1966 was designated “The Memorial Edition” in honor of the compiler, Adolph Ernst Knoch, who was put to repose on March 28th, 1965. At this time the translation was given a new title—*Concordant Literal New Testament*.

This is a reprint of the sixth edition, which appeared fifty years after the publishing of the first complete edition. A. E. Knoch’s work on this Version spanned over half a century as he endeavored to make improvements in the translation. Early in 1916 he had written: “no one reading the inspired Original dreams for one moment that *any translation* is inspired by God.” The Version is still regarded as tentative, that is, suggestions for improvement will always be considered.

#### USING THIS TRANSLATION

This Version of the Sacred Scriptures may be studied microscopically to see minute distinctions in the Original, or it can be read enjoying the uniform rendering of the important theological terms, observing the precision in the original scriptural vocabulary determined by the divine Author. “All scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness, that the man of God may be equipped, fitted out for every good act” (2 Timothy 3:16).

## KEYWORD CONCORDANCE

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## Keyword Concordance

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## INTRODUCTION

GOD'S INSPIRED WORD is preserved for us in its purity only in the original languages. All translations, even the most exact, are forced to deviate from the text and to adapt themselves to the tongues in which they appear. In the CONCORDANT LITERAL NEW TESTAMENT we have striven to reduce to a minimum this departure from the exactitude of the Greek Original by making our renderings as uniform and consistent as possible, as well as by adding signs and using lightface and **boldface** type. As a further contribution to this end we present this **KEYWORD CONCORDANCE**. Based on the Original, it is in such a form that anyone may test New Testament **keywords** for himself. It lists the complete New Testament vocabulary, and gives references for the **keywords**. References for words of less importance, such as **and, in, or**, etc., are omitted.

Entries are in English and in alphabetical order. The Greek words, given in English *italic* letters, preserve the verbal connection with the Original. We list the occurrences and the contexts of each major term found in the Original. Since usage of a word decides its significance, the user is enabled to form his own judgment as to the meaning of each word from the inspired evidence itself.

A comprehensive explanatory introduction (Instructions for Use) is provided, starting on page 341. It should be consulted often in order to receive full advantage of the various features of this Concordance.

This Concordance was first printed in 1947 as a companion to the 1944 Revised, International Edition of the CONCORDANT VERSION. Corrections have been inserted in this present volume to make it representative of the 1976 CONCORDANT LITERAL NEW TESTAMENT.

There are two appendixes which will prove helpful to the student in using both the Version and the Concordance. Appendix A, pages 349-363, explains many of the *figures of speech* that occur in the New Testament. Some of these figures are marked in the KEYWORD CONCORDANCE. For explanation of how these are marked see page 347 and the Abbreviation Key inside the back cover. The Skeleton Index (Appendix B), pages 364-368, is useful in studying the overall context of a scriptural passage by outlining the themes in each book.

Though this Concordance represents the vocabulary found in the CONCORDANT LITERAL NEW TESTAMENT, the references cover the occurrences of the original Greek words. Another companion volume in the Concordant Library, THE GREEK ELEMENTS, lists the Greek words according to their word families.

# A

a, an indefinite article, not used in the Greek.

*Aarōn' (Hebrew)* AARON

Aaron, brother of Moses, first chief priest in Israel Ex6<sup>20</sup> 281. Elizabeth of the daughters of Lu1<sup>5</sup> makes a calf Ac7<sup>40</sup> called by God as Hb5<sup>4</sup> order of Hb7<sup>11</sup> staff germinates Hb9<sup>4</sup>.

*Abaddōn' (Hebrew)* DESTROYER

Abaddon, the king, messenger of submerged chaos Rv9<sup>11</sup>.

abase, humble<sup>5</sup>.

*en trep'ō* IN-REVERT

abash, respect. Paul not writing to a 1C4<sup>14</sup> may be a (the disobedient) 2Th3<sup>14</sup> (those of contrary part) Ti2<sup>8</sup>. respect: r my son rMt 21<sup>37</sup>Mk12<sup>6</sup>Lu20<sup>13</sup> a judge feared not God nor r man rLu18<sup>2</sup> 4 r the fathers of our flesh Hb12<sup>9</sup>. regard<sup>2</sup>, reverence<sup>4</sup>, shame<sup>3</sup>.

*en trop'ē* IN-REVERSION

abash. Paul speaking to 1C6<sup>5</sup>bs 153<sup>4</sup>. shame<sup>2</sup>.

*abba' (Aramaic)* FATHER

Abba. Christ in Gethsemane Mk14<sup>36</sup> saints cry Ro8<sup>15</sup> our hearts crying Ga4<sup>6</sup>.

*A'bel (Hebrew)* VANITY

Abel, son of Adam Gn4<sup>2</sup>, blood of Mt23<sup>35</sup>Lu 11<sup>51</sup> by faith Hb11<sup>4</sup> speaking better than Hb12<sup>24</sup>.

*apo stug'e'ō* FROM-DETEST

abhor. that which is wicked Ro12<sup>9</sup>.

abhor, abominate<sup>1</sup>.

*Abia' (Hebrew)* FATHER-Jehovah

Abiah, a priest 1Ch24<sup>10</sup>, routine of Lu1<sup>5</sup>. a king of Judah 2Ch13<sup>1</sup> and progenitor of Christ. Mt17<sup>7</sup>.

*Abiathar' (Hebrew)* FATHER-LEFT

Abiathar, a chief priest 1S22<sup>20</sup> Mk22<sup>6</sup>.

*para men'ō* BESIDE-REMAIN

abide. Paul with (the Corinthians) 1C16<sup>6</sup>As (the Philippians) Ph1<sup>25</sup> priests not Hb7<sup>23</sup> as doer of the work Ja12<sup>5</sup>, abide<sup>1</sup>, continue<sup>2</sup>.

abide, camp out<sup>1</sup>, endure<sup>1</sup>, overturn<sup>1</sup>, remain<sup>59</sup>, reside<sup>1</sup>, stand<sup>1</sup>, stay<sup>4</sup>, tarry<sup>5</sup>.

abide still, remain with<sup>1</sup>.

abide there, do<sup>1</sup>.

*Abioud' (Hebrew)*

FATHER-OSTRUDE (splendor)

Abihud, progenitor of Christ. Mt11<sup>13</sup> 13.

*Abeliléné' ABILENE*

Abilene, a region between Lebanon and Hermon, about 34° north, 36° east. Lu3<sup>1</sup>.

ability. See power.

ability, power<sup>1</sup>, strength<sup>1</sup>, thrive<sup>1</sup>.

abjure. See renounce.

*dun'a ton'* ABLE

able, adjective, possible, powerful. God is able: what He has promised He is a to do Ro4<sup>21</sup> to graft in again Ro11<sup>23</sup> to guard that committed to Paul 2Ti11<sup>2</sup> to be rousing

Isaac Hb11<sup>19</sup> Other names: who was I (Peter) a to forbid God Ac11<sup>17</sup> Apollas a in the scriptures Ac18<sup>24</sup> Jews who are a to step down to Cæsarea Ac25<sup>5</sup> Others: king a to meet his enemy with 10,000 Lu14<sup>31</sup> we the a ought to be bearing the infirmities Ro 15<sup>1</sup> supervisor should be a to entreat Ti19 a to bridle the whole body Ja3<sup>2</sup>

possible: with God all is Mt19<sup>26</sup>Mk10<sup>27</sup>Lu 18<sup>27</sup> to deceive if p the chosen Mt24<sup>24</sup>Mk13<sup>22</sup> let this cup (hour) be passing by Mt26<sup>39</sup>Mk 14<sup>35</sup> 36 all is p to the one believing Mk9<sup>23</sup> not p Christ be held by death Ac2<sup>24</sup> for Paul to be in Jerusalem Ac20<sup>16</sup> Saints (making ideal provision before mankind) Ro12<sup>18</sup> (gouging out your eyes) Ga4<sup>15</sup>

powerful: One does great things for Miriam Lu1<sup>49</sup> Jesus a Prophet p in work Lu24<sup>19</sup> Moses p in words and work Ac7<sup>22</sup> God wanting to make His p doings known Ro9<sup>22</sup> not many p according to the flesh 1C12<sup>6</sup> weapons of our warfare 2C10<sup>4</sup> Paul (whenever I may be weak I am p) r2C12<sup>10</sup> (we may be weak and you p) 2C13<sup>9</sup> (bRv13<sup>4</sup>). able<sup>10</sup>, can<sup>1</sup>, mighty<sup>7</sup>, possible<sup>13</sup>, strong<sup>3</sup>, power<sup>1</sup>.

able, enough<sup>1</sup>, (be a), have<sup>1</sup>, strong (be)<sup>7</sup>, (make), competent (make)<sup>1</sup>.

*dun'a mai* be-ABLE

able (be), have sufficient resources for the end in view, enable, can.

God is able: to rouse children to Abraham Mt3<sup>9</sup>Lu3<sup>8</sup> to destroy soul and body Mt10<sup>28</sup> to pardon sins Mk2<sup>7</sup>Lu5<sup>21</sup> to establish you Ro16<sup>25</sup> to do above all we request Ep3<sup>20</sup> to save Christ out of death Hb5<sup>7</sup>

Christ is able: to heal the blind man Mt9<sup>28</sup> to demolish the temple Mt26<sup>61</sup> to help the epileptic Mk9<sup>22</sup> save to the uttermost Hb7<sup>25</sup> to guard you Ju2<sup>4</sup> the Lord a to make him stand Ro14<sup>4</sup> the Chief Priest is a to help Hb2<sup>18</sup> Judge a to save and to destroy Ja4<sup>12</sup>

Scriptures are able: to make wise 2Ti3<sup>15</sup> to save your souls Ja12<sup>1</sup>

Other (proper names): James and John to drink the cup Mt20<sup>22</sup> 22Mk16<sup>38</sup> 39 Felix to recognize about Paul Ac24<sup>8</sup> Paul to repay to God 1Th3<sup>9</sup>

Others: eunuch not a to understand Ac8<sup>31</sup> who is a (by worrying to add one cubit) Mt6<sup>27</sup> Lu12<sup>25</sup> (to contain it) Mt19<sup>12</sup> (to stand in the great day) Rv6<sup>17</sup> (to battle with wild beast) Rv13<sup>4</sup>As no one a (to answer Christ) Mt22<sup>46</sup> (to bind the demonic) Mk5<sup>3</sup> (to speak against Christ) Mk9<sup>39</sup> (to snatch them out of My Father's hand) Jn10<sup>29</sup> (to adjudicate) 1C6<sup>5</sup>bs (to say "Lord is Jesus") 1C 12<sup>3</sup> (to lock the open door) Rv3<sup>8</sup> (to open the scroll) Rv5<sup>3</sup> (to number the throng) Rv7<sup>9</sup> (to buy or sell) Rv13<sup>17</sup> (to learn the song) Rv14<sup>3</sup> (to enter the temple) Rv15<sup>8</sup> flying creatures a to roost Mk4<sup>32</sup> they are a (Christ spoke as a to hear) Mk4<sup>33</sup> (may be a arrive at Phoenix) Ac27<sup>12</sup> (to trust the ship) Ac27<sup>39</sup> you are a (to believe) Mk 9<sup>23</sup> (to admonish one another) Ro15<sup>14</sup> (to

become free) 1C721 (not tried above) 1C1013 word of God's grace a to edify Ac2032 Felix a recognize about Paul Ac2411 those a to swim Ac2743 not a to separate us Ro839 law if given a to vivify Ga321 those who are reading a to apprehend Ep34 to extinguish fiery arrows Ep616 priest a to bemoderate Hb52

enable: to e you (to undergo trial) 1C1013 (to stand to stratagems of Adversary) Ep611 (withstand) Ep613 saints to be consoling 2C141 Christ to subject all Ph321

can: Christ (cleanse the leper) Mt82Mk140 Lu512 (give us His flesh?) Jn642 no man c tame the tongue Ja38 Other (proper names): how c (Pharisees be talking good) Mt1234 (Satan be casting out S) Mk323 Lu115A (Jews believe) Jn544 Paul c (have been released) Ac2632 (be a burden) 1Th26 Others: no one c (be slaving for two lords) Mt624 Lu1613 (be doing these signs) Jn32 (come to Christ if) Jn644 65 (be working) Jn94 (surrender Paul) Ac2511 (lay other foundation) 1C311 how c (be entering the house) Mt1229 (you be saying) Lu642 (a man be begotten) Jn34 (these things occur) Jn39 (a man who is a sinner be doing such signs) Jn916 (we be aware of the way) Jn145As who c (consequently be saved) Mt1925Mk1026 attar c be disposed of Mt269Mk145 nothing outside c contaminate Mk715As c anyone satisfy the 4000 Mk84 this species c come out Mk929 you c (always do well to the poor) Mk147 (all be prophesying) 1C1431 the blind c not guide the b Lu639 who c (be saved) Lu1826 (be hearing) Jn600 c anything good be out of Nazareth Jn146 no demon c open eyes Jn1021 c we know Paul's teaching Ac1719

#### with the negative

Christ not able: to be entreating His Father? Mt2653 except this Man... do nothing Jn933 chief priest to sympathize Hb415 Other (proper names): Zechariah n a to speak Lu12022 Zaccheus n a to see Christ Lu193 Jews not a to demolish this work Ac539 sons of Israel n a to look into the face of Moses 2C37 Paul not a for anything against the truth 2C138

Others: you are n a (make one hair white or black) Mt536 (for the least) Lu1226 to kill the soul Mt1028 to carry the paralytic in Mk24 to be eating Mk320 parted kingdom (house) to stand Mk324 25 Satan n a to stand Mk326 to enter strong man's house Mk327 as no fuller is a to whiten Christ's garments Mk93 His mother n a to fall in with Him Lu819 to cross the great chasm Lu1626 opposers to withstand the disciples Lu2115 disciples n a to bear it Jn1612 scribe of Ephesus n a to account Ac1940 captain n a to know about Paul Ac2134 ship n a to luff to the wind Ac2715 the flesh n a (to be subject to law) Ro87 (to please God) Ro88 soulful man to know spirit 1C214 minors n a to bear solid food 1C32 2 flesh and blood to enjoy kingdom 1C1550 to come to realization of truth 2Ti37 sacrifices never a to perfect Hb101 idols n a to be observing Rv920

unable: woman to unbend Lu1311

cannot: Christ: save Himself Mt2742Mk1531 could no longer be entering a city Mk145 do no powerful deed Mk65 elude the throng Mk724 be doing anything of Himself Jn519 30 make it that Lazarus should not be dying Jn1137 disown Himself 2Ti213 Other (proper names): Herodias c n kill John Mk619 Jews c n (be coming where Christ is) Jn734 86 821 22 (hear Christ's word) Jn843 (be-

lieve) Jn1239 (deny a known sign) Ac416 (present evidence) Ac2413 Peter c n follow Christ now Jn1338 37 Peter and John c n but be speaking Ac420 Paul c n speak as to spiritual 1C81 Israelites c n enter Hb319

Others: city c n be hid Mt514 you c n (slave for God and mammon) Mt64Lu1613 (be administrator) Lu163s (do anything apart from Christ) Jn155 (be justified in the law) Ac1339 (be saved) Ac151 2731 (drink of the cup) 1C1021 (partake of the table) 1C1021 (encounter it) Ja42 (bear evil men) Rv22 good tree c n be bearing noxious fruit Mt718 sons of bridal chamber c n be (mourning) Mt915 (fasting) Mk219 19 Lu534 Disciples c n (cure the epileptic) Mt1718 19 Mk928Lu940 (be coming where Christ is) Jn1333 if this (cup) c n pass by Mt2642 food c n contaminate a man Mk718Ab I c n (rise to give you) Lu117 (marry and c n come) Lu1420 c n be Christ's disciples (unless hating father) Lu1426 (unless bearing his cross) Lu1427 (unless taking leave of possessions) Lu1433 neither c (they be dying) Lu2096 (we carry anything out) 1Ti67 c n (perceive the kingdom) Jn33 (be entering womb-kingdom) Jn345 (be sinning) 1J39 (be loving God) 1J420 no man c be getting anything Jn327 world c n (be hating you) Jn77 (get the spirit) Jn1417 scriptures c n be annulled Jn1035 branch c n be bringing forth fruit Jn154 there c n be anyone to forbid water Ac1047 eye c n say to hand 1C1221 acts c n be hid 1Ti525 no one c be perceiving (Christ) 1Ti616 sacrifices c n (make perfect) Hb99 (take sins from about us) Hb1011 faith c n save him Ja214 no fig tree c produce olives Ja312. able (be)<sup>41</sup>, can<sup>149</sup>, may<sup>18</sup>, possible (be)<sup>1</sup>, of power (be)<sup>1</sup>.

#### du n a t e'ō be-ABLE

able (be), powerful (be), (Christ in Paul) 2C133, the Lord a to make him stand Ro144 God a to lavish all grace 2C98. able (be)<sup>2</sup>, mighty (be)<sup>1</sup>.

abnormal. See amiss.

#### mon e' REMAIN

abode. in the Father's house Jn142 an a with the saints Jn1423, abode<sup>1</sup>, mansion<sup>1</sup>.

abolish. See nullify.

#### bde'u kt on' ABOMINABLE

abominable, unbelieving are Ti116.

abominable. See abominate.

abominable, abominate<sup>1</sup>, illicit<sup>1</sup>.

#### bde'lu ss o mai ABOMINATE

abominate, idols Ro222 abominable, are in the second death Rv218.

#### bde'lu g ma ABOMINATION

abomination. of desolation Mt2415Mk1314 in the sight of God Lu1615 Babylon Rv174 5 not enter the city Rv2127.

abound, increase<sup>6</sup>, multiply<sup>1</sup>, superabound<sup>20</sup>, abound much more, superexceed<sup>1</sup>.

#### pe'ri x ABOUT

about. cities a Jerusalem Ac516. round about<sup>1</sup>.

#### peri' ABOUT

about\*, with the accusative. Idiomatically, *ab* concerning, *abas* to; with the genitive, concerning or concerned with. Idiomatically, *cabout*, *cas* to, *cof*, *cof*, *con*. Occurs often. As a noun, concerns. See other keywords.

concerns: Christ: that which c (having a consumption) Lu2237 (Who came to be a Prophet) Lu2419 (interprets scripture) Lu2427 (Apollon taught) Ac1825 (Paul certified to) Ac2311 (Paul teaching) Ac2331 c the

kingdom of God (Christ telling the twelve) Ac13 (Paul persuading as to) Ac198 c Paul (captain to investigate) Ac2315 (defending) Ac2410 (that you may know) Ep622 c the way (Felix acquainted with) Ac2422 your c (Paul should be hearing) Ph121 (when Paul knows of) Ph219 (Timothy solicitous of) 1h220 (you may know that which c you) Co48 etc.

concerned with: sin Hb1018 1Jn22 2 2 word of life 1Jn11, about31, above1, against2, concerning41, at3, for60, -sake1, in1, etc.

about. See as if (of numbers).

about [as though as if]. See as.

about, about (be)1, around1, as14, toward1, where?1 (be), seek1.

*me'llō* be-ABOUT

about (be), be on the verge of an action, (the participle is often shown as 'about'), that which is impending, defer Ac2216, Herod a to be seeking the boy Mt213 a to be coming (Elijah) Mt114 (the Son of Mankind) Mt1627 (hour of trial) Rv310 Son of Mankind (a to be suffering) Mt1712 (to be given up) Mt1722Lu944 Jesus (a to go up into Jerusalem) Mt2017b (the cup I am a to be drinking) Mt2022 (a to be baffling Him) Mk1032 (exodus a to be completing) Lu931 (every city a to be entering) Lu101 (a to be passing that way) Lu194 (the One a to be redeeming Israel) Lu2421 (aware what He was a to be doing) Jn66 (through a to come and snatch Him) Jn615 (where is He a to go) Jn735 35 (the spirit those believing into Him a to get) Jn739 (Caiaphas prophesies He was a to die) Jn1151 (signifying what death He was a to be dying) Jn1233 1832 disciples (be hearing battles) Mt246 (which of them is a to commit this) Lu2223 (Jesus a to be disclosing Himself to) Jn1422 a to be concluding (the sign when this should be) Mk134 Lu217 (as the seven days were) Ac2127 a slave a to decessate Lu72 kingdom a to be looming up Lu1911 these things which are a to occur Lu2136 a to be dying (courtier's son) Jn447 (those living in flesh) Ro313 (the rest who were) Rv32 Judas a to give Jesus up Jn671 124 Peter and John a to pass into sanctuary Ac38 what you of Israel are a to be committing Ac535 a famine a to be on the earth Ac128 Herod a to be leading Peter Ac126 Christ (no longer a to return to decay) Ac1334 (a to be announcing light) Ac2633 (I am a to spew you out) Rv316As2 warden a to despatch himself Ac1627 God (a to be judging) Ac1731 2Ti41 (a to beat Ananias) Ac233 Paul (a to open his mouth) Ac1814 (a to set out for Syria) Ac203 (a to be off on morrow) Ac207 (brethren a to take him up at Assos) Ac2013 13 (brethren a to behold his face no longer) Ac2038 (a to lead into citadel) Ac2137 (those a to be interrogating him) Ac2229 (as though a to investigate his case) Ac2315 20 (a to be assassinated) Ac2327 (a to make his defense) Ac262 (a to become inflamed) Ac286 (predicted, "We are a to be afflicted") 1Th34 Artemis' magnificence a to be pulled down Ac1927 what the captain a to be doing Ac2226 Festus a to be going out quickly Ac254 ship a to be sailing for places Ac272 sailing a to be with damage Ac2710 a to stretch anchors out Ac2739 until the day was a to come Ac2733 Saints (to whom righteousness a to be reckoned) Ro424 (pattern of those who are a to be believing) 1Ti116 (a to be enjoying the allotment) Hb114 (what you are a to be suffering) Rv210 a

type of Him Who is a to be Ro514 a to be revealed (the glory) Ro818 1P51 (the faith) Ga323 Moses when a to complete the tabernacle Hb85 fiery jealousy a to be eating the hostile Hb1027 place Abraham was a to obtain Hb118 those a to be judged by a law of freedom Ja212 shall ever be a to be reminding you 2P112 example for those a to be irreverent 2P26 what is a to be occurring Rv119 Adversary a to be casting some of you Rv210 their brethren a to be killed Rv611 a to be trumpeting (three messengers) Rv813 (seventh messenger) Rv107 John a to be writing Rv104 woman a to be bringing forth Rv124 a son a to be shepherding the nations Rv125 wild beast a to be ascending Rv178

impending: indignation Mt37Lu37 that con which is Mt1232 Ep121 Hb65 producing fruit in the year Lu139 an i resurrection Ac2415 self-control and the i judgment Ac2425 as Moses speaks of i occurrences Ac2622 nor the present nor what is i Ro38 1C322 shadow of those things which are Co217 the life which is 1Ti48 foundation for what is 1Ti619 the i inhabited earth Hb25 the i good things (Chief Priest) Hb911As (the law a shadow of) Hb101 blesses Jacob concerning that which is Hb1120 seeking for a city which is Hb1314 (sJn1619 sCo218).

*peri ou's ion* ABOUT-BEING

about (to be), a people to be a Him Ti214, peculiar1.

above. See over and up and upon.

above, about1, before2, beside1, further up1, more1, upon3.

*an'ō then* UP-PLACE

above (from), from the very first, anew. from above: temple curtain rent in two Mt2751Mk1538 He Who f a is coming Jn331 Pilate no authority except f a Jn1911 Jesus' tunic woven f a Jn1923 all good giving is f a JJa117 wisdom Ja315 17

from the very first: Luke followed all accurately Lu13 Jews knew Paul Ac265

anew: begotten Jn337 to slave again Ga49, again1, from above3, -the beginning1, -the very first1, the top3.

Abraam' (Hebrew) FATHER-MANY-THROUGH Abraham, the progenitor of many nations, distinguished by the sign of circumcision Gn1710, especially the Ishmaelites Gn1720 and the Israelites, and the father of the faithful of all nations.

Son of A: Jesus Christ Mt11 Lu334 A begets Isaac Mt12 generations from Mt117 Zaccheus Lu199 these of faith Ga37 had two s Ga422

Father A: for a f we have A Mt39Lu38 children to A (God able to rouse) Mt39Lu38 (if you were) Jn839 our f (God swears oath to) Lu173 (is A) Jn839 (are you greater than) Jn853 (the God of glory seen by) Ac72 (footprints of) Ro412 (justified by works) Ja211 your f A exults Jn856 our forefather Ro41

A, Issac and Jacob: reclining with Mt311 God of (I am) Mt2232Mk1226Lu2037Ac732 (glorifies His Boy Jesus) Ac313 seeing in the kingdom Lu1328

to A: God (speaks) Lu155 (is saying) Ac325 (avows) Ac717 (brings an evangel) Ga38 faith is reckoned Ro49 promise (not through law) Ro413 (declared) Ga316 granted enjoyment of allotment Ga318

Seed of: are we Jn833 Christ aware they are Jn837 not all children are Ro97 Paul of



Ro11 2C1122 if Christ's you are Ga329 taking hold of Hb216

Others: daughter of Lu1318 parable of rich man and rLu1622 23 24 25 26 30 did you ever do the works of Jn839 not seeking to kill Christ Jn840 A died Jn852 you have seen A1 Jn857 ere A I am Jn858 the tomb A purchases Ac716 sons of the race of Ac1326 not justified by acts Ro42 believes God Ro43 Ga36 Ja223 faith of Ro416 blessed with Ga39 blessing of A coming into the nations Ga314 God promising Hb613 Melchizedek meets with Hb71 parts a tithe Hb72 the patriarch Hb74 joins of Hb75 has tithed A Hb76 Levi has been tithed through Hb79 obeys Hb113 offered Isaac Hb117 Sarah obeys 1P36.

*an'ti krus* INSTEAD-SKULL

abreast of, arrive a o Chios Ac2015. over against1.

abroad (blaze). See blaze abroad.

*ap ou s'i'a* FROM-BEING

absence. Philipians obey in Paul's Ph212.

absence of (in the), minus1.

*ap'e i mi* FROM-BE

absent (be). Paul (in body) 1C53 (a has courage towards) 2C101 (being a such also are we in act) 2C1011 (predicting as when being) 2C132 (writing) 2C1310 (whether coming or) Ph127 (if in flesh) Co25.

absent (be), home (be away from)3.

*a'psin th os* UN-DRINK

absinth. star Rv811 11. wormwood1.

[h]o'l'o's WHOLE-AS

absolutely (adverb), saying to you a Mt534 a there is prostitution 1C51 it is a a discomfiture 1C673 for the sake of the dead a 1C 1520. at all2, commonly1, utterly1.

abstain. See away (be).

*a sit i'a* UN-GRAIN

abstinence, on the ship Ac2721.

*a'sit on* UN-GRAINED

abstinent. constantly Ac2733, fasting1.

*dus erm'e'neu t* ON ILL-TRANSLATE

abstruse, difficult to translate. words Hb511, hard to be uttered1.

abundance, exuberance1, power1, superabound5,

superabundance2 4, transcendence1.

abundant, increase2, many1, superabound2, (be exceeding), overwhelm1.

abundantly, richly2.

abundantly above, superexcessively1.

abuse, use up2.

abuser of self with mankind, sodomite1.

accept. See take along.

accept, anticipate1, get2, receive2, welcome1, well pleasing1.

*dek t on'* RECEIVABLE

acceptable. a year for the Lord Lu419 no prophet a Lu424 those fearing God a Ac1033 in a season a 2C62 a sacrifice a Ph418.

acceptable, grace1, welcome2, well pleasing1, well received2.

acceptable (most). See well received.

acceptation, welcome2.

accepted, well received3, (make), grace1.

*pros ag og e'* TOWARD-LEADING

access. saints have a to God rRo52 Ep218 312.

*ex omo log e'd* OUT-LIKE-LAY (say)

acclaim in a good sense, confess sins, acquiesce with others (Judas) Lu229. Christ a to the Father Mt1125 Lu1021 a God (every tongue)

Ro1411 (among the nations) Ro159 every tongue a Jesus Lord Ph211 confess: sins Mt 36 Mk15 Ac1918 Ja516. confess3, promise1, thank2.

accompany, arrange to be met1, come together1, have1, send forward1.

accomplish. See finish.

accomplish, complete2, fill1 4, fit out1.

accomplishment, full completion1.

*auth air'e t on* SAME-LIFT

accord (of own). Macedonians giving 2C83

Titus came 2C817. of one's own accord1, of one's self1.

accord (of one), soul (joined in)1.

accord with (in). See down.

[h]omo thum a d on' LIKE-FEEL

accord (with one), adverb. Disciples (in prayer)

Ac114 (in the sanctuary) Ac246 (lift voice to God) Ac424 (in portico of Solomon) Ac512 the Jews (rush on Stephen) Ac757 (assaulted Paul) Ac1812 heeded Philip's words Ac86 Sidonians with Herod Ac1220 apostles and elders Ac1523 Ephesians rush into theater Ac1929 saints glorifying God Ro156. with one accord14, -- mind1.

*kath os'* DOWN-AS

according as\*, id. *achow*, denoting harmonious correspondence and agreement. as Jesus arranges Mt210 as it is written Mt2624 as Peter of the Circumcision Ga27 Paul (to be thus disposed) Ph17 (entreats Timothy) 1Ti 13. etc. See other keywords.

*achow*: Simeon unfolds h God first visits the nations Ac1534. according as1, as151, -well as1, even as24, how1, when1.

*kath a'* DOWN-WHICH

according as. the Lord arranges Mt2710. as1.

according as, as3, forasmuch as1.

according to. See down.

according to, toward3.

*kath o'* DOWN-WHICH

according to what, adverb. to accord with what must be Ro826 one may have 2C812 12 you are participating in the sufferings 1P413. as1, inasmuch as1, according to that2.

*pros agor eu'o* TOWARD-BUY

accost. Christ by God Hb510. call1.

account. See word.

account, deem1.

[h]en'ek en TO-BE-OUT

account (on)\*, adverb. See other keywords. for2, -cause5, -sake14, that1, because1, wherefore1.

account (take). See reckon.

*el log e'd* IN-LAY (say)

account (take into), (charge to), sin not being rRo513B charging to Paul's Phn18. impute1, put on account1.

*ana log iz'o mai* UP-LAY (say) ize

account (take into). One Who has endured Hb123. consider1.

account worthy, worthy (deem)1.

accountable. See word.

accounted (be), seem2.

accrue. See cast on.

*akrib os'* EXACT-AS

accurately. magi inquire a concerning Jesus Mt28 Luke followed all Lu13 Apollos taught Ac1825 saints (be observing a) Ep515 (aware that the day of the Lord) 1Th52. circumspectly1, diligently2, perfect(ly)2.

accurately. See exact.

*epi kat ar'a t on* ON-DOWN-EXECRATED  
accursed, those not remaining in the law Ga  
310 everyone hanging on a tree Ga13, cursed2.

*ep'ra t on* ON-EXECRATED  
accursed, this throng is Jn749.  
accursed, anathema4.

*kat egor'a* DOWN-BUYING  
accusation, against Christ Lu67As2 Jn1829  
against elders 1Th519 Ti16.

accusation, cause8, judging2.  
*kat egor e'o* DOWN-BUY

accuse, Jesus (that the Jews might) Mt1210  
Mk32Lu134A [Jn59] (chief priests) Mt2712  
Mk153<sup>ss</sup> Lu231014 (multitude) Lu232 (not  
a the Jews) Jn545 Moses a the Jews Jn545  
Paul (a) Ac2280 24251819 25311 (not hav-  
ing anything to a my nation of) Ac2839 a  
may have accusers face to face Ac2516 reck-  
onings a or defending Ro245 a them before  
God Rv1210 (sa1Lu67), accuse21, object1.

accuse, accusation1, adversary (accuse by)1,  
indict4.

accuse falsely, blackmail1, traduce1.

*kat egor os* DOWN-BUYER  
accuser, Jews a of Paul Ac2380 35 2516 18  
Adversary a of the brethren Rv1210.  
accustom. See custom (be).

*Acha i'a* ACHAIA  
Achaia, a Roman province including all of  
Greece south of Thessaly. Gallio proconsul  
of Ac1812 Paul passing through Ac1827 1921  
it delights ARol526 firstfruit of 1C1615  
saints in 2C11 prepared a year past 2C92  
Paul boasting in 2C1110 models to all the  
believers in 1Th178.

*Acha ik os'* ACHAICUS  
Achaicus, a Corinthian saint. with Paul 1C1617.

*Achelda mach'* ACHELDAMACH  
Acheldamach. Judas acquires Ac119.

*poi'e ma* DO-EFFECT  
achievement. God (His attributes apprehended  
by His a) Ro120 (His a are we) Ep210.  
thing that is made1, workmanship1.

*Achim'* (Hebrew) ACHIM  
Achim. ancestor of Christ Mt1414.

acknowledge, recognize5.

acquaintance. See perceive.

acquaintance, known2.

acquainted (be). See perceive.

acquiesce. See acclaim.

*kt a'o mai* ACQUIRE  
acquire, gain possession. disciples not a gold  
Mt109 Pharisee taking tithes of all that he  
Lu1812 a your souls by endurance Lu2119  
Judas a a freehold Ac118 a gratuity of God  
by money Ac820 the captain a his citizen-  
ship with money Ac2228 a your vessel in  
holiness 1Th44.

*kt e't or* ACQUIRER  
acquirer. of freeholds Ac434, possessor1.

*kt e'ma* ACQUISITION  
acquisition, property acquired outside of the  
allotment allowed to each by the law of  
allotments. rich young man had many Mt  
1922 Mk1022 disciples disposed of their Ac  
245 Ananias sells Ac54, possession4.

*anti'peran* INSTEAD-OTHER-SIDE

across from, adverb. Galilee Lu326.

act. See work.

act as priest. See priest (act as).

act (good). See good act.

action. See vocation.

action. See work (ergon).

*Adam'* LIKE  
Adam, from a Hebrew element meaning like  
Gn51, the first human being, originally of  
both sexes Gn127, but later separated into  
male and female, the progenitor and head of  
the human race, through whom sin entered.  
son of God Lu338 from A (unto Moses) Ro  
514 (Enoch the seventh) Ju14 transgression  
of Ro514 all are dying in 1C1522 first man  
1C1545 last A (Christ) r1C1545 first moulded  
1Ti213 not seduced 1Ti214 (s1Lu333).

adapt. See adjust.

adapted. See adjust.

*pros ti'the mi* TOWARD-PLACE  
add (with send, in addition), proceed (Herod p  
to apprehend Peter) Ac123, a to one's stat-  
ure Mt627Lu1225 these all a to you Mt638  
Lu1231 measure will be a to you Mk424 Herod  
a this also (locks up John) Lu320 a to us  
faith Lu175 Jesus a a parable Lu1911 souls  
were a (3000) Ac241 the Lord a those being  
saved Ac247 a to the Lord (multitudes) Ac  
514 (throng) Ac1124 David to his fathers  
Ac1336 the law was a Ga319 that no word  
be a to those who refuse Hb1219s  
in addition, he sent (literally, he added  
to send): Lu2011 12.

*Addei'* ADDI  
Addi, an ancestor of Christ Lu328.

addict, set1.

addicted to (be). See heed.

addition (in). See add.

*epi st e'm on* ON-STANDER  
adept, who is Ja313, endowed with knowledge1.  
adept. See versed (be).

*sun om or e'o* TOGETHER-LIKE-SEE  
adjacent (be). (to the synagogue) Ac187.  
join hard to1.

*epi kri n'o* ON-JUDGE  
adjudge. Pilate Lu2324, give sentence1.

adjudicate. See doubt.

[h]ork iz'o OATHIZE  
adjure, put on oath. demoniac a Jesus Mk57  
exorcists a by Jesus Ac1913 (a1Th527).  
adjure, exorcise1.

*en ork iz'o* IN-OATHIZE  
adjure by. Paul a b the Lord 1Th527AB. charge1.

*kat art iz'o* DOWN-EQUIP  
adjust nets, adapt (a body) Hb105, intransi-  
tively, of persons attune, change to conform  
to a purpose, adapted. nets Mt421Mk119 every-  
one who is a Lu640 the brethren 2C1311 the  
deficiencies of faith 1Th310 the sons to a  
declaration of God rHb113 God will be a you  
r1Pt510 attune: out of the mouths of minors  
a praise Mt2116 to the same mind 1C110 the  
spiritual to a such a one Ga61 adapted: ves-  
sels, to destruction Ro922 God a you to every  
good work Hb1321. fit1, frame1, mend2, per-  
fect5, prepare1, restore1.

*pro kat art iz'o* BEFORE-DOWN-EQUIP  
adjust beforehand. your bounty 2C95.

*kat art is m os'* DOWN-EQUIPPING  
adjusting. of the saints Ep412, perfecting1.

*kat art'is is* DOWN-EQUIPPING  
adjustment. of the saints 2C139, perfection1.

*Admein'* ADMEIN  
Admein, Christ's ancestor. Lu333ss.  
administer, serve2.

*oik o nom i'a* HOME-LAW

**administration**, an orderly arrangement for the management of affairs (with the genitive of things, characterized by, as grace Ep3<sup>2</sup>, or the secret Ep3<sup>9</sup>), usually associated with a dispensation, or giving, of the unjust administrator *FLu162* 34 Paul entrusted with 1C9<sup>17</sup> of the complement of the eras *Epi10* of God *Col25* 1Ti1<sup>4</sup>as, dispensation<sup>4</sup>, edifying<sup>1</sup>, fellowship<sup>1</sup>, stewardship<sup>3</sup>.

**administration**, service<sup>2</sup>.

*oik o nom/os* HOME-LAWER

**administrator**, faithful and prudent *Lu1242*Ab<sup>2</sup> unjust *FLu161* 38 Erastus the city a *Ro1624* of God's secrets 1C41<sup>2</sup> minor under *Ga42* as an a of God *Ti17* the saints as ideal a *1P410*, chamberlain<sup>1</sup>, governor<sup>1</sup>, steward<sup>3</sup>.

*oik o nom e'o* HOME-LAW

**administrator (be)**, cannot longer be *FLu162*, admiration (have in), marvel<sup>2</sup>, admire, marvel<sup>1</sup>.

*eis dech'o mai INTO-RECEIVE*

**admit**, God will a you *2C617*, receive<sup>1</sup>.

*no u the t e'o* MIND-PLACE

**admonish**, Paul a (with tears) *Ac2031* (as my children beloved) 1C41<sup>4</sup> (every man) *Col128* Saints (a one another) *Ro1514* (yourselves) *Co316* (those who are a you) 1Th5<sup>12</sup> (a the disorderly) 1Th5<sup>14</sup> (a him as a brother) 2Th 315, admonish<sup>4</sup>, warn<sup>4</sup>.

**admonish**, exhort<sup>1</sup>.

**admonished** of God (be), apprise<sup>1</sup>.

*no u the si'a* MIND-PLACING

**admonition**, written for our 1C10<sup>11</sup> a of the Lord *Ep64* after a second a refuse *Ti310*.

**ado** (make this), tumult (make)<sup>1</sup>.

**adoption**<sup>3</sup>, (of sons)<sup>1</sup>, (of children)<sup>1</sup>, son (place of a)<sup>5</sup>.

*kosm e'o* SYSTEM

**adorn**, decorate (a house) *PMt1244* *Lu1125*, tombs of the just *Mt2329* virgins their torches *Mt257* sanctuary with ideal stones *Lu215* women to be a themselves decorously 1Ti2<sup>9</sup> a the teaching of God *FTi210* holy women a themselves *1P35* New Jerusalem (as a bride) *Rv212* (foundation with precious stones) *Rv2119*, adorn<sup>3</sup>, garnish<sup>4</sup>, trim<sup>1</sup>.

**adorning**, world<sup>1</sup>.

**adornment**, See world.

*Adramutténon'* ADARAMYTTIUM

**Adramyttium**, a ship of *Ac272*.

*Adri'as* ADRIA

**Adria**, the Mediterranean between Greece and Italy, cruising about in *Ac272*.

**adulation**, See blessing.

*dol o'o* FRAUD

**adulterate**, mix with worthless elements, the word of God *2C42*, handle deceitfully<sup>1</sup>.

*moich os'* ADULTERER

**adulterer**, Pharisee not *Lu1811* not enjoying allotment of God's kingdom 1C6<sup>9</sup> God will be judging *Hb134* friendship of this world *FLa44s2*.

*moich a lis'* ADULTERESS

**adulteress**, generation *PMt1239* 164 *Mk88* will be styled an *Ro73* 3 friendship of the world *FLa44* distended eyes of *2P214*.

*moich ei'a* ADULTERY

**adultery**, out of the heart *Mt1519* *Mk722* woman overtaken in [*Jn83*] works of the flesh *Ga 519s2*.

*moich eu'o* ADULTER-

**adultery (commit)**, you shall not *Mt527* 19<sup>18</sup> *Bs2*

*Mk1019* *Ab2* *Lu1820* *Ro139* *Ja211* looking at a woman to lust *Mt528* dismissing a wife and marrying another *Mt532* *Lu1618* one marrying the one who has been dismissed *Lu1618* woman detected c a [*Jn84*] who are saying not to *Ro222* 22 if you are not *Ja211* with Babylon *FRv222* (*BMt199*).

*moich a'o mai* COMMIT-ADULTERY

**adultery (commit)**, marrying her who has been dismissed *Mt532* 19<sup>9</sup> dismissing a wife and marrying another *Mt199* *Mk1011*, dismissing a husband and marrying another *Mk1012*.

*pro bai n'o* BEFORE-STEP

**advance**, Christ a (thence) *Mt421* (slightly) *Mk119* in days (Zechariah and Elizabeth) *FLu17* 18 (Hannah) *FLu236*, go farther<sup>1</sup>, go on<sup>1</sup>, well stricken<sup>2</sup>.

**advantage**, benefit<sup>2</sup>, excessive<sup>1</sup>, (get), over-reach<sup>1</sup>.

*lu si tel e'o* LOOSE-FINISH

**advantage (be)**, if a millstone about his neck *Lu172*, be better<sup>1</sup>.

**advantaged (be)**, benefit<sup>1</sup>.

*epi pha'n ei a* ON-APPEARANCE

**advent**, said to be a special term in classical Greek for the appearance of the gods, lawless one He will discard by a of His presence 2Th<sup>28</sup> keep precept unto the a of our Lord 1Ti6<sup>14</sup> grace manifested through the a of our Saviour 2Ti1<sup>10</sup> judging in accord with His 2Ti4<sup>1</sup> a wreath to all who love His a 2Ti4<sup>8</sup> a of the glory of the great God *Ti213*, appearing<sup>5</sup>, brightness<sup>1</sup>.

*epi pha n es'* ON-APPEARED

**advent (day of the Lord)** *Ac220*Ab, notable<sup>1</sup>.

*epi pha i'n o* ON-APPEAR

**advent (make)**, the Dayspring *Lu179* neither sun nor constellations *Ac2720* saving grace of God made its *FTi211* our Saviour's kindness for humanity made its *FTi34*, appear<sup>3</sup>, give light to<sup>1</sup>.

*dia'bol os* THROUGH-CASTER

**adversary**, often used as the equivalent of the Hebrew Satan, as the adversary of God and His saints, as in *Jb19*. Christ (tried by) *Mt 415* 8 11 *Lu42* 3 5A 6 13 (will be annulling the acts of) 1J3<sup>8</sup> is like (an enemy sowing darnel) *PMt1339* (birds picking up seed) *FLu312* fire conian made ready for *Mt2541* Judas *Jn670* of your father the A *Jn844* cast (into Judas' heart) *Jn132* (some into jail) *Rv210* tyrannized over by *Ac1038* Elymas son of *Ac1310* saints not to give place to *Ep427* stratagems of *Ep611* fall into the judgment of 1Ti3<sup>6</sup> the trap of 1Ti3<sup>7</sup> 2Ti2<sup>26</sup> women not to be 1Ti3<sup>11</sup> *Ti23* in the last days 2Ti3<sup>3</sup> has the might of death *Hb214* withstand *Ja47* is walking about 1P<sup>58</sup> from the beginning is sinning 1J3<sup>8</sup> 8 children of 1J3<sup>10</sup> Michael doubting *Ju9* the serpent called *Rv129* 202 descended to you *Rv1212* deceiving the nations *Rv2010* (*AEp414*). devil<sup>35</sup>, false accuser<sup>2</sup>, slanderer<sup>1</sup>.

**adversary**, hostile<sup>1</sup>, oppose<sup>5</sup>, plaintiff<sup>5</sup>.

*dia bal'l o* THROUGH-CAST

**adversary (accuse by)**, this man a by an a *FLu161*, accuse<sup>1</sup>.

**advice**, opinion<sup>1</sup>.

**advise**, See consult.

**advise**, place<sup>1</sup>.

*sun'boul os* TOGETHER-COUNSELOR

**adviser**, who became God's *Ro1134*, counsellor<sup>1</sup>, advocate, consoler<sup>1</sup>.

*makr o'then* FAR-WHICH-PLACE  
**afar, afar off.** Peter followed from Mt2658Mk1454 women beholding from Mt2755Mk1540 demoniac perceiving Jesus from Mk56 some have arrived from Mk83 Jesus perceiving a fig tree from Mk1113 rich man seeing Abraham from Lu1623 **afar off:** standing (tribute collector) Lu1813 Peter followed Lu2254 women stood Lu2349 from Babylon (kings) Rv1810 (merchants) Rv1815 (mariners) Rv1817, **afar off**13, from far1.

**afar.** See far.

**afar off, ahead2.**

**affairs, business1.**

**acaffairs.** See down.

**affect, zealous (be)3.**

**affection1, (inordinate)1, passion2, (inward), compassion1.**

**affection (fond).** See fond affection.

**affection (without natural).** See natural affection (without).

**affectionately desirous, ardently attach1.**

**affirm, allege1, aver1, insist1.**

**affirm confidently, insist (stoutly)1.**

**affirm constantly, insist1, -(stoutly)1.**

*thlib'o*5 CONSTRUCT

**afflict, crowd (throng c Christ) Mk39, narrow (way) Mt714, Paul 2C16 48 75 1Th34 the saints 2Th167 widows to relieve 1Ti510 faithful of old Hb1137, afflict3, throng1, trouble4, narrow1, suffer tribulation1.**

**afflicted (be), suffer evil1, wretched (be)1.**

*thlips'is* CONSTRUCTION

**affliction.** at the coming of PMt1321 Mk417 saints (giving you up to) Mt249 (in the world you have) Jn1633 (admonished to endure) Ro1212 (momentary lightness of) 2C417 (yet to you a) 2C813 (not to be swayed by) 1Th33 (which you are bearing) 2Th14 (gazing stock of) Hb1033 of the last days Mt2421 29Mk1319 24 woman no longer remembering Jn1621 God (extricates Joseph from) Ac710 (consoles us in our) 2C144 (to repay a) 2Th16 on Israel in Canaan Ac711 occurring over Stephen Ac1119 entering the kingdom through Ac1422 Paul Ac2023 2C18 24 64 (joy in) 2C74 (for the saints) Ep313 (for his bonds) Ph117 (Philippians' contribution in) Ph414 (consoled in) 1Th37 on those effecting evil Ro29 glory in Ro53 producing endurance Ro53 not separating from God's love Ro835 in the flesh (married) 1C728 Macedonians in test of 2C82 of Christ for His body Col24 received the word in 1Th16 to visit the widowed in their Ja127 John participant in Rv19 Smyrna ecclesia ten days Rv29 10 great a (on those with Jezebel) Rv222 (vast throng coming out of) Rv714 (ATi 19 s1 Rv23), affliction17, anguish1, persecution1, tribulation21, trouble3, burdened1, dead9, die1.

**affliction, ill treatment1, suffering4.**

**afford.** See tender.

**affright, overawe2.**

*em'phob on* IN-FEARED

**affrighted.** women at the tomb Lu245 disciples at seeing Jesus Lu2437 Cornelius Ac104 Felix Ac2425 men at the earthquake Rv1113, affrighted2, afraid2, tremble1.

*phlog iz'o* BLAZE

**afame (set).** wheel of lineage FJa36 by Gehenna Ja36, set on fire2.

*pe z'e'* FOOT-

**afoot.** throngs follow Jesus Mt1413Mk633, afoot1, on foot1.

**afoot (go), foot (go on)1.**

**aforetime, once1.**

**afraid, affrighted2, timid (be)1, tremble1.**

**afraid (be).** See fear.

**after.** See behind.

**after.** See with.

**after, about (be)1, as3, behind22, belong1, down59, elapse1, fill1, include1, when3, (day), next1.**

**onafter.** See on.

**after that, as1, not longer2, since in fact1,**

**thereafter3, thereupon4.**

**after that manner, thus1.**

**thafter the lapse.** See through.

**afterward, consecutively1, second1, subsequently8, thence1, thereafter1, thereupon3.**

*met ep'eita* WITH-ON-THEREAFTER

**afterwards.** Esau rejected Hb1217, afterward1.

*A'gabos* AGABUS

**Agabus.** signifies famine Ac1128 predicts Paul's bondage Ac2110.

*pa'lin* AGAIN

**again\* (adverb).** used of a reversion to Jn1017, a repetition Ph44, or continuation of Mt533, the same thing. See under other keywords.

**again, above (from)1, add2, second1, twice2.**

**again.** See up.

**again (answer).** See answer again.

**again (measure).** See measure again.

**against.** See down.

**against, about2, beside2, contrary1, into25, with4.**

**onagainst.** See on.

**against (testify).** See testify against.

**against will, involuntarily1.**

**age, eon2, generation2, season1, (be of), have2, (past), stature1.**

**age (of).** See stature.

*presb u't es* SENIOR

**aged.** Zechariah was a Lu118 to be sober Ti22 Paul Phn9, aged1, -man1, old man1.

**aged (be).** See old (make).

*presb u'tis* SENIOR

**aged woman.** as becomes the sacred Ti23.

*dia tara'ss o* THROUGH-DISTURB

**agitate.** Miriam at the messenger's word Lu129, trouble1.

**agitate.** See shake.

**fago.** See from.

**agony, struggle1.**

*sun epi ti'the mi* TOGETHER-ON-PLACE

**agree.** Jews also Ac249, assent1.

*sun phōn e'o* TOGETHER-SOUND

**agree.** if two a on earth Mt1819 with the workers Mt2013 patch from; the new not a PLu536 Sapphira and Ananias Ac59 words of the prophets Ac1515, agree3, -together1, -with1.

**agree, equal2, humor1, opinion1, persuade1.**

**agree thereto.** like (be)1.

*sun ti'the mi* TOGETHER-PLACE

**agree to do.** Judas and the priests Lu225 Jews a (to put those out of synagogue) Jn922 (to ask the captain to lead Paul down) Ac2320, agree2, covenant1.

*pros phil es'* TOWARD-FOND

**agreeable, friendly.** whatever is Ph48, lovely1.

**agreed not, disagreement1.**

*sum phōn'e si s* TOGETHER-SOUNDING

**agreement.** what a Christ with Belial 2C615, concord1.

**agreement, concurrence1.**

# agreement

# Greek-English Keyword Concordance

# allotment

*sum'phōn on TOGETHER-SOUND*  
**agreement.** for a period 1C7<sup>5</sup>. consent<sup>1</sup>.  
*Agrippas AGRIPPA*  
**Agrippa**, Herod Agrippa II, son of Herod Agrippa I (called simply Herod in Luke). Ac2513 22 23 24 26 261 2 19 27 28 32.  
**ah, aha<sup>1</sup>.**  
*oua' AHA*  
**aha**, an exclamation of derision. Mk15<sup>29</sup>. **ah<sup>1</sup>.**  
*Achaz' (Hebrew) HOLD*  
**Ahaz**, ancestor of Christ Mt19<sup>9</sup>.  
*por'r o the n BEFORE-PLACE*  
**ahead.** lepers stand Lu17<sup>12</sup>ABs<sup>2</sup> perceived promises Hb11<sup>13</sup>. afar off<sup>2</sup>.  
*sun anti la[m]b[an]'o mai*  
 TOGETHER-INSTEAD-GET[-UP]  
**aid.** Mary to a Martha Lu10<sup>40</sup> the spirit a our infirmity Ro8<sup>26</sup>, help<sup>2</sup>.  
**aid.** See apprehend.  
*a'r rō s t on UN-FARE-WELL*  
**ailing.** Jesus cures (those who are a) Mt14<sup>14</sup> (a few) Mk6<sup>5</sup> disciples (rubbed a with oil) Mk6<sup>13</sup> (to place hands on) Mk16<sup>18</sup> many are a 1C11<sup>30</sup>. sick<sup>2</sup>, -ly<sup>1</sup>, -folk<sup>1</sup>, that were-1.  
*aēr' AIR*  
**air.** casting dust into Ac22<sup>23</sup> Paul not as punching 1C9<sup>26</sup> speaking into 1C14<sup>9</sup> jurisdiction of the Ep2<sup>2</sup> to meet the Lord in 1Th 4<sup>17</sup> darkened Rv9<sup>2</sup> pours out his bowl on Rv16<sup>17</sup>.  
**air, heaven<sup>10</sup>.**  
*ala'bas tr on ALABASTER*  
**alabaster** vase for holding perfumes. woman in Simon's house having Mt26<sup>7</sup>Mk14<sup>3</sup> 3 Lu7<sup>37</sup>. alabaster box<sup>3</sup>, box<sup>1</sup>.  
*thro e'ō ALARM*  
**alarm**, excited with sudden fear. be not a (hearing battles) Mt24<sup>6</sup>Mk13<sup>7</sup>As<sup>2</sup> (day of the Lord is present) 2Th2<sup>2</sup> (BLu24<sup>37</sup>). be troubled<sup>3</sup>.  
**alas, woe<sup>6</sup>.**  
**albeit, that<sup>1</sup>.**  
*dia gr ēgor e'ō THROUGH-ROUSE*  
**alert (become).** Peter, James and John Lu9<sup>32</sup>. be awake<sup>1</sup>.  
*Alex'andros ALEXANDER*  
**Alexander**, son of Simon a Cyrenian Mk15<sup>21</sup> of the chief priestly race Ac4<sup>6</sup> a Jew of Ephesus Ac19<sup>33</sup> 33 a calumniator 1Ti1<sup>20</sup> a coppersmith 2Ti4<sup>14</sup>.  
**Alexandria (of), Alexandrian<sup>2</sup>.**  
*Alexandr in'on ALEXANDRIAN*  
**Alexandrian.** a ship Ac27<sup>6</sup> 281<sup>1</sup>. of Alexandria<sup>2</sup>.  
*Alexandr eus' ALEXANDRITE*  
**Alexandrian.** discussing with Stephen Ac6<sup>9</sup> Apollos Ac18<sup>24</sup>.  
*all ot' r i on CHANGE-PLACE*  
**alien, outsider, other.** poll tax from Mt17<sup>25</sup> 26 26<sup>2</sup> Israel (in an a land) Ac7<sup>6</sup> (rout the camp of) Hb11<sup>34</sup> Abraham sojourns as Hb11<sup>9</sup>  
**outsider:** unfaithful in that which is Lu 16<sup>12</sup> sheep not following Jn10<sup>5</sup>  
**other:** not boasting in o toils 2C10<sup>13</sup> sins of o 1Ti5<sup>22</sup> priest entering by blood of Hb9<sup>23</sup> another: domestic Ro14<sup>4</sup> foundation Ro15<sup>20</sup> range 2C10<sup>16</sup>. alien<sup>1</sup>, another man's<sup>6</sup>, of others<sup>1</sup>, strange<sup>2</sup>, stranger<sup>4</sup>.  
**alienate.** See estrange.  
*[h]omo u' LIKEWISE*  
**alike (adverb), likewise** (sower and reaper) Jn4<sup>36</sup>. two raced a Jn20<sup>4</sup> there were a

Peter and Jn21<sup>2</sup> all a in same place Ac21 (AAc20<sup>18</sup>). together<sup>3</sup>, with one accord<sup>1</sup>.  
**alive.** See live.  
**alive again, revive<sup>2</sup>.**  
**alive (catch).** See catch alive.  
**alive (make), vivify<sup>1</sup>.**  
*[h]a'pa n SIMULTANEOUS-EVERY*  
**all, entire, (emphatic).** Mt6<sup>32</sup> 243<sup>9</sup> 281<sup>1</sup> Mk8<sup>25</sup> 113<sup>2</sup> 161<sup>5</sup> Lu23<sup>9</sup> 316 21 511 26 28 716 915 1513 1727 214 4 Ac24<sup>4</sup> 431 32 516 108 110 163 28 2733 Ep6<sup>13</sup> Ja3<sup>2</sup>  
**entire:** Lu8<sup>37</sup> 193<sup>7</sup> 231<sup>1</sup>. In the Greek these occurrences are in the plural except all: Lu4<sup>6</sup> 194<sup>8</sup>, all34, -things<sup>5</sup>, every<sup>2</sup>, whole<sup>3</sup>.  
**all (unemphatic).** See every.  
*pa m plē th ei' EVERY-FULL*  
**all as one multitude.** cried out Lu23<sup>18</sup>.  
**all (day) long, whole<sup>2</sup>.**  
**all means (by).** See means (by all).  
**all places (in), everywhere<sup>1</sup>.**  
*pha'si s ALLEGING*  
**allegation.** came up to the captain Ac21<sup>31</sup>.  
*pha's k o ALLEGE*  
**allege,** assert without proof. Jews before Felix Ac24<sup>9</sup> Paul a Jesus to be alive Ac25<sup>19</sup> men a themselves to be wise Ro12<sup>2</sup>. affirm<sup>1</sup>, profess<sup>1</sup>, say<sup>2</sup>.  
**allege, place before<sup>1</sup>.**  
*all ēg or e'ō CHANGE-BUY*  
**allegorize.** Sarah and Hagar Ga4<sup>24</sup>. allegory<sup>1</sup>.  
*pros klēr o'ō TOWARD-LOT*  
**allot to.** some Jews to Paul Facl7<sup>4</sup>. consort with<sup>1</sup>.  
**allotment.** See lot.  
*klēr o nom e'ō LOT-APPROPRIATE*  
**allotment (enjoy),** have the use or enjoyment of by means of an allotment. the meek, of the land Mt5<sup>5</sup> of life eonian FMt19<sup>29</sup> Mk10<sup>17</sup> Lu10<sup>25</sup> 191<sup>8</sup> of the kingdom Mt23<sup>34</sup> r1C6<sup>9</sup> 10 15<sup>50</sup> Ga5<sup>21</sup> of incorruption r1C15<sup>50</sup> the son of the maid not Ga4<sup>30</sup> of a more excellent name rHb1<sup>4</sup> of salvation rHb1<sup>4</sup> of the promises rHb6<sup>12</sup> a blessing rHb12<sup>17</sup> 1P3<sup>9</sup> conquering one will rRv21<sup>7</sup>As. be heir<sup>1</sup>, heir of<sup>1</sup>, inherit<sup>15</sup>, obtain by inheritance<sup>1</sup>.  
*klēro nom'os LOT-APPROPRIATOR*  
**allotment (enjoyer of), tenant.** this is the FMt 21<sup>38</sup>Mk12<sup>7</sup>Lu20<sup>14</sup> Abraham of the world rRo 41<sup>3</sup> if those of law rRo4<sup>14</sup> e of a from God (if children) rRo8<sup>17</sup> 17 (if a son) rGa4<sup>7</sup> if you are Christ's rGa3<sup>29</sup> as much time as a minor Ga4<sup>1</sup> of life eonian rTi3<sup>7</sup> of all rHb1<sup>2</sup> God to exhibit to rHb6<sup>17</sup> Noah e of a of right-ousness rHb11<sup>7</sup> of the kingdom (the poor) rJa2<sup>5</sup>. heir<sup>15</sup>.  
*klēr o nom i'a LOT-APPROPRIATION*  
**allotment (enjoyment of), (-to enjoy), tenancy.** farmers may have son's Mt21<sup>38</sup> Mk12<sup>7</sup> Lu20<sup>14</sup> tell brother to part Lu12<sup>13</sup> Abraham Hb11<sup>8</sup> God's grace able to give rAc20<sup>32</sup> if the e of the a is of law rGa3<sup>18</sup> an earnest of rEp1<sup>4</sup> the riches of the glory of His a rEp1<sup>18</sup> no unclean person has any rEp5<sup>5</sup> saints getting rCo3<sup>24</sup> the eonian e of an a rHb9<sup>15</sup> e of an a incorruptible 1P1<sup>4</sup>  
**allotment to enjoy:** Abraham not given Ac 75. inheritance<sup>14</sup>.  
*su[n]g klēr o nom'os*  
 TOGETHER-LOT-APPROPRIATOR  
**allotment (joint enjoyer of).** the saints of Christ's a rRo3<sup>17</sup> the nations to be rEp3<sup>6</sup> Isaac and Jacob Hb11<sup>9</sup> husbands and wives r1P3<sup>7</sup>. fellow heir<sup>1</sup>, heir together<sup>1</sup>, -with<sup>1</sup>, joint heir<sup>1</sup>.

*ex'es ti* OUT-BE

**allow.** on the sabbaths (disciples doing what is not) Mt12<sup>2</sup>Mk2<sup>24</sup>Lu6<sup>2</sup> (to cure) Mt12<sup>10</sup> Lu14<sup>3</sup> (to be doing ideally on) Mt12<sup>12</sup> (to do good or evil) Jn5<sup>10</sup> Mk3<sup>1</sup>Lu6<sup>3</sup> (not to pick up your pallet) Jn5<sup>10</sup> not a to eat the show bread Mt12<sup>4</sup>Mk2<sup>26</sup>Lu6<sup>4</sup> not a Herod to have her Mt14<sup>4</sup>Mk6<sup>18</sup> to dismiss a wife Mt19<sup>9</sup>Mk10<sup>2</sup> is it a me to do what I want Mt20<sup>15</sup> to give poll tax Mt22<sup>17</sup>Mk12<sup>14</sup>Lu20<sup>22</sup> not a to cast the silver into the corban Mt27<sup>6</sup> Jews not a to kill Jn18<sup>31</sup> a Peter to say about David Ac2<sup>29</sup> not a Romans to assent to Ac16<sup>21</sup> Paul (is it a me to say something) Ac21<sup>37</sup> (a to scourge a Roman) Ac22<sup>25</sup>Ab2<sup>2</sup> (all a me not all expedient) 1Co12<sup>12</sup>10<sup>23</sup>23 (declarations not a him to speak) 2C12<sup>4</sup>.

**allow, anticipate<sup>1</sup>, endorse<sup>1</sup>, test<sup>2</sup>, allure, lure<sup>1</sup>.**

*pa n t o krat'or* ALL-HOLDER

**Almighty.** says the Lord A 2C6<sup>18</sup> Who is coming the A Rv18 Lord God A (Holy holy) Rv4<sup>8</sup> (thanking Thee) Rv11<sup>17</sup> (marvelous are Thy acts) Rv15<sup>3</sup> (true and just) Rv16<sup>7</sup> (reigns) Rv19<sup>6</sup> (and the Lambkin) Rv21<sup>22</sup> God A (great day of) Rv16<sup>14</sup> (indignation of) Rv19<sup>15</sup> (s<sup>1</sup>\*Rv5<sup>13</sup>). Almighty<sup>9</sup>, omnipotent<sup>1</sup>.

*sched on'* ALMOST

**almost** (adverb). the entire (city) Ac13<sup>44</sup> (province) Ac19<sup>26</sup> all cleansed in blood Hb9<sup>22</sup>.

*ele é mo sun'é* MERCY-TOGETHERNESS

**alms.** doing a (not trumpeting) Mt6<sup>2</sup> (let not your left hand know) Mt6<sup>3</sup> (be in hiding) Mt6<sup>4</sup> (Cornelius) Ac10<sup>2</sup>431 (Paul) Ac24<sup>17</sup> give (what is within for a) Lu11<sup>41</sup> (sell your possessions) Lu12<sup>33</sup> lame man Ac3<sup>2</sup>310 Tabitha Ac9<sup>36</sup>, alms<sup>13</sup>, -deeds<sup>1</sup>.

**alms, righteousness<sup>1</sup>.**

*alo'é* ALOE

**aloe,** the bitter wood from an aromatic tree used in embalming. Jn19<sup>39</sup>, aloes<sup>1</sup>.

**alone.** See only.

**alone, seclusion (in)<sup>2</sup>.**

*mon o'ô* be-ONLY

**alone (be).** a widow and a 1Ti5<sup>5</sup>. desolate<sup>1</sup>. **along (take).** See take along and take along with. **aloof from (stand)** See stand about. **aloof (stand).** See depose.

*al'pha* ALPHA

**Alpha,** the first letter of the Greek alphabet. A and Omega MRv18 216 221As.

*Alphai'os* ALPHEUS

**Alpheus.** father of James Mt10<sup>3</sup>Mk3<sup>18</sup>Lu6<sup>15</sup> Ac1<sup>13</sup> and father of Levi Mk2<sup>14</sup>. Alphæus<sup>5</sup>.

*é'dé* ALREADY

**already\*, at length** (adverb of time). the ax is at the root Mt3<sup>10</sup> Pilate marvels that Jesus died a Mk15<sup>44</sup> the door a locked Lu11<sup>7</sup> unbeliever judged a Jn3<sup>18</sup> etc.

**at length:** Paul (shall be prospered to come) Ro1<sup>10</sup> (your disposition toward me blossomed) Ph4<sup>10</sup> etc. already<sup>18</sup>, by this time<sup>1</sup>, now<sup>37</sup>, even now<sup>1</sup>, yet<sup>2</sup>.

**also.** See and.

*thu si a s tēr'ion* SACRIFICE-place

**altar,** on which sacrifices were offered to God, offering approach presents Mt5<sup>23</sup>24 swear by Mt23<sup>18</sup>1920 perished between the temple and Mt23<sup>35</sup>Lu11<sup>51</sup> of incense Lu11 Israel dig down Ro11<sup>3</sup> those settling beside 1C9<sup>13</sup> participants with 1Co10<sup>18</sup> no one (of Judah) given heed to Hb7<sup>18</sup> not eating from Hb13<sup>10</sup> offering Isaac on Ja2<sup>21</sup> souls under-

neath Rv6<sup>9</sup> messenger (standing at) Rv8<sup>3</sup> (crams thrivable with fire of) Rv8<sup>5</sup> (came out of) Rv14<sup>18</sup> the golden Rv8<sup>9</sup>913 rouse and measure Rv11<sup>1</sup> one from the a saying Rv16<sup>7</sup> (ARv14<sup>9</sup>).

**altar, pedestal<sup>1</sup>.**

*met all'a'ss ô* after-CHANGE

**alter.** truth of God Ro1<sup>25</sup> females the natural use Ro1<sup>26</sup>, change<sup>2</sup>.

*dia para trib é'* THROUGH-BESIDE-WEAR alteration. of men 1Ti6<sup>5</sup>.

*kai'toi* AND-THOUGH

**although.** God leaves Himself not without testimony Ac14<sup>17</sup>Ab2<sup>2</sup> the works occur from the disruption Hb4<sup>3</sup>. although<sup>1</sup>, nevertheless<sup>1</sup>.

**always, ever<sup>7</sup>.**

*pa n't o te* EVERY-WHICH-BESIDES

**always\*,** See other keywords. always<sup>(s)</sup>3<sup>4</sup>, ever (more)<sup>8</sup>.

**always, continually<sup>5</sup>, ever and anon<sup>1</sup>, every<sup>8</sup>, every (way, in)<sup>1</sup>.**

**amaze, awe<sup>1</sup>, (greatly)<sup>2</sup>, (sore)<sup>1</sup>, overawe<sup>3</sup>.**

*ex'ist é mi* OUT-STAND

**amazed (be), be beside self (the throng)** Mk3<sup>21</sup> 542 (Paul) 2C5<sup>13</sup>. at Christ's (works) Mt12<sup>23</sup> Mk2<sup>12</sup> Lu8<sup>56</sup> (words) Lu24<sup>7</sup> disciples a (at Christ's appearing) Mk6<sup>51</sup> (by some of the women) Lu24<sup>22</sup> (at Peter appearing) Ac12<sup>16</sup> the multitudeAc2<sup>7</sup> using magic Ac8<sup>9</sup>11 Simon the sorcerer A Ac8<sup>13</sup> all hearing Paul Ac9<sup>21</sup> those with Peter Ac10<sup>45</sup>, be astonished<sup>5</sup>, -amazed<sup>6</sup>, -beside self<sup>2</sup>, bewitch<sup>2</sup>, make astonished<sup>1</sup>, wonder<sup>1</sup>.

**amazed (be), amazement<sup>2</sup>, astonish<sup>3</sup>, awed (be)<sup>2</sup>.**

*ek'st a si s* OUT-STANDING

**amazement, ecstasy.** the people (beside themselves with) Mk5<sup>42</sup> (filled with) Ac3<sup>10</sup> women at the tomb Mk16<sup>3</sup> took hold of all Lu5<sup>26</sup> ecstasy: came on Peter Ac10<sup>10</sup>11<sup>5</sup> Paul in Ac22<sup>17</sup>, amazement<sup>1</sup>, astonishment<sup>1</sup>, be amazed<sup>2</sup>, trance<sup>3</sup>.

**amazement, dismay<sup>1</sup>.**

*presb eu'ô* be-SENIOR

**ambassador (be), (for Christ)** F2C5<sup>20</sup>, conduct an embassy (Paul in a chain) rEp6<sup>20</sup>.

*phil o tim e'o mai* FOND-VALUE

**ambitious (be), fond of attainment.** Paul (to be bringing the evangel) Ro15<sup>20</sup>As (to be well pleasing) 2C5<sup>9</sup> saints to be quiet 1Th4<sup>11</sup>, labor<sup>1</sup>, strive<sup>1</sup>, study<sup>1</sup>.

*en ed'r a* IN-SETTLE

**ambush.** to assassinate Paul Ac23<sup>6</sup>253. lying in wait<sup>1</sup>, laying wait<sup>1</sup>.

*en edr eu'ô* IN-SETTLE

**ambush.** Christ rLu11<sup>54</sup> Paul Ac23<sup>21</sup>. lay wait for<sup>1</sup>, lie in wait for<sup>1</sup>.

*amén' (Hebrew)* FAITHFUL

**amen\*,** a ratification, in closing a statement, but verily in introducing it. Often doubled in John's account, as Verily, verily, I am saying Jn1<sup>51</sup>, also used at the end of an epistle, as Ro16<sup>27</sup>, and used as a title of Christ rRv3<sup>14</sup>. Occurs often. See other keywords.

*epi di orth o'ô* ON-THROUGH-ERECT

**amend.** what is lacking rTi1<sup>5</sup>. set in order<sup>1</sup>. amend (begin to), have<sup>1</sup>.

*[h]ua'kinth os* HYACINTH

**amethyst,** a precious gem. eleventh foundation Rv21<sup>20</sup>, jacinth<sup>1</sup>.

**amethyst, garnet<sup>1</sup>.**

[h]uakin'thin on HYACINTHINE  
amethystine. cuirasses Rv9<sup>17</sup>. of jacinth<sup>1</sup>.

phil o phron'os FOND-DISPOSE-AS  
amiably. Publius receiving Paul Ac23<sup>7</sup>. court-  
teously<sup>1</sup>.

amidst. See midst and up.

a'top on UN-PLACED  
amiss, abnormal (men) 2Th3<sup>2</sup>. nothing a  
(Christ commits) Lu23<sup>41</sup> (with Paul) Ac28<sup>6</sup>.  
amiss<sup>1</sup>, harm<sup>1</sup>, unreasonable<sup>1</sup>.  
amiss, evilly<sup>1</sup>.

Aminadab' (Hebrew) PEOPLE-WILLING  
Amminadab, our Lord's ancestor. Mt14<sup>4</sup> Lu  
33<sup>30</sup>As<sup>2</sup>.

among. See in.  
among, into<sup>16</sup>, midst<sup>12</sup>, out<sup>3</sup>, through<sup>2</sup>, under<sup>1</sup>,  
with<sup>5</sup>.

Amōs' (Hebrew) LADE  
Amos, one of Christ's ancestors. Mt10<sup>10</sup> Lu32<sup>5</sup>.

[h]ēlik'on PRIME  
amount (what). w Paul's struggle a to Co21  
fire, material pJa3<sup>5</sup> 5. great<sup>2</sup>, little<sup>1</sup>.

Amphipolis ENVELOPE-city  
Amphipolis, a city of Macedonia, so called be-  
cause the river Strymon flowed around it.  
Situated about 41° north, 24° east. Ac17<sup>1</sup>As1<sup>1</sup>.

ample. See enough.

Amplias, Ampliatos<sup>1</sup>.

Amplia'tos AMPLIATOS  
Ampliatos. a Roman Ro16<sup>9</sup>. Amplias<sup>1</sup>.

amputate. See eliminate.

phula k tē'ri on GUARD-KEEPER  
amulet, called a "frontlet", small strips of  
parchment on which Ex13<sup>1</sup>-10 Dt6<sup>4</sup>-9 11<sup>13</sup>-21  
were written, enclosed in a tiny case, and  
fastened to the forehead or the left arm by a  
strap, worn so that they might maintain  
the law. Ex13<sup>16</sup> Dt6<sup>8</sup> 11<sup>18</sup>. broadening their  
Mt23<sup>3</sup>. phylactery<sup>1</sup>.

ana log'i'a UP-LAY(say)ing  
analogy (of the faith) Ro12<sup>6</sup>. proportion<sup>1</sup>.

Anan'as (Hebrew) RESPOND-Jehovah  
Ananias, a disciple (in Jerusalem) Ac5<sup>1</sup> 3<sup>5</sup>  
(in Damascus) vAc9<sup>10</sup> 10 12 13 17 22<sup>12</sup> a chief  
priest Ac23<sup>2</sup> 24<sup>1</sup>.

ana'thē ma UP-PLACE  
anathema, originally used of a person who, be-  
cause of some public calamity, was devoted  
as an expiatory sacrifice to the gods. Jews  
anathematize themselves with Ac23<sup>14</sup> Paul  
from Christ Ro9<sup>3</sup> no one is saying a is Jesus  
1CI2<sup>3</sup> let him be a (one not fond of the  
Lord) IC16<sup>22</sup> (one bringing another evan-  
gel) Ga18<sup>9</sup>. accursed<sup>4</sup>, anathema<sup>1</sup>, great  
curse<sup>1</sup>.

ana the ma'ti'sō UP-PLACEIZE  
anathematize. Peter begins to Mk14<sup>71</sup> Jews a  
themselves to kill Paul Ac23<sup>12</sup> 14<sup>21</sup>. bind  
under a curse<sup>2</sup>, bind with an oath<sup>1</sup>, curse<sup>1</sup>.

ancestor. See progenitor.

a[n]'gkur a ANCHOR  
anchor, pitching into the sea Ac27<sup>29</sup> 30 40  
saint's expectation as an PHb6<sup>19</sup>.

ancient. See beginning.

kai AND  
and\*, the common connective of clauses of the  
same rank. It is rendered and, also, -by 2C  
418, +when Jn7<sup>4</sup>, omission shown by + sign.  
The occurrences are too numerous to list.  
(In A.V.) also, and, and also, and even,  
both, even, indeed, moreover, yea, etc.

and, and surely<sup>1</sup>, means (by all)<sup>1</sup>, or<sup>3</sup>, same  
time (at the)<sup>1</sup>, then<sup>5</sup>, with<sup>1</sup>.

bsand. See besides.

and afterward, thence (and)<sup>1</sup>.

kai'per AND-EVEN  
and even, + even, even also, + even though 2P11<sup>2</sup>.  
and even: I, Paul Ph3<sup>4</sup>, + even: seeking with  
tears Hb12<sup>17</sup>, even also: Christ Hb5<sup>8</sup> sons of  
Levi Hb7<sup>5</sup>.

and even, likewise<sup>1</sup>.

and I. See I also.

and me. See me also.

and setting, with<sup>1</sup>.

kai'ge AND-SURELY  
and surely. a s on My men slaves Ac21<sup>8</sup>. and<sup>1</sup>.

ka kei' AND-OUT-BE  
and there. be reminded Mt5<sup>23</sup> remain Mt10<sup>11</sup>  
Jesus (a t they shall see Me) Mt23<sup>10</sup> (He  
prayed) Mk13<sup>35</sup> (heralding) Mk13<sup>38</sup> (with  
disciples) Jn11<sup>54</sup> disciples bringing the evan-  
gel Ac14<sup>7</sup> Jews came t also Ac17<sup>13</sup> to be  
judged t Ac25<sup>20</sup> a t finding a ship Ac27<sup>6</sup>.  
and to me. See me also (to).

Andr'e'as MAN  
Andrew, brother of Simon Peter, one of the  
twelve apostles. Jesus (perceived) Mt4<sup>18</sup>Mk11<sup>6</sup>  
(A inquired of) Mk13<sup>3</sup> one of the (twelve)  
Mt10<sup>2</sup>Mk3<sup>18</sup>Lu6<sup>14</sup>Ac11<sup>13</sup> (two with John) Jn14<sup>0</sup>  
home of Mk12<sup>9</sup> city of Jn14<sup>4</sup> saying there  
is a lad Jn6<sup>8</sup> Philip telling Jn12<sup>22</sup> 22.

Andr'o'nik os MAN-CONQUEROR  
Andronicus, a friend of Paul. Ro16<sup>7</sup>.

krin'on ANEMONE  
anemone, a gorgeous but common flower of  
Palestine. study pMt6<sup>28</sup> consider pLu12<sup>27</sup>.  
lily<sup>2</sup>.

anew. See above (from), and up.

angel, messenger<sup>181</sup>, vulture<sup>1</sup>.

anger. See indignation.

angry (be). See indignant (be).

angry (be), bile (raise)<sup>1</sup>.

odur m os' PAIN-GUSH  
anguish. in Bethlehem Mt21<sup>8</sup> in Corinth 2C7<sup>7</sup>.  
mourning<sup>2</sup>.

anguish. affliction<sup>1</sup>, distress<sup>1</sup>, pressure<sup>1</sup>.

zō'on LIVING-one  
animal, whose blood Hb13<sup>11</sup> irrational 2Pt21<sup>2</sup>  
Ju10 the four a (around the throne) Rv4<sup>6</sup>  
511 (first) Rv4<sup>7</sup> (second) Rv4<sup>7</sup> 63 (third)  
Rv4<sup>7</sup> 65 (fourth) Rv4<sup>7</sup> 67 (each has six  
wings) Rv4<sup>8</sup> (giving glory) Rv4<sup>9</sup> (in cen-  
ter of throne) Rv5<sup>6</sup> (fall before the Lamb-  
kin) Rv5<sup>8</sup> (said amen) Rv5<sup>14</sup> (I hear one  
of) Rv6<sup>1</sup> (voice in midst of) Rv6<sup>8</sup> (mes-  
sengers stood around) Rv7<sup>11</sup> (new song be-  
fore) Rv14<sup>3</sup> (one of) Rv15<sup>7</sup> (fall and wor-  
ship) Rv19<sup>4</sup>. beast<sup>23</sup>.

anise, dill<sup>1</sup>.

sphudr on' ANKLE  
ankle, the joint between the foot and leg.  
lame man Ac3<sup>7</sup>. ankle-bone<sup>1</sup>.

ankle-bone, ankle<sup>1</sup>.

kat a[n]ggel'ō DOWN-MESSAGE  
announce. prophets a these days Ac3<sup>24</sup> dis-  
ciples a in Jesus the resurrection Ac4<sup>2</sup> Bar-  
nabas and Saul a the word Ac13<sup>35</sup> 15<sup>36</sup> 17<sup>13</sup>  
Christ (through Him is being a) Ac13<sup>38</sup>  
(Paul a) Ac17<sup>3</sup> 23<sup>38</sup> Co12<sup>8</sup> (C to be a light)  
Ac26<sup>23</sup> (a the Lord's death) r1CI12<sup>26</sup> (a C  
out of faction) Ph17<sup>18</sup> Paul (and Silas a

way of salvation) Ac1617 (customs) Ac1621 (testimony of God) 1C21 your faith is being Ro18 those who a the evangel 1C914, declare2, preach10, shew3, speak of1, teach1.

*pro kat a[n]ggel'lo* BEFORE-DOWN-MESSAGE announce before, what God a b Ac318 coming of the Just One Ac752, foretell1, show before2, whereof we had notice before1.

*kat a[n]ggeleus'* DOWN-MESSENGER announcer, Paul seems to be Ac1718, setter forth1.

*en ochl'e'o* IN-THORNG annoy, by unclean spirits Lu618 root of bitterness Hb1215, trouble1, vex1. annul. See loose.

*chri'o* ANOINT anoint, apply oil in the official consecration of a priest Ex2841 Ac1038, a king 1S916 Hb19, or a prophet 1K1916 Lu418, in the case of the great Antitype, holy spirit power Ac1038 and exaltation Hb19 take the place of oil. God a (Christ) Ac427 (saints) Ac2121. anoint, rub3.

*e[n]g chri'o* IN-ANOINT anoint. a your eyes Frv318.

*epi chri'o* ON-ANOINT anoint. man's eyes Jn96As 11.

*chris'ma* ANOINTMENT anointing, Fr1320 27 21As. anointing2, unction1. anon, immediately1, straightway2. anon (ever and). See ever and anon. another. See alien and other. another, different14, one2, stone6. danother. See different. another doctrine (teach), differently (teach)1. another man's, alien6. another tongue, different language1.

*apo kri'n'o mai* FROM-JUDGE answer\*, decide and reply. See under other keywords. Often figurative, without a question having been asked.

*apo'kri si s* FROM-JUDGING answer. Jesus (at age of twelve) Lu247 (marveling at) Lu2026 (gives Pilate no) Jn199 that we may give an Jn122.

answer, defend6, defense1, inquiry1, take up1. *ant apo kri'n'o mai* INSTEAD-FROM-JUDGE answer again. Pharisees not a to Jesus Lu146Ab to God Ro920.

answer again, contradict1. answer of God, apprises (that which)1. answer to, line with (be in)1.

*anti dia ti'the mi* INSTEAD-THRU-PLACE antagonize, training those who are 2Ti225, oppose self1.

*anti'chri s t os* INSTEAD-ANOINTED antichrist, one who takes upon himself the office of the Anointed, thus displacing Him, not, in its essential meaning, an opponent of Christ, but rather a false messiah. is coming 1J218 43 there are many 1J218 disowning the Father and the Son 1J222 not avowing Jesus coming in flesh 2J7.

*pros dech'o mai* TOWARD-RECEIVE anticipate, receive. Joseph the kingdom Mk1543 Lu2351 Simeon the consolation Lu225 a redemption in Jerusalem Lu238 saints (to be like men a) Lu1236 (a the advent of the glory) Ti213 (pillage of your possessions) Hb1034 (not a deliverance) Hb1136 (mercy of our Lord) Ju21 the Jews (a the captain's promise) Ac2321 (resurrection impending) Ac2415 receive: Christ r sinners Lu152 r in the

Lord (Phæbe) Ro162 (Epaphroditus) Ph229 (AHb1113), accept1, allow1, look for4, receive3, take1, wait for4.

*Antioch'eia* ANTIOCH Antioch, the chief city of Syria, situated 36° north, 36° east. Another city, in Pisidia, 38° north, 31° east. disciples (dispersed to) Ac 1119 (coming into) Ac1120 ecclesia in Jerusalem (delegates Barnabas to) Ac1122 (sends men to) Ac1522 (letter) Ac1523 Barnabas led Saul to Ac1126 disciples styled Christians first in Ac1126 prophets came to Ac1127 prophets and teachers in Ac131 Paul and Barnabas (sail away to) Ac1426 (came down to) Ac1530 (tarried in) Ac1535 Paul descended to Ac1822 Cephas came to Ga211.

A in Pisidia: Paul and Barnabas (came into) Ac1314 (returned to) Ac1421 Jews from Ac 1419 sufferings of Paul in 2Ti311.

*Antioch'eus'* ANTIOCHITE Antioch (of). Nicholas a proselyte. Ac65.

*Antei'pas* ANTIPAS Antipas, a proper name Rv213.

*anti'the si s* INSTEAD-PLACING antipathy, of falsely named knowledge 1Ti620, opposition1.

*Antipatris'* INSTEAD-FATHER[-place] Antipatris, a city of Judea, rebuilt by Herod the Great and renamed in honor of his father, Antipater, situated 32° north, 35° east. Ac2331.

*ti (neuter), tis (masc. and fem.)* ANY any\*, the indefinite pronoun, used freely, especially in questions, where English uses *awho*, *awhose*, *awhich*, *awhat*, *awhy*, or with negatives, *acone*, though, when possible, we seek to preserve its indefiniteness by rendering it *any*, *asome*, or *acertain*; with *through* (in a question), *wherefore*? *awho* intimates to you to be fleeing Mt37 *awhat* are you doing that is excessive Mt547 if anyone should be saying Mt423 *awhy* didst Thou forsake Me? Mk1534 *asome* hearing it Mt2747 *asome* of the detail Mt2811 *acertain* man was rich Lu1619, etc. Sometimes it is possible to render questions with *any*, as If God is for us is anyone against us? Ro831, but, for uniformity's sake, we render it, *awho* is against us? *awhose*: Mt2220 etc. Occurrences too numerous to list. See under other keywords.

*any*, every10, nothing5 6. *any*. See every. *nany*. See nothing. *ntany*. See nothing. *ntany longer*. See not longer. *any man*, each1. *any more*, not longer4. *any of them*, one1. *any thing*, one1. *any time*, once5. *any while*, old (of)1.

[*h*]o'ti, [*h*]os'tis(masc.), [*h*]e'tis(fem.) any who\*, *whoa*, *whicha*, any added to the relative pronoun, seldom translatable, but expressed in English by making the noun definite, if necessary, and bringing the pronoun close to it, without intervening punctuation, as: resembling the whitewashed sepulchers *whicha* Mt2327. a Governor *Whoa* Mt236 *whoa* follow Jesus Mt2755 the morrow *whicha* is Mt2762 *we whoa* died to sin Ro6 etc. when preceded by till or while indicated by a superior *w* as in Mt525 Lu138 153 2216 18 Jn918. See under other keywords.



**anyone.** See nothing.  
**anyone.** See nothing.  
**anything.** See nothing.  
**anything.** See nothing.

*chōr's* SPACE

**apart from,** with room between, idiomatically, without, beyond (contradiction) Hb77, adverb. Christ (a parable) Mt13<sup>34</sup>Mk4<sup>34</sup> (the Word) Jn13 (Me) Jn15<sup>5</sup> (saints were) Ep21<sup>2</sup> (tried a f sin) Hb41<sup>5</sup> (second time a f sin) Hb9<sup>28</sup> women and children Mt14<sup>21</sup> 1538 handkerchief lying Jn20<sup>7</sup> law (a righteousness) Ro321 (Sin is dead) Ro7<sup>8</sup> (Paul lived once) Ro7<sup>9</sup> works of law, justified Ro3<sup>28</sup> righteousness a f acts Ro4<sup>6</sup> a f heralding Ro1014 a f us you reign 1C4<sup>8</sup>Bs woman a f man 1C111111 Paul's sufferings 2C11<sup>28</sup> anger 1T1<sup>28</sup> prejudice 1T15<sup>21</sup> Philemon's opinion Phn14 not a f an oath Hb7<sup>20</sup> 21 not a f blood (priest) Hb9<sup>7</sup> (covenant) Hb9<sup>18</sup> (shedding) Hb9<sup>22</sup> faith Hb11<sup>6</sup> from us not perfected Hb11<sup>40</sup> holiness Hb12<sup>14</sup> faith a f works (show me) Ja21<sup>8</sup> (is dead) Ja2<sup>20</sup> 26 26 without: house w foundation Lu6<sup>49</sup> murmurings Ph21<sup>4</sup> dying w pity Hb10<sup>28</sup> discipline Hb12<sup>8</sup> (B2C12<sup>9</sup>).

*Apellēs* APPELES

**Apelles,** a Roman saint. Ro16<sup>10</sup> (s1\*Ac18<sup>24</sup> s1\*Ac19<sup>1</sup>).

**apiece.** See up.

*Apollōni'a* APOLLONIA

**Apollonia,** a city of Macedonia, on the Thracian gulf of the Aegean Sea, situated 41° north, 23° 24' east. Paul traversing Ac17<sup>1</sup>.

*Apollōs* APOLLOS

**Apollos,** the name of an Alexandrian Jew who became a disciple and later labored with the apostle Paul. arrives at Ephesus Ac18<sup>24</sup>ABs<sup>2</sup> is in Corinth Ac19<sup>1</sup>ABs<sup>2</sup> yet I of 1C12 34 5 irrigates 1C36 whether Paul or 1C32<sup>2</sup> Paul transfers in a figure to 1C46 concerning brother 1C161<sup>2</sup>ABs<sup>1</sup> send him diligently T13<sup>13</sup>.

*ap'olū'ōn* FROM-WHOLE-LOOSER

**Apollyon,** the destroyer Rv9<sup>11</sup>.

*apo st a s i'a* FROM-STANDING

**apostasy,** from Moses Ac21<sup>21</sup> coming first 2Th23. (AJa2<sup>11</sup> apostate). falling away<sup>1</sup>, forsake<sup>1</sup>.

*apo'stol os* FROM-PUT-ed

**apostle,** commissioner. the twelve (names of) Mt10<sup>2</sup>Lu6<sup>13</sup> (gathering to Jesus) Mk6<sup>30</sup> (relate to Him what they do) Lu9<sup>10</sup> (said, add to us faith) Lu17<sup>5</sup> (Jesus leans back at table with) Lu22<sup>14</sup>As<sup>5</sup> (the women told these things to) Lu24<sup>10</sup> (Jesus directing) Ac12 (Matthias enumerated with the eleven) Ac1<sup>26</sup> (Jews ask them what they should be doing) Ac2<sup>37</sup> (the teaching of) Ac2<sup>42</sup> (signs came to pass through) Ac24<sup>3</sup> 512 (with great power rendered testimony) Ac4<sup>33</sup> (price of freeholds placed at feet of) Ac4<sup>35</sup> (Joseph surnamed Barnabas by) Ac4<sup>30</sup> 37 (Ananias places a part of price at feet of) Ac5<sup>2</sup> (chief priest laid hands on) Ac15<sup>8</sup> (said, one must yield to God) Ac5<sup>29</sup> (Sanhedrin calling the a lash them) Ac5<sup>40</sup> (place hands on the seven chosen ones) Ac6<sup>6</sup> (the spirit given through imposition of hands of) Ac8<sup>18</sup> (the a and brethren who are of Judea) Ac11<sup>1</sup> (some of the multitude were with the) Ac14<sup>4</sup> (assembled to see about this) Ac15<sup>6</sup> (seems good to) Ac15<sup>22</sup> (write an epistle) Ac15<sup>23</sup> (the decrees which have been decided upon by) Ac16<sup>4</sup> (the names on the wall's foundations) Rv21<sup>4</sup> God (dispatching to Israel a) Lu11<sup>49</sup> (in the ecclesia first a) 1C12<sup>28</sup> an a not

greater than He Who sends him Jn13<sup>16</sup> a in Jerusalem (disciples all dispersed save) Ac3<sup>1</sup> (hearing that Samaria has received the word) Ac3<sup>14</sup> (Barnabas led Paul to) Ac9<sup>27</sup> (Paul and Barnabas to go to) Ac15<sup>24</sup> 4 Barnabas and Paul a Ac14<sup>14</sup> Paul (a called a) Ro11 1C11 (the a of the nations) Ro11<sup>13</sup> (to us the last a) 1C4<sup>9</sup> (am I not an) 1C9<sup>1</sup> 2 (the least of) 1C15<sup>9</sup> 8 (an a of Christ Jesus) 2C11 Ep11 Co11 1T11<sup>1</sup> 2T11<sup>1</sup> (deficient in nothing pertaining to the paramount) 2C11<sup>5</sup> 1211 (an a through Jesus Christ) Ga11 (those who were a before me) Ga11<sup>7</sup> (became acquainted with none of the other) Ga11<sup>9</sup> (could be a burden as) 1Th2<sup>8</sup> (an appointed a) 1T12<sup>7</sup> 2T11<sup>1</sup> Andronicus and Junias notable among Ro16<sup>7</sup> as the rest of the 1C9<sup>5</sup> not all are 1C12<sup>29</sup> Christ (was seen by all the) 1C15<sup>7</sup> (secret of C as now revealed to His) Ep3<sup>5</sup> (Who indeed gives these) Ep4<sup>11</sup> (the A and Chief Priest) Hb3<sup>1</sup> the a of the ecclesia 2C8<sup>23</sup> transfigured into a of Christ 2C11<sup>13</sup> signs of an a produced among you 2C12<sup>12</sup> built on the foundation of Ep2<sup>20</sup> Epaphroditus the Philipppians' a Ph2<sup>25</sup> a of Jesus Christ (Paul) T11<sup>1</sup> (Peter) 1P11 2P11 the precept of your a 2P3<sup>2</sup> declarations declared by Ju1<sup>7</sup> some saying they are but are not Rv2<sup>2</sup> a to make merry over Babylon's fall Rv18<sup>2</sup>, apostle<sup>18</sup>, he that is sent<sup>1</sup>, messenger<sup>2</sup>, apostle (false). See false apostle.

*apo stol e'* FROM-PUT

**apostleship,** an official authoritative commission, to take the place of Judas' Ac12<sup>25</sup> Paul (through Whom we received) Ro1<sup>5</sup> (the saints the seal of his) 1C9<sup>2</sup> in Peter for the a of the Circumcision Ga2<sup>8</sup>.

*en'du ma* IN-SLIP-effect

**apparel,** that which is put on. John's of camel's hair Mt3<sup>4</sup> the body more than Mt6<sup>25</sup> Lu12<sup>23</sup> why worry about Mt6<sup>28</sup> false prophets in a of sheep Mt7<sup>15</sup> man without wedding Mt22<sup>11</sup> 12 messenger's a white Mt23<sup>5</sup>, apparel, attire<sup>3</sup>, garments<sup>1</sup>, raiment<sup>1</sup>, vesture<sup>2</sup>.

*phaneron* APPEARED

**apparent, manifest, manifestation.** nothing hld which will not become Lu8<sup>17</sup> 17 to all in Jerusalem Ac4<sup>16</sup> Joseph's race to Pharaoh Ac7<sup>13</sup> known of God is Ro1<sup>9</sup> not what is a is the Jew Ro2<sup>28</sup> 28 saints (each one's work will become) 1C3<sup>13</sup> (those qualified becoming) 1C11<sup>19</sup> hidden things of heart becoming 1C14<sup>25</sup> works of the flesh are Ga5<sup>19</sup> Paul's bonds in Christ became Ph1<sup>13</sup> that Timothy's progress may be 1T14<sup>15</sup> in this are a the children of God 1J8<sup>10</sup> manifest: Jesus (disciples not to make Him) Mt12<sup>16</sup> Mk8<sup>12</sup> (His name) Mk6<sup>14</sup> manifestation: Mk4<sup>22</sup>.

*a phanes'* UN-APPEARED

**apparent (not).** creature Hb4<sup>13</sup>, that is not manifest<sup>1</sup>.

*phanerōs* APPEAR-AS

**apparently, manifestly** (no longer m entering a city) Mk14<sup>5</sup>, Jesus Jn7<sup>10</sup> Cornelius perceived in a vision a Ac10<sup>3</sup>, evidently<sup>1</sup>, openly<sup>2</sup>.

*opta si'a* VIEW

**apparition,** a viewing of persons invisible to normal vision. seen by (Zachariah) Lu22<sup>3</sup> (women say they have seen) Lu24<sup>23</sup> (Paul) Ac26<sup>19</sup> 2C12<sup>1</sup>, vision<sup>1</sup>, appeal to. See invoke.

*pha'inō* APPEAR

**appear, become evident** to the sense of sight, messenger to Joseph Mt1<sup>20</sup> 21<sup>3</sup> 19 time of the

star's Mt27 Pharisees a to men (to pray) Mt 65 (to be fasting) Mt618 (to be just) Mt2328 disciples not to a to be fasting Mt618 never a thus in Israel Mt933 the darnel Mt1326 sepulchers a beautiful Mt2327 lightning Mt 2427 sign of the Son of Mankind Mt2430 what is it a to you (Christ's testimony) Mk1464 Christ a first to Mary Magdalene Mk169 some said Elijah Lu98 women's declarations a as nonsense Lu2411 light (a in darkness) Jn15 (the true) 1J28 (of the lamp in Babylon) Rv1823bs a lamp (John was) Jn535 (the prophetic word as) 2P119 Sin that it may be a Sin Ro713 not that Paul may a qualified 2C137 saints as luminaries Ph215 what is a Hb113 a vapor a briefly Ja414 where will the sinner 1P418 sun (in its power) Rv116 (no need of) Rv2123 day not a Rv812 (s1\*Mk212).

appear, advent (make)3, come1, disclose2, loom up1, manifest12, see17.

appearance, countenance1, face2, perception1. appearing, advent5, revelation1.

appease, compose1.

append. See place on.

*Apphi'a* APPHIA

Apphia. a sister Phn2.

Appii Forum (Latin), *Appi'ou* Phor'on, the Forum of Appius. See Forum.

*ep ain'e'o* ON-PRAISE

applaud, laud. the lord a the unjust administrator Lu168 Paul a (the Corinthians) 1C112 (not a) 1C1117 22 22 laud; let all peoples 1 Him Ro1511bs. commend1, laud2, praise4.

*ep'ain os* ON-PRAISE

applause, laud. whose a is of God Ro229 doing good (a from the authority) Ro133 (the will of God) 1P214 to each one from God 1C45 a brother whose a in the evangel 2C318 if there is any Ph48 your faith may be found for 1P17 laud; for the l of the (His) glory Ep161214 for the glory and l of God Ph111. praise11.

appoint. See constitute and place.

appointed time. See season.

appointed (time), purposed (time)1.

*di air'e'o* THROUGH-LIFT

apportion. the livelihood Lu1512 the spirit to each 1C1211. divide2.

*di air'e si s* THROUGH-LIFTING

apportionment. of graces, etc. 1C124 5 6. difference1, diversity2.

*no e'o* MIND

apprehend, mentally perceive. disciples not a (what contaminates) Mt1517Mk718 (about bread) Mt169 11Mk817 let him who is reading Mt2415Mk1314 lest they should Jn1240AB God being a by His achievements Ro20 to a Paul's understanding Ep34 above all we are Ep320 neither a what they are saying 1Ti17 Timothy to a what Paul says 2Ti27 by faith we are Hb113. consider1, perceive2, think1, understand10.

*sul lamb[an]'o* TOGETHER-GET-[UP]

apprehend, conceive, take fish Lu59, aid Lu57 Ph43. Jews a (Jesus) Mt2655Mk1448Lu2254 Jn1812 (Paul) Ac2327 2621 Herod a Peter Ac123 conceive: Elizabeth Lu124 36 Miriam Lu151 221 desire PJal15. catch1, conceive5, help2, take8.

apprehend, grasp3, arrest2.

*dus no'e't on* ILL-MINDED

apprehend (hard to). some things in Paul's epistles 2P316. hard to understand1

*no u n ech os'* MIND-HAVE-AS

apprehendingly. scribe answered a Mk1234.

apprehends. See apprehension.

*no'e'ma* MIND-effect

apprehension, apprehends, mental perception. calloused 2C314 of unbelievers 2C44 every 2C 105 corrupting 2C113 peace of God garrisoning your Ph47 things he apprehends (his apprehensions): Satan 2C211.

apprehension. See hope.

apprehensive (be). See hope.

apprehensiveness. See hope.

*chr e matiz'o* USEIZE

apprise of hidden facts, style by a characteristic name, a in a trance (the magi) Mt212 (Joseph) Mt222 Simeon by the holy spirit Lu226 Cornelius by a messenger Ac1022 Moses concerning tabernacle Hb55 by faith, Noah, being a Hb117 God the One a Hb1225 style: "Christians" Ac1126 an adulteress Ro3. be admonished of God1, be warned of God1, call12, reveal1, speak1.

*chr e ma t is m os'* USE

apprises (that which). saying to Elijah Ro114.

approach. See come to.

*pros phor a'* TOWARD-CARRY

approach present. Paul and four men Ac21262417 of the nations rRo1516 of Christ rEp52 (of His body) rHb1010 14 a p Thou wilt not Hb1058 there is no longer Hb1018.

approach present. See present (approach).

approve. See endorse.

approve, commend2, demonstrate1, test3.

approved, tested6.

*simikin'thion* (Latin) half-gird

apron, narrow, used by servants or workmen. from Paul's cuticle Ac1912.

*e[n]g komb o'o mai* IN-KNOT

apron (wear servile), wear by knotting on with a string, for service. of humility r1P 55. be clothed with1.

apt to teach. See teach (apt to).

aquake. See quake.

*Aku'las* AQUILA

Aquila, the name of a close friend of Paul. Paul (finds) Ac182 (goes with) Ac1818 A with Apollos Ac1826 greet Ro163 1C1619 2Ti419.

*A'rabes* ARABS

Arabs. Cretans and A, at Pentecost Ac211.

*Arab'i'a* ARABIA

Arabia, the peninsula and country south and east of Palestine, bounded by Egypt, Judea, Perea, Gaulanitis, Iturea, Syria, Mesopotamia, Babylonia, the gulf of Arabia, the Persian gulf and the Red sea. Paul in Gal17 Sinai in Ga425.

*Aram'* ARAM

Aram. one of Christ's ancestors Mt13 4 (A Lu333). Aram, Arni1.

*brab eu'o* UMPIRE

arbitrate, preside in the public games, or umpire in other matters. peace of Christ rCo315.

*kata brab eu'o* DOWN-UMPIRE

arbitrate against, be unfair in a decision. let no one be rCo218. beguile of one's reward1.

archangel, chief messenger2.

*Arch'e'la os* ORIGIN-PEOPLE

Archelaus, a son of Herod the Great by Mal-

thace, a Samaritan Mt222.

*Arch'ipp os* ORIGIN-HORSE

Archippus. fellow soldier of Paul Co417 Phn2.

*dēm iourg os'* PUBLIC-ACTER  
**Architect**, originally, one who plans public works.  
 a city whose A is God FHb110, maker1.

[*h*]om ei'r o mai LIKE-GUSH  
**ardently attach** (Paul to the saints) 1Th28,  
 affectionately desirous1.

*Are o pag'it ês* AREOPAGITE  
**Areopagite**, probably a judge of the court on  
 the Areopagus. Ac1734.

*A're i os pag'os* AREOPAGUS  
**Areopagus**, from *Ares*, the god of war, and  
*pagos*, a mound or hill, so called from the  
 myth that Mars was tried there for the murder  
 of a son of Neptune. It was here that  
 capital offenses were tried before the court  
 of like name. Paul in Ac1719 22. Areopagus1,  
 Mars' Hill1.

[*H*]aret'as ARETAS  
**Aretas**, an Arabian king who ruled over the  
 region of Damascus. 2C1132.

*dia leg'o mai* THROUGH-LAY (say)  
**argue**, speak for and against, disciples with  
 one another Mk934 Paul (in the synagogue)  
 Ac172 17 184 19 198 (in the school of Tyrannus)  
 Ac199 (with those in Troas) Ac207 9  
 (not a in the sanctuary) Ac2412 (before  
 Felix) Ac2425 a with you as sons Hb125  
 Michael with the Adversary Ju9, dispute6,  
 preach2, reason2, -with2, speak1.

*Arimathai'a* ARIMATHEA  
**Arimathea**, the residence of Joseph Mt2757  
 Mk1543 Lu2351 Jn1938.

*ana tel'l'ô* UP-FINISH  
**arise** Mt416, rise, sun (on the wicked and the  
 good) Mt545 (seed scorched) Mt136Mk46  
 (women coming to tomb) Mk162 (with scorching  
 wind) Jn11 cloud in the west PLu1254  
 our Lord out of Judah FHb714 the morning  
 star 2P119, arise1, be up2, rise3, make to  
 rise1, spring1, -up1.

**arise, become**16, cast1, enter1, rise33, rouse27 2,  
 step up2.  
**arise up**, rise1.

*Aris't arch os* best-ORIGIN  
**Aristarchus**, Ac1929 204 272 Co410 Phn24.

*Aris t o'boul os* best-COUNSEL  
**Aristobulus**, Paul greets those of Ro1610.

*kibô t os' ARK*  
**ark**, the coffer containing the covenant Ex2510,  
 and the vessel which carried Noah through  
 the deluge Gn77. Noah (entered) Mt2438Lu  
 1727 (constructs) Hb117 1P320 a of the  
 covenant Hb94 Rv1119.

*brach'ô n* BIT  
**arm**. He does mightily with ALu151 to whom  
 is the a of the Lord revealed FJn1233 with  
 a high a (God led Israel out) AAcl317.

[*h*]opl'iz'ô IMPLEMENT  
**arm**, provide with weapons. yourselves with  
 the same thought F1P41.

[*H*]armageddôn' ARMAGEDDON  
**Armageddon**, the city of Megiddo, in the plain  
 of Esdraelon where the kings of the earth  
 will mobilize their armies against Christ.  
 [There is no battle at Armageddon.] Situated  
 about 60 miles north of Jerusalem, 32°  
 36' north and 35° 12' east. Rv1616.

*kath opl'iz'ô* DOWN-IMPLEMENT  
**armed**, strong one, a, may be guarding Lu1121.  
**armor**, implement2, (all), (whole), panoply2,  
**arms** (clasp in). See clasp in arms.  
**army**. See troops.  
**army, camp**1, encampment1.

*Arnei' (Hebrew)* ARNEI  
**Arni**, ancestor of Christ Lu333ss. Aram1.  
*kuklô* AROUND

**around**, on all sides, those sitting a Jesus Mk  
 334 the villages Mk66 36Lu912 from Jerusalem  
 and Ro1519 a the throne Rv46 511 711,  
 round about8.

*kukl o'then* AROUND-PLACE  
**around**, the throne Rv434 the four animals  
 Rv48, about1, round-3.

*Arphaxad' (Hebrew)* ARPHAXAD  
**Arphaxad**, son of Shem Gn1022. Lu396.

**arrange**. See set.

*sun ep'o mai* TOGETHER-LAY (say)  
**arrange to be met** (Paul) Ac204, accompany1.

*sun ta s's ô* TOGETHER-SET  
**arrange with**, Jesus with disciples Mt216a 2619  
 the Lord (for the Potter's Field) Mt2710,  
 array, clothe6, vesture1.  
**arrayed in** (be), put on1.

*pia z'ô* SQUEEZE  
**arrest** in an evil sense, net fish, seize by the  
 hand Ac37, Christ (Jews sought to) Jn730 32 44  
 1639 1157 (no one a Him) Jn820 Herod  
 a Peter Ac124 Aretas wanting to a Paul  
 2C1132 the wild beast Rv1620 net: disciples  
 (n nothing) Jn213ABS\* (fish you n) Jn2110  
 (AAc924). apprehend2, catch2, lay hands on1,  
 take7.

[*h*]êk'ô ARRIVE  
**arrive**, reach the object of motion. **Christ a:**  
 in Galilee Jn447 out of God Jn842 I am a  
 (to do Thy will) Hb107As2 9 (He Who is  
 coming will be a) Hb1037 hold until I Rv225  
 as a thief Rv33 3 out of Zion the Rescuer  
 Ro1126 the Son of God is J1520  
 others: from the east and the west Mt811  
 Lu1329 on this generation Mt2336 the consummation  
 Mt2414 the lord of that slave PMt  
 2450Lu1246 throng from afar Mk83as fMt  
 it will be a when you should be saying blessed  
 Lu1335a younger brother Lu1527 day will be  
 (on Jerusalem) Lu1943 (of the Lord as a  
 thief) 2P310 Christ's hour not yet Jn24 all  
 the Father giving Me Jn637 a and worshiping  
 (synagogue of Satan) Rv39 (the nations)  
 Rv154 in one day Babylon's calamities Rv  
 188, come27.

**arrive, put in**1, sail down1.

*kat ant a'ô* DOWN-INSTEAD  
**arrive at, attain**, Paul a at Derbe, Ephesus,  
 Chios, Phoenix, Rhegium Ac161 1819 2015 2712  
 2813 Apollos at Ephesus Ac1824 Agrippa a  
 at Caesarea Ac2513 **attain**: Israel expecting  
 to Ac267 consummations of the eons have  
 1C1011 the word of God to you only 1C1436  
 to the unity of the faith Ep413 Paul to the  
 resurrection Ph311 (ss1'Ac217). attain2, come10.

*bel'os* CAST  
**arrow**, of the wicked one Ep616. dart1.  
**art**. See trade.

**art, trade**1.  
**art (meddling)**. See meddler.

*Artemas' ARTEMAS*  
**Artemas**, Paul's friend Ti312.

*Ar'temis* ARTEMIS  
**Artemis**, the goddess of the Ephesians. Ac  
 1924 27 28 34 34b 35, Diana6.

**articulate together**. See connect together.

[*h*]arm os' CONNECTION  
**articulation**, parting of a and marrow FHb412,  
 joint1.

*tech nít es* ARTIFICER  
**artificer.** in Ephesus Ac1924<sup>38</sup> God rHb1110  
 no more in Babylon Rv18<sup>22</sup>. builder<sup>1</sup>, crafts-  
 man<sup>3</sup>.

*tekt'ón* ARTISAN  
**artisan,** according to the Septuagint a worker  
 in iron 1S13<sup>19</sup> wood and stone 2S5<sup>11</sup>, so it  
 includes the mason, smith, and other trades  
 as well as carpenter, is not this the son of  
 the Mt13<sup>55</sup> is not this the Mk6<sup>3</sup>. carpenter<sup>2</sup>.  
*a ker'ai on* UN-HELD, UN-blended  
**artless,** as doves Mt10<sup>16a</sup> saints (to be a for  
 evil) Ro16<sup>19</sup> (that you may become) Ph2<sup>15g</sup>,  
 harmless<sup>2</sup>, simple<sup>1</sup>.

*[h]ós AS*  
**as\***, a correlative adverb used in comparisons  
 Ro5<sup>18</sup> 1C3<sup>13</sup>, as a conjunction of time Lu20<sup>37</sup>  
 Ro15<sup>24</sup>, as introducing a consequence Hb3<sup>11</sup>  
 4<sup>3</sup>, as expressing design or aim, so Hb7<sup>9</sup>, as  
 an exclamation, how Ro11<sup>33</sup>, about [as though  
 as if] Jn4<sup>6</sup> 19<sup>14</sup> Ac4<sup>53b</sup>. Too frequent to  
 list. about14, according as<sup>3</sup>, after<sup>3</sup>, -that<sup>1</sup>,  
 as<sup>34</sup>, -it had been<sup>2</sup>, -it were<sup>20</sup>, -soon<sup>7</sup>, even-6,  
 -like<sup>1</sup>, for<sup>2</sup>, how<sup>19</sup>, like<sup>7</sup>, -as<sup>1</sup>, -unto<sup>3</sup>, since<sup>1</sup>,  
 so<sup>1</sup>, -that<sup>1</sup>, that<sup>5</sup>, to wit<sup>1</sup>, unto<sup>4</sup>, when<sup>4</sup>,  
 while<sup>4</sup>.

*ónas.* See on.  
**as** becometh, worthily<sup>2</sup>.  
**as far as.** See till and until.

*[h]ós ei' AS-IF*  
**as if\***, about, when used of numbers. God's spirit  
 a i it were a dove Mt3<sup>16</sup> a i clothing Hb1<sup>12</sup>,  
 etc. about Lu2<sup>8</sup>, etc. about<sup>18</sup>, as<sup>7</sup>, -it had  
 been<sup>2</sup>, -it were<sup>1</sup>, like<sup>1</sup>, -as<sup>1</sup>.

**as** it had been, as if<sup>2</sup>.  
 as long as, on<sup>3</sup>, whenever<sup>1</sup>.  
 as many as, every<sup>2</sup>.  
 as much, equal<sup>1</sup>.

*[h]ós'ón WHICH-WHICH*  
**as much as,** in as much as Hb5<sup>6</sup>, whatever, who-  
 ever, how much, so much Hb1<sup>4</sup> 10<sup>25</sup>, how very,  
 the widow had Mk12<sup>44</sup> food fish a ma Jn6<sup>11</sup> law  
 lordship over a man Ro7<sup>1</sup> time as the enjoyer Ga  
 4<sup>1</sup> Babylon glorifies Rv18<sup>7</sup> city's length Rv21<sup>16</sup>  
 whatever; all then Mt7<sup>12</sup> selling all Mt  
 13<sup>44</sup> 46 Mk10<sup>21</sup> Lu18<sup>22</sup> do to Elijah (John) Mt  
 17<sup>12</sup> Mk9<sup>13</sup> disciples (binding) Mt18<sup>18</sup> (loos-  
 ing) Mt18<sup>13</sup> (requesting) Mt21<sup>22</sup> (do and  
 teach) Mk6<sup>30</sup> 30<sup>ans</sup> 2 Lu9<sup>10</sup> 10<sup>a</sup> (praying) Mk  
 11<sup>24</sup> the slave has Mt18<sup>25</sup> all w the Phar-  
 isees say Mt23<sup>3</sup> Christ (w I direct) Mt28<sup>20</sup>  
 Jn15<sup>14</sup> (done for the demoniac) Mk5<sup>19</sup> 20 (told  
 me all w) Jn4<sup>29</sup> 39 (He does) Jn4<sup>45</sup> Abs<sup>2</sup> (John  
 said) Jn10<sup>41</sup> (shouldst be requesting) Jn11<sup>22</sup>  
 (should be speaking) Ac3<sup>42</sup> w time Mk2<sup>10</sup>  
 the blasphemies Mk3<sup>28</sup> we hear occurring  
 Lu4<sup>23</sup> giving his friend w needs Lu1<sup>18</sup> said  
 in darkness Lu12<sup>3</sup> tithes from all Lu18<sup>12</sup>  
 the spirit of truth Jn16<sup>13</sup> God (w the Father-  
 er) Jn16<sup>15</sup> Abs<sup>2</sup> (Thou hast given) Jn17<sup>7</sup>  
 (Thy hand) Ac4<sup>28</sup> (He does) Ac14<sup>27</sup> 15<sup>4</sup>  
 (signs) Ac15<sup>12</sup> (makes ready) 1C2<sup>9</sup> (prom-  
 ises are of) 2C12<sup>20</sup> w the priests Ac4<sup>23</sup> Dor-  
 cas made Ac9<sup>39</sup> law is saying Ro3<sup>19</sup> written  
 before Ro15<sup>4</sup> bound by law w time 1C7<sup>39</sup>  
 w is true (grave) (just) (pure) etc. Ph  
 4<sup>8</sup> 8 8 8 8 men calumniating Ju10<sup>10</sup> John  
 testifies to Rv1<sup>2</sup>

whoever: Christ (touches the tassel) Mt  
 14<sup>36</sup> Mk6<sup>56</sup> (you may be finding) Mt2<sup>29</sup> (ob-  
 tained Him) Jn1<sup>12</sup> (came before) Jn10<sup>8</sup>  
 had scourges Mk3<sup>10</sup> had those infirm Lu4<sup>40</sup>  
 should not be receiving you Lu9<sup>5</sup> the Lord  
 calling Ac2<sup>39</sup> all w speaks Ac3<sup>24</sup> of the  
 priests Ac4<sup>6</sup> acquired freeholds Ac4<sup>34</sup> per-  
 suaded by Theudas Ac5<sup>36</sup> by Judas Ac5<sup>37</sup> of

the faithful Ac10<sup>45</sup> set for life conian Ac  
 13<sup>18</sup> sinned (without law) (in law) Ro2<sup>12</sup> 12  
 baptized Ro6<sup>3</sup> Ga3<sup>27</sup> led by God's spirit Ro  
 3<sup>14</sup> of works of law Ga3<sup>10</sup> put on a fair  
 face Ga6<sup>12</sup> shall observe elements Ga6<sup>16</sup> are  
 mature Ph3<sup>15</sup> have not seen Paul's face Co2<sup>1</sup>  
 are slaves 1Ti6<sup>1</sup> in fear of death Hb2<sup>15</sup> have  
 not this teaching Rv2<sup>24</sup> Christ is fond of Rv  
 3<sup>19</sup> not worshipping Rv13<sup>15</sup> working on the  
 sea Rv18<sup>17</sup>

how much: Christ did Mk3<sup>8</sup> God does Lu  
 8<sup>39</sup> 39 Saul (evil he does) Ac9<sup>13</sup> (must suf-  
 fer) Ac9<sup>16</sup> Onesiphorus serves 2Ti1<sup>18</sup>

how very (*hoson hoson*): Hb10<sup>37</sup>.

*kath [h]ós'ón DOWN WHICH-WHICH*  
**as much as** (*acby*), (*acin*), He who constructs  
 Hb3<sup>3</sup>. *acin* as much as: Hb7<sup>20</sup> 9<sup>27</sup>.

*eph [h]ós'ón ON WHICH-WHICH*  
**as much as** (*onfor*), (*onin*), Peter in this taber-  
 nacle 2P1<sup>13</sup>. *onin* as much as: Mt9<sup>15</sup> 23<sup>40</sup> 45  
 Ro11<sup>13</sup>.

*[h]ós a'kis ean WHICH-many-times IF-EVER*  
**as often as**, drinking cup 1C11<sup>25</sup> eating bread  
 1C11<sup>26</sup> 26 two witnesses Rv11<sup>6</sup>.

**as** (so). See so that.  
*abas* to, idiomatic for about.  
*cas* to, idiomatic for concerning, about.  
**as well.** See besides.

*kai . . kai AND . . AND*  
**as well as\***. Romans will take away our place  
 a w a Jn11<sup>48</sup> God makes Him Lord a w a  
 Christ Ac2<sup>36</sup>, etc.

**as well as.** See besides.  
 Asa, Asaph<sup>2</sup>.

*Asaph' (Hebrew) GATHER*  
**Asaph**, a king of Judah (Asa in Hebrew 1K15<sup>8</sup>),  
 and ancestor of our Lord. Mt1<sup>7</sup> 8. Asa<sup>2</sup>.  
**ascend.** See step up.

*sun ana bai n'ō TOGETHER-UP-STEP*  
**ascend with.** many with Christ into Jerusalem  
 Mk15<sup>41</sup> Ac13<sup>31</sup>. come up with<sup>2</sup>.

*[h]olo ka u'tō ma WHOLE-BURN*  
**ascend approach,** that offering commonly  
 called the "burnt offering," the whole of  
 which was burnt on the altar and none of  
 it was eaten by the priests or the people.  
 loving associate is more than all Mk12<sup>38</sup>  
 Thou dost not delight in Hb10<sup>6</sup> 8.

*pun th[an]'o mai ASCERTAIN-[-UP]*  
**ascertain,** make sure by inquiry (inquire to  
 ascertain). Herod a where Christ is born Mt  
 2<sup>4</sup> elder son from boys Lu15<sup>26</sup> blind man at  
 Jericho Lu13<sup>36</sup> courtier the hour Jn4<sup>52</sup> John  
 for Peter Jn13<sup>24</sup> As captain of Paul Ac21<sup>33</sup>  
 Jews of Paul Ac23<sup>20</sup> Felix (Paul of Cilicia)  
 Ac23<sup>34</sup> inquire to a (chiefs of Peter) Ac4<sup>7</sup>  
 (Cornelius' men of Peter) Ac10<sup>15</sup> (Peter of  
 Cornelius) Ac10<sup>29</sup> (captain of Paul's neph-  
 ew) Ac23<sup>19</sup>.

**ascertain exactly.** See exactly ascertain.  
*a pheid'ia sō'matos UN-SPARING OF-BODY*  
**asceticism.** humility and Co2<sup>23</sup>. neglecting<sup>1</sup>.

*aisch un'o mai VILE*  
**ashamed** (be), shame, to be a mendicant Lu16<sup>3</sup>  
 Christian not be 1P4<sup>16</sup>, shame: Paul not put  
 to 2C10<sup>8</sup> Ph1<sup>20</sup> we not put to 1J2<sup>28</sup>.

*ep aisch un'o mai ON-VILE*  
**ashamed** (be), of the Son of Mankind Mk8<sup>38</sup> 38  
 Lu9<sup>26</sup> 26 Paul not a Ro16<sup>2</sup> 2Ti1<sup>12</sup> saints a  
 (of previous fruit) Ro6<sup>21</sup> Timothy may not  
 be 2Ti1<sup>18</sup> Onesiphorus not a Paul's chain 2Ti  
 1<sup>16</sup> Christ not Hb2<sup>11</sup> God not Hb11<sup>16</sup>.

ashamed (be)<sup>6</sup>, (make)<sup>1</sup>, disgrace<sup>7</sup>, (needeth not to be), unashamed<sup>1</sup>.

*Asér' (Hebrew) HAPPY*

Asher, one of the twelve tribes Gn30<sup>13</sup> Lu23<sup>6</sup> Rv7<sup>6</sup>.

*spod os' ASHES*

ashes, in sackcloth and Mt11<sup>21</sup> Lu10<sup>13</sup> of a heifer Hb9<sup>13</sup>.

ashes (turn into), cinders (reduce to)<sup>1</sup>.

*Asi'a ASIA*

Asia (province of), a Roman proconsular province, including Mysia, Phrygia and Caria, about a third of the western end of the peninsula of Asia Minor, between 35°-41° north and 25°-32° east, those from (at Pentecost) Ac29 (discussing with Stephen) Ac6<sup>9</sup> Paul (forbidden to speak the word in) Ac16<sup>6</sup> (attended to) Ac19<sup>22</sup> (causes throng to stand aloof) Ac19<sup>26</sup> (Trophimus arranged meet him in) Ac20<sup>4</sup> (not to linger in) Ac20<sup>16</sup> (stepped into) Ac20<sup>18</sup> (Jews from A gazed at) Ac21<sup>27</sup> (afflicted in) 2C1<sup>8</sup> (all those turned from) 2Ti1<sup>15</sup> hear the word of the Lord Ac19<sup>10</sup> revering Artemis Ac19<sup>27</sup> Jews of, obliged be present Ac24<sup>18</sup> ship about to sail for Ac27<sup>2</sup> Epanetus the firstfruit of Ro16<sup>5</sup> ecclesias of 1C16<sup>19</sup> Peter writes to 1P1<sup>1</sup> Abs<sup>2</sup> the seven ecclesias in Rv14.

*Asi arch'és ASIA-ORIGINER*

Asia (chief of the province of), one who had been elected to preside over the games of a city of Asia, or one of the ten who represented the whole province. Ac19<sup>31</sup>.

*Asian os' ASIAN*

Asia (of the province of). Ac20<sup>4</sup>.

aside (fall). See fall aside.

aside (take). See take along.

*er ô t a'ô GUSH-REQUEST*

ask. Christ a (disciples) Mt16<sup>13</sup> (Jews) Mt21<sup>24</sup> Lu20<sup>3</sup> 22<sup>98</sup> (Simon) Lu5<sup>3</sup> (the Father) Jn14<sup>1</sup> Abs<sup>2</sup> 16<sup>26</sup> 17<sup>9</sup> 9<sup>15</sup> 20 a Christ (disciples) Mt15<sup>23</sup> Mk4<sup>10</sup> Lu4<sup>38</sup> 9<sup>45</sup> Jn4<sup>31</sup> 9<sup>2</sup> 16<sup>5</sup> 19<sup>23</sup> Ac16 (young ruler) Mt19<sup>17</sup> (Syro-Phoenician woman) Mk7<sup>26</sup> (Jews) Lu7<sup>3</sup> [Jn8<sup>1</sup>] 18<sup>10</sup> 21 (Pharisees) Lu7<sup>38</sup> 11<sup>37</sup> (Gergesenes) Lu8<sup>37</sup> (Samaritans) Jn4<sup>40</sup> (courtier) Jn4<sup>47</sup> (no need that anyone be) Jn16<sup>30</sup>

Other (proper names): rich man a Abraham Lu16<sup>27</sup> Jews a (John) Jn1<sup>21</sup> Abs<sup>2</sup> 25<sup>AB</sup> (healed man) Jn5<sup>12</sup> (blind man) Jn9<sup>15</sup> 21<sup>AB</sup> (parents) Jn9<sup>19</sup> (Pilate) Jn19<sup>31</sup> (Paul) Ac18<sup>20</sup> (captain) Ac23<sup>20</sup> Greeks a Philip Jn12<sup>21</sup> Joseph a Pilate Jn19<sup>38</sup> a Peter (lame man) Ac3<sup>9</sup> (Cornelius) Ac10<sup>48</sup> Paul (officers a) Ac16<sup>39</sup> (a centurion) Ac23<sup>15</sup> (yokefellow) Ph4<sup>9</sup> (brethren) 1Th4<sup>1</sup> 5<sup>12</sup> 2Th2<sup>1</sup> John a lady 2J5

Others: invited guests a to be excused Lu14<sup>18</sup> 19 king a terms of peace Lu14<sup>32</sup> a disciples (loosing the colt) Lu19<sup>31</sup> not a concerning sin to death 1J5<sup>16</sup> (bsMk8<sup>5</sup> sLu7<sup>4</sup> bs23<sup>3</sup> AsJn1<sup>10</sup> A9<sup>23</sup>). ask2<sup>3</sup>, beseech<sup>14</sup>, desire<sup>6</sup>, entreat<sup>1</sup>, pray<sup>14</sup>.

ask, ascertain<sup>8</sup>, inquire<sup>57</sup>, request<sup>18</sup>.

ask again, demand<sup>1</sup>.

ask question, examine<sup>2</sup>.

*dier ô t a'ô THROUGH-GUSH-REQUEST*

ask through. men a to Simon's house Ac10<sup>17</sup>, make inquiry<sup>1</sup>.

asleep (be), drowse<sup>5</sup>, (fall), repose<sup>1</sup>.

*aph upn o'ô FROM-SLEEP*

asleep (fall). Christ in the ship Lu8<sup>23</sup>.

*aspi s' ASP*

asp, a small, venomous serpent. venom of Ro3<sup>13</sup>.

aspect. See face.

*on'os ASS*

ass, the *Asinus vulgaris*, the usual mount in time of peace, as horses were used only for war. disciples (will be finding) Mt21<sup>2</sup> (led) Mt21<sup>7</sup> (loosing) Lu13<sup>15</sup> your King sitting on a colt Mt21<sup>3</sup> Jn12<sup>15</sup>, (sLu14<sup>5</sup>).

ass, yokebeast<sup>2</sup>, ass (little)<sup>1</sup>.

*on a'ri on ASS(dim.)*

ass (little). Jesus finding Jn12<sup>14</sup>. young ass<sup>1</sup>.

*on i k on' ASSIC*

ass to turn it (requiring an). millstone Mt18<sup>6</sup> Mk9<sup>42</sup> Bs (ALu17<sup>2</sup>). millstone<sup>8</sup>.

*sun eph i'st ê mi TOGETHER-ON-STAND*

assail. Paul and Silas Ac16<sup>22</sup>. rise up together<sup>1</sup>.

*sikari'os (Latin) dagger*

assassin. 4000 men of Ac21<sup>38</sup>. that is a murderer<sup>1</sup>.

assassinate. See lift up.

*an air'e si s UP-LIFTING*

assassination. Saul endorsing Stephen's Ac8<sup>1</sup>. death<sup>1</sup>.

*kat eph i'st ê mi DOWN-ON-STAND*

assault. the Jews a Paul Ac18<sup>12</sup>. make insurrection against<sup>1</sup>.

assault, impuls<sup>1</sup>, stand by<sup>1</sup>.

assay, trial<sup>1</sup>, try<sup>2</sup>.

*epi sun ag'ô ON-TOGETHER-LEAD*

assemble. a hen her brood Mt23<sup>37</sup> Christ (I want to a) Mt23<sup>37</sup> Lu13<sup>34</sup> (a His chosen) Mt24<sup>31</sup> Mk13<sup>27</sup> whole city a Mk1<sup>33</sup> ten thousand Lu12<sup>1</sup> there the vultures PLu17<sup>37</sup> Bs. gather<sup>1</sup>, -together<sup>7</sup>.

assemble, become<sup>1</sup>, gather<sup>3</sup>.

assemble themselves, gather<sup>1</sup>.

assemble together, gather<sup>2</sup>.

assemble with, come together<sup>1</sup>.

assembled together with, foregather<sup>1</sup>.

*epi sun ag ôg ê' ON-TOGETHER-LEADING*

assembling. the saints (to Christ) 2Th2<sup>1</sup> (not forsaking) Hb10<sup>25</sup>. assembling together<sup>1</sup>, gathering together<sup>1</sup>.

assembly, ecclesia<sup>3</sup>, synagogue<sup>1</sup>.

assent, agree<sup>1</sup>.

*para dech'o mai BESIDE-RECEIVE*

assent to (middle voice), receive (passive) Paul and Barnabas Ac15<sup>4</sup>. hearing the word and a Mk4<sup>20</sup> customs not allowed to a t Ac16<sup>21</sup> not a t Paul's testimony Ac22<sup>18</sup> do not a t an accusation 1Ti5<sup>19</sup> scourging those the Lord is Hb1<sup>26</sup>. receive<sup>5</sup>.

*eu par'edr on WELL-BESIDE-SETTLED*

assiduous. respectable and 1C7<sup>35</sup>.

assign. See place and stand.

assignment. See caution.

*[h]aph ê' TOUCH*

assimilation, physiologically, the result of food coming into contact with the digestive tract. of the supply NEp4<sup>16</sup> united through Co2<sup>18</sup>. joint<sup>2</sup>.

assist, present<sup>1</sup>.

*sun up ourg e'ô TOGETHER-UNDER-ACT*

assist together. by a petition for us 2C11<sup>1</sup>. help together<sup>1</sup>.

*epi kour'ia ON-JUVENILE-*

assistance. Paul, on a from God Ac26<sup>22</sup>. help<sup>1</sup>.

*plēsi'on* NIGH

**associate**, anyone with whom there is close contact, **nigh** to (Sychar to freehold) Jn4<sup>5</sup>, loving your Mt5<sup>43</sup> 19<sup>19</sup> 22<sup>39</sup> Mk12<sup>31</sup> 33 Lu10<sup>27</sup> Ro13<sup>9</sup> Ga5<sup>14</sup> Ja2<sup>8</sup> Samaritan Lu10<sup>29</sup> 38 injuring Ac7<sup>27</sup> not working evil to Ro13<sup>10</sup> Bs let each (please his) Ro15<sup>2</sup> (speaking the truth with) Ep4<sup>25</sup> judging Ja4<sup>12</sup>, near<sup>1</sup>, neighbor<sup>13</sup>.

*As'sos* ASSOS

**Assos**, the name of a city on the coast of Mysia, near 39° north, 26° east. we set out for Ac 20<sup>13</sup> Paul came up with us in Ac20<sup>14</sup>.

*[h]upo'st a si s* STANDING-UNDER

**assumption**, that under which the mind takes its stand, what is taken for granted. Faith assumes that to be true which is beyond the evidence of the senses Hb1<sup>1</sup>. All of God's assumed roles and qualities are the substance that underlies the outward manifestations in Christ Hb1<sup>3</sup>. Paul's a of boasting 2Co9<sup>4</sup> 11<sup>17</sup> beginning of Hb3<sup>14</sup>, confidence<sup>2</sup>, confident<sup>1</sup>, person<sup>1</sup>, substance<sup>1</sup>.

*plēr o phor i a* FULL-CARRYING

**assurance**, of understanding ACo2<sup>2</sup> evangel came in much 1Th1<sup>5</sup> of the expectation Hb6<sup>11</sup> approaching in the a of faith Hb10<sup>22</sup>.

assurance, faith<sup>1</sup>.

assure, persuade<sup>1</sup>.

**assure** (fully). See fully assure.

assured of (be). verify<sup>1</sup>.

assuredly, securely<sup>1</sup>.

*dē'p ou* BIND-?-OF-WHICH

**assuredly** (adverb), a not taking hold messengers Hb2<sup>16</sup>, verily<sup>1</sup>.

*ek plē'ss o mai* OUT-BLOW

**astonish**, the throng (at Jesus' teaching) Mt7<sup>28</sup> 13<sup>54</sup> 22<sup>38</sup> Mk12<sup>22</sup> 6<sup>2</sup> 11<sup>18</sup> Lu4<sup>32</sup> (at healing of deaf and dumb) Mk7<sup>37</sup> (of the epileptic) Lu9<sup>43</sup> disciples at Jesus' teaching Mt19<sup>25</sup> Mk10<sup>56</sup>. Joseph and Mary at Jesus Lu2<sup>48</sup> proconsul at Paphos Ac13<sup>12</sup>. be amazed<sup>3</sup>, be astonished<sup>10</sup>.

astonish, awe<sup>1</sup>.

astonished (be), amazed (be)<sup>5</sup>, awed (be)<sup>3</sup>,

(make), amazed (be)<sup>1</sup>.

astonishment, amazement<sup>1</sup>.

*ek thauma zō* OUT-MARVEL

**astound**, cause to greatly marvel, the Jews at Jesus' answer Mk12<sup>17</sup> Bs. marvel<sup>1</sup>.

**astray** (lead). See lead astray.

**astutely** (deal). See deal astutely.

**asunder** (cut). See cut asunder.

asunder (put), separate<sup>2</sup>.

*A su[n]g'krit os* UN-TOGETHER-JUDGED

**Asyncritus**. Paul sends greetings Ro16<sup>14</sup>.

**onat**. See on.

at all, absolutely<sup>2</sup>, not<sup>3</sup>, sweeping<sup>1</sup>, undoubtedly<sup>1</sup>.

at any time. See once.

at any time, ever<sup>3</sup>.

at even, evening<sup>1</sup>.

at hand (be), stand by<sup>1</sup>.

at length. See already.

at length, once<sup>1</sup>.

at sometime (lest). See lest at sometime.

*atha' (Aramaic)* YOU-ARE

**atha**. (Chaldee, see maran), maran atha 1Co16<sup>22</sup>.

*Athēn ai'on* ATHENIAN

**Athenian**. Paul addresses Ac17<sup>21</sup> 22.

*Athēn'ai* ATHENS

**Athens**, the name of the most noted city of Greece, situated near the coast in southeastern Achaia, 38° north and 23° 45' east. Paul (led as far as) Ac17<sup>15</sup> (waiting in) Ac17<sup>16</sup> (departing from) Ac18<sup>1</sup> (left at) 1Th3<sup>1</sup>.

athirst (be), thirst<sup>1</sup>.

atonement, conciliation<sup>1</sup>.

**attach** (ardently). See ardently attach.

**attain**. See arrive at.

**attain**, follow (fully)<sup>1</sup>, get<sup>1</sup>, outstrip<sup>1</sup>.

**attain** to, grasp<sup>1</sup>.

attained already, outstrip<sup>1</sup>.

*Atta'leia* ATTALIA

**Attalia**, the name of a city on the coast of Pamphylia, near the border of Lycia, 36° 42' north and 31° 3' east. Built and named by Attalus Philadelphus, king of Pergamum Ac14<sup>25</sup>.

*mu'ron* ATTAR

**attar**, the essential oil used in the Orient for anointing. an alabaster vase of (woman came having) Mt26<sup>7</sup> Mk14<sup>3</sup> (fetching) Lu7<sup>37</sup> Christ (spraying on My body) Mt26<sup>12</sup> (woman rubbed His feet with) Lu7<sup>38</sup> 46 (Mary rubbed Him with) Jn11<sup>2</sup> destruction of Mk14<sup>4</sup> could be disposed of Mk14<sup>5</sup> Jn12<sup>5</sup> women make ready Lu23<sup>56</sup> veritable nard Jn12<sup>3</sup> cargo of in Babylon Rv18<sup>13</sup>, ointment<sup>14</sup>.

*mu'ri'sō* ATTARIZE

**attar** (anoint with). Christ's body for burial Mk14<sup>8</sup>, anoint<sup>1</sup>.

**attempt**. See get and trial.

**attend**, heed<sup>1</sup>.

attend continually upon, persevere<sup>1</sup>.

*ep ech'ō* ON-HAVE

**attend to**, literally have on (the word of life) Ph21<sup>6</sup>. Pharisees chose first places Lu14<sup>7</sup>

lame man a t Peter Ac3<sup>5</sup> Paul to the province of Asia Ac19<sup>22</sup> Timothy to be a t himself 1Ti4<sup>16</sup>.

**attendance**. See cure.

attendance (give), heed<sup>2</sup>.

*ther ap'ōn* WARM-FROMER

**attendant**. Moses faithful as Hb3<sup>5</sup>. servant<sup>1</sup>.

**attended**. See cure.

**attentive** (be very), hang on<sup>1</sup>.

**attest**. See testify.

**attest**. See test.

**attested**. See tested.

*e sth'ēs* GARMENT

**attire**, a means of clothing, splendid Lu23<sup>11</sup>

Ac10<sup>30</sup> Ph2<sup>3</sup> Ja2<sup>3</sup> two men in flashing Lu24<sup>4</sup> Bs

Herod in royal Ac12<sup>21</sup> filthy Ja2<sup>2</sup>. apparel<sup>2</sup>,

clothing<sup>2</sup>, garment<sup>1</sup>, raiment<sup>1</sup>, robe<sup>1</sup>.

*e sth'ē'sei* GARMENT

**attire** (irregular dative plural). Ac1<sup>10</sup> Bs. apparel<sup>1</sup>.

**attitude** (be correct in). See correct in attitude (be).

**attune**. See adjust.

*toim ē tēs* DARER

**audacious**, a not trembling 2P2<sup>10</sup>. presumptuous<sup>1</sup>.

**audience**, tidings<sup>1</sup>, (give a), hear<sup>3</sup>.

*akroa tē' i on* LISTEN-PLACE

**audience chamber** (Agrippa entering) Ac25<sup>23</sup> place of hearing<sup>1</sup>.

*Au'goust os (Latin)* AUGUSTUS

**Augustus**, the surname of G. Julius Caesar Octavianus, the first Roman emperor. decree came out from Lu2<sup>1</sup>.

austere, harsh<sup>2</sup>.

**author**, Inaugurator<sup>1</sup>.

*ex ou si'a* OUT-BEING

**authority**, delegated public (in private) right, sphere of authority jurisdiction, specific authority license. God: gives (such a to men) Mt9<sup>8</sup> (the Son a to do judging) Jn5<sup>27</sup> (a over all flesh) Jn1<sup>7</sup> no a except under G Ac10<sup>13</sup> resisting the a has withstood G's mandate Ac10<sup>13</sup> Christ over every AeP1<sup>21</sup>

Christ: teaching as One having Mt7<sup>29</sup>Mk12<sup>22</sup> Lu4<sup>32</sup> has a to pardon sins Mt9<sup>6</sup>Mk21<sup>0</sup>Lu5<sup>24</sup> gives a (to disciples) Mt10<sup>1</sup>Mk31<sup>5</sup>6<sup>7</sup>Ab<sup>31</sup>\* Lu 10<sup>19</sup> (to Paul) 2C13<sup>10</sup> (to the one conquering) Rv2<sup>26</sup> by what a Mt12<sup>23</sup>23Mk11<sup>28</sup>28Lu 20<sup>2</sup> 2 He will be declaring by what a Mt21<sup>24</sup>27 Mk11<sup>29</sup>33Lu20<sup>8</sup> given to C (all a) Mt28<sup>18</sup> (Satan would) Lu4<sup>6</sup> C enjoining unclean spirits with Mk12<sup>17</sup>Lu4<sup>36</sup> a to be casting into Gehenna Lu12<sup>5</sup> Pilate has a (to release or crucify C) Jn19<sup>10</sup> 10 (no a except) Jn19<sup>11</sup> C nullifying all a1C15<sup>24</sup> created in Him aC16<sup>16</sup> the Head of every aC20<sup>10</sup>Ab<sup>32</sup> stripping off aC21<sup>5</sup> being subjected to C 1P3<sup>22</sup> through C be a Ju<sup>25</sup> now came the a of God's C Rv12<sup>10</sup>

Other (proper names): Simon offers money for Ac8<sup>19</sup> Saul has Ac9<sup>14</sup>2610<sup>12</sup> turn men from a of Satan aAc26<sup>18</sup> Paul (not to use up his) 1C9<sup>18</sup> (if boasting of) 2C10<sup>8</sup>

Others: centurion set under aMt8<sup>9</sup>Lu7<sup>8</sup> slave (man giving a to) P Mk13<sup>34</sup> (over ten cities) P Lu19<sup>17</sup> bring apostles before aLu12<sup>11</sup> saints (to be subject to) aRo13<sup>1</sup> T13<sup>4</sup> (you do not want to be fearing) aRo13<sup>3</sup> a as to his own will 1C7<sup>37</sup> the woman ought to have a over her head 1C11<sup>10</sup> the a among the celestials aEp3<sup>10</sup> we wrestle with aEp6<sup>12</sup> the two witnesses have a (to lock heaven) Rv11<sup>6</sup> (over waters) Rv11<sup>6</sup> wild beast (dragon gives a) Rv13<sup>4</sup> (was given a) Rv13<sup>5</sup> (over every tribe) Rv13<sup>7</sup>b<sup>2</sup> (second w b exercises his) Rv13<sup>12</sup> (ten kings are obtaining a with) Rv17<sup>12</sup> (ten give their a to) Rv17<sup>13</sup> messenger having great Rv13<sup>1</sup>

right: Christ (gives the r) Jn11<sup>2</sup> (has the) Jn10<sup>18</sup> 18 freehold belonging to a (Anasias by Ac5<sup>4</sup> has not the potter the r over the clay Ro9<sup>21</sup> lest this r becomes a stumbling block 1C3<sup>9</sup> has Paul no 1C9<sup>4</sup>5<sup>6</sup>2Th3<sup>9</sup> others partaking of your 1C9<sup>12</sup> no r to be eating from the altar Hb13<sup>10</sup>

jurisdiction: Christ (given up to j of the governor) Lu20<sup>20</sup> (of Herod's j) Lu28<sup>7</sup> j of darkness Lu22<sup>53</sup> Co11<sup>13</sup> God (placed in His own) Ac1<sup>7</sup> (j over these calamities) Rv16<sup>9</sup> of the air Ep2<sup>2</sup> given to Death and the Unseen Rv6<sup>8</sup> over the fire Rv14<sup>18</sup> over these the second death has no Rv20<sup>6</sup>

license: granted to (locusts) Rv9<sup>3</sup>3<sup>10</sup> (horses) Rv9<sup>19</sup> to the log of life Rv22<sup>14</sup> (s1\*Rv22<sup>14</sup>), authority<sup>29</sup>, jurisdiction<sup>1</sup>, liberty<sup>1</sup>, power<sup>60</sup>, right<sup>2</sup>, strength<sup>1</sup>.

authority, injunction<sup>1</sup>, superiority<sup>1</sup>, (exercise a), coerce<sup>2</sup>, (of great a), potentate<sup>1</sup>, (usurp a over), domineer<sup>1</sup>.

authority (exercise), (put under). See jurisdiction (have).

authority upon (exercise), jurisdiction (have)<sup>1</sup>. avail. See strong (be).

*aisch r o ker d es'* VILE-GAINER

avaricious, servants and supervisors not to be 1Ti3<sup>8</sup> T11<sup>7</sup> (b1Ti3<sup>3</sup>), given to filthy lucre<sup>1</sup>, greedy of filthy lucre<sup>1</sup>.

*aisch r o ker d os'* VILE-GAIN-AS

avariciously, adverb. not supervising a 1P5<sup>2</sup>.

*ek dik e'ō* OUT-JUST

avenger. a widow Lu18<sup>3</sup>5 not a yourselves Ro 12<sup>10</sup> every disobedience 2C10<sup>6</sup> blood (art Thou not) Rv6<sup>10</sup> (of His saints) Rv19<sup>2</sup>, avenger<sup>5</sup>, revenge<sup>1</sup>.

*ek dik os* OUT-JUSTER

avenger. the authority an Ro13<sup>4</sup> the Lord 1Th 4<sup>6</sup>. avenger<sup>1</sup>, revenger<sup>1</sup>.

*ek dik e'si s* OUT-JUSTING

avenging, vengeance. God a His chosen Lu18<sup>7</sup> 8

Moses the Israelite Ac7<sup>24</sup> in Corinth 2C7<sup>11</sup> vengeance: days of Lu21<sup>22</sup> Mine is v Ro12<sup>19</sup> Hb10<sup>30</sup> messengers dealing out 2Th18 on evildoers 1P21<sup>4</sup>, avenger<sup>4</sup>, punishment<sup>1</sup>, revenge<sup>1</sup>, vengeance<sup>1</sup>.

*phēmi'* AVER

aver, declare forcefully and confidently. Christ a: to the Adversary it is written Mt4<sup>7</sup> to Simon Peter Mt17<sup>26</sup>s 2634 Mk10<sup>29</sup>s to the rich youth Mt19<sup>24</sup>s to the chiefs, neither am I telling you Mt21<sup>27</sup> to the lawyer, you shall be loving the Lord Mt22<sup>37</sup> I am able to demolish the temple Mt26<sup>61</sup> You are saying it (to the governor) Mt27<sup>11</sup> (to the Jews) Lu 22<sup>70</sup> (to Pilate) Lu23<sup>48</sup> Ab Elijah is restoring all Mk9<sup>12</sup>s to the Sadducees, deceived Mk 12<sup>24</sup>s to Simon the Pharisee Lu7<sup>44</sup> the Lord a: the two shall be one flesh 1C6<sup>19</sup>s making all in accord with the model Hb5<sup>5</sup>.

Other (proper names): Simon (Peter) a to Christ (from the aliens) Mt17<sup>26</sup>s (the Pharisee, Teacher say it) Lu7<sup>40</sup>s Pilate a (you have a detail) Mt27<sup>65</sup> (what accusation) Jn18<sup>29</sup>s John to Jesus (we perceived someone) Mk9<sup>38</sup>s the baptist (I am the voice) Jn12<sup>3</sup> Peter (if all shall be snared) Mk14<sup>29</sup> (man I am not) Lu22<sup>58</sup>s (repent) Ac23<sup>8</sup>s (you are versed in the fact) Ac10<sup>28</sup> Stephen a men brethren and fathers Ac7<sup>2</sup> eunuch Ac8<sup>36</sup> Cornelius Ac10<sup>30</sup> Paul: lashing us in public Ac16<sup>37</sup> men Athenians Ac 17<sup>22</sup>AB I am a man a Jew Ac22<sup>2</sup> yet I am so born Ac22<sup>27</sup>28 not aware he is chief priest Ac23<sup>5</sup> lead this young man to the captain Ac23<sup>17</sup> to Festus, not mad am I Ac26<sup>25</sup> the era is limited 1C7<sup>29</sup> judge you what I am a 1C10<sup>15</sup> an idol sacrifice is nothing 1C10<sup>19</sup> flesh and blood not able 1C15<sup>50</sup> Felix to P giving you a hearing Ac23<sup>35</sup> Festus is a (to the Jews) Ac25<sup>5</sup> (to Agrippa) Ac25<sup>22</sup>24 (you are mad Paul) Ac26<sup>24</sup> Agrippa a (to Paul) Ac26<sup>31</sup> (to Festus) Ac26<sup>32</sup>

Others: centurion a (to Christ) Mt8<sup>8</sup>s<sup>2</sup> (to the captain) Ac23<sup>18</sup> householder a (a man an enemy) Mt13<sup>28</sup> (lest culling the darnel) Mt13<sup>29</sup> daughter of Herodias Mt14<sup>8</sup> the lord to the slave Mt25<sup>21</sup>23 governor to the Jews, what evil does He Mt27<sup>23</sup> a man a (all these I maintain) Mk10<sup>20</sup>s (I am believing Lord) Jn9<sup>38</sup>Ab<sup>32</sup> (Cornelius) Ac10<sup>31</sup> younger son Lu15<sup>17</sup>s to Peter, you are of them Lu22<sup>58</sup> malefactor a you are not fearing God Lu 23<sup>40</sup>s warden a, what must I be doing Ac 16<sup>30</sup> scribe a, men Ephesians Ac19<sup>35</sup> captain to Paul, Greek you know Ac21<sup>37</sup> some are a (that Paul saying) Ro8<sup>8</sup> (that his epistle weighty) 2C10<sup>10</sup> (sMt19<sup>18</sup> s18 sJn 9<sup>36</sup> s37 s1\*Ac18<sup>18</sup>), affirm<sup>1</sup>, say<sup>57</sup>.

*a phil ag'ath on* UN-POND-GOOD

averse to good. men will be 2Ti3<sup>3</sup>, despiser of those that are good<sup>1</sup>.

*ek klin'ō* OUT-CLINE

avoid. all a God Ro3<sup>12</sup> those making snares Ro16<sup>17</sup> evil 1P3<sup>11</sup>, avoid<sup>1</sup>, eschew<sup>1</sup>, go out of the way<sup>1</sup>.

avoid, put<sup>1</sup>, refuse<sup>1</sup>, stand about<sup>1</sup>, through<sup>1</sup>, turn aside<sup>1</sup>.

*[h]omo log e'ō* LIKE-LAY (say)

avow. Christ (a He never knew them) Mt7<sup>23</sup> (him I will be) Mt10<sup>32</sup>32Lu12<sup>8</sup>8 Rv3<sup>5</sup> (if anyone a Him) Jn9<sup>22</sup> (for salvation) Ro10<sup>9</sup>10 (a His name) Hb13<sup>15</sup> (a the Son) 1J2<sup>23</sup>415 (every spirit a Jesus) 1J4<sup>2</sup>3 (a Him coming in flesh) 2J7 Herod a to give her Mt14<sup>7</sup> John a I am not Jn12<sup>20</sup>20 chiefs a it not Jn12<sup>42</sup> God (a to Abraham) Ac7<sup>17</sup> (a acquaintance with) T11<sup>16</sup> Pharisees a messengers, etc.

Ac238 Paul to Felix Ac2414 Timothy a ideal avowal 1Ti612 saints a (they are strangers) Hb1113 (their sins) 1J19, confess17, confession is made1, give thanks1, profess3, promise1.

[*hōmo log'ō* a LIKE-LAY (say)ing

**avowal.** saints (a to the evangel) 2Co913 (Chief Priest of our) Hb31 (holding to) Hb414 (retaining) Hb1023 an ideal a (Timothy's) 1Ti612 (Christ testifies to) 1Ti613, confession1, profession4, professed1.

[*hōmo log ou men'ōs* LIKE-LAY (say)-AS **avowedly** (adverb). great is the secret 1Ti316, without controversy1.

*ap ek dech'o mai* FROM-OUT-RECEIVE

**await.** creation a unveiling Ro819 saints a (the sonship) Ro823 (with endurance) Ro825 (the unveiling) 1Ci17 (the expectation) Ga 55a8s2 (a Saviour) Ph320 Christ seen second time by those Hb928 patience of God 1P320.

**await.** See wait.

**awake, rouse3, sober up1, (be), alert (become)1.**  
**awake out of, sleep (out of)1.**

*apo nem'ō* FROM-APPROPRIATE

**award.** honor to the feminine 1P37, give1.

**aware (be).** See perceive.

**away.** See lift.

**away.** See from.

*ap ech'ō* FROM-HAVE

**away (be), of wages collect, in the middle voice abstain.** the ship from the land Mt1424b Israel's heart a at a distance Mt158Mk76 it is a the hour came Mk1441 Jesus not far a from the house Lu76 the prodigal still far a Lu1520 a village sixty stadia a from Jerusalem Lu2413 **collect:** the hypocrites their

wages Mt62516 the rich their consolation Lu624 Paul c all Ph418 c Onesimus as an conian repayment Phn15 **abstain:** the nations from idols Ac152029 saints (from prostitution) 1Th43 (from everything wicked) 1Th522 (from fleshly lusts) 1P211 some are teaching a from foods 1Ti43. **abstain6** be6, -enough1, have4, receive2.

*ap'e i mi* FROM-BE

**away (be),** (variant in some forms from **be absent**). Paul from Thessalonica Ac1710, go1.

**away from home (be).** See **home (be away from)**.

**away (get).** See **get away**.

**away (go).** See **go away**.

**away (take).** See **lift**.

*thamb'os* AWE

**awe.** came on all (at the healing of the epileptic) Lu436 engulfs Peter (at the catch of fishes) Lu59 people filled with (at the healing of the lame man) Ac310. **be amazed1, be astonished1, wonder1.**

*thamb'e'ō* be-AWED

**awed (be), middle, be awe-struck, disciples (at the healing of the epileptic) Mk127 (at Jesus' words) Mk102432. be amazed2, -astonished2.**

*axin'ē* AX

**ax,** a chopping tool. at the root of the tree FMt310Lu39.

*Azōr'* AZOR

**Azor,** in Christ's genealogy. Mt113 14.

*Az'ōtos* AZOTUS

**Azotus,** the ancient Ashdod, the name of a city near the seacoast of Judea, situated 31° 45' north, 34° 39' east. Philip found in Ac840.

## B

*Baal' (Hebrew)* POSSESSOR

**Baal,** the false god of the Phœnicians, Canaanites, Babylonians and Assyrians 1K1918, not bow the knee to Ro114.

*brep'h'os* BABE

**babe,** unborn, newborn and older. jumps in Elizabeth's womb Lu14144 shepherds found Lu21216 brought to Jesus Lu1815 exposed Ac719 from a b 2Ti315 as recently born 1P22. **babe6, child2, infant1.**  
**babe, minor6.**

*Babulōn' (Hebrew)* IN-DISINTEGRATING

**Babylon,** the most notable city of Babylonia, situated on the Euphrates, about 32° 30' north, 44° east, exile Mt111 12 17 17 Ac743 ecclesia in 1P513 falls vRv148 182 brought to remembrance vRv1619 mother of prostitutes vRv175 her judging came vRv1810 hurled down vRv1821.

*nōt'os* BACK

**back,** upper portion of man and animals. bow their b together vRo1110.

**back.** See behind and up.

**back (get).** See get away.

**back up.** See lead back.

**backbiter, vilifier1.**

**backbiting, vilification1.**

**backside (on the), behind1.**

*phaul'on* FOUL

**bad.** commit b things aJn320 529 good or b Ro911 2Co510 nothing b to say Ti28 practice Ja316. **bad1, evil4, evil thing1.**

**bad, evil1, rotten1, wicked1.**

*para'dox on* BESIDE-SEEMED

**baffling,** what is beside or contrary to received opinion. we perceived b things Lu526, strange thing1.

*pē'a* BAG

**bag (beggar's),** of a religious mendicant. disciples (not to acquire) Mt1010 (not to pick up) Mk68Lu93 (bear no) Lu104 (Christ dispatches minus) Lu2235 (to pick up) Lu2236, scrip6.

**bag, coffee2.**

*epi skeu az'o mai* ON-INSTRUMENT

**baggage (take up).** Paul Ac2115. take up carriage1.

**bag.** See enough.

*Balaam' (Hebrew)* DISINTEGRATE-people  
**Balaam,** a native of Pethor, Mesopotamia, whom Balak, king of Moab, hired to curse Israel Nu22-24, Dt235 Js1322 249 Mi65, following out the path of 2P215 deception of his wages Ju11 the teaching of Rv214.



# Balak

## Greek-English Keyword Concordance

# barley

*Balak' (Hebrew)* EVACUATING  
**Balak**, a king of Moab Nu22. Balaam taught Rv214.  
**balances** (pair of ). See yoke.  
**ballot**. See pebble.  
**band, bond**<sup>3</sup>, lashing<sup>7</sup>, squad<sup>7</sup>, tie<sup>1</sup>.  
*kata de'ō* DOWN-BIND  
**bandage**. Samaritan on Jericho road FLu1034.  
*anti bal'lō* INSTEAD-CAST  
**bandy**, give word for word. the disciples (Emaus) Lu2417. have<sup>1</sup>.  
*ek diō'kō* OUT-CHASE  
**banish**. the Jews b apostles and prophets Lu 1149a 1Th215 (s'Rv1213). persecute<sup>2</sup>.  
**bank**. See table.  
**bank, table**.  
*tra pe zai't ēs* FOUR-FOOTER  
**banker**, one using a table for money. depositing my silver with PMt2527. exchanger<sup>1</sup>.  
*ek dapan a'ō* OUT-SPEND  
**bankrupt**, pay out all. Paul for the saints R2C 1215. be spent<sup>1</sup>.  
**banqueting, drinking**<sup>1</sup>.  
*bapt'is ma* DIPISM  
**baptism**, ceremonial washing, as distinct from washing for cleansing and bathing. by John: Pharisees come to Mt37 whence is it Mt2125 Mk1130Lu204 of repentance Mk14Lu33Ac1324 194 tribute collectors Lu729 beginning from AC122 which John heralds AC1037 Apollos versed only in Ac1825 some Ephesian disciples baptized into Ac193 of Christ; with which I am being baptized PMk1038 39 I have a baptism to be baptized with FLu1250 Others: entombed together with Him in FRo64 Co212 one b REp45 b is now saving you r1P321.  
**baptism, baptizing**<sup>1</sup>.  
*bapt is t'ēs* DIPIST  
**baptist**, a special title given to John the baptist, because he did the baptizing which each one had done for himself before. heralding in the wilderness Mt31 no greater than Mt1111 12 Lu728a Jesus said to be Mt1421614Mk828Lu919 Jesus spoke to disciples concerning Mt1713 head on platter Mt145 Mk625 dispatches us Lu 720 came neither eating nor drinking Lu733 (AMk624).  
*bapt iz'ō* DIPIZE  
**baptize**, to cleanse and unite ceremonially by means of water; or figuratively, by spirit, etc. (A list of those with "in," "into," and "the name of" is given at the end.)  
**with water: of Christ**: Jesus coming to John to be Mt313 being b (Jesus stepped up) Mt316 (and praying) Lu321 in Jordan Mk10 Pharisee marvels that He was not first b Lu1138 by John the baptizer: Mk14 614 24Bs Jerusalem and Judea Mt39Mk15 in water Mt311Mk18Lu316 Jn126 31 Ac15 1116 John has need be b by Christ Mt314 throngs going out to Lu37 tribute collectors Lu312 729 all the people Lu321 Pharisees not Lu790 why are you b if not the Christ Jn125 other side Jordan Jn128 He who sent me to Jn133 in Emon Jn323 where John formerly b Jn 1040 with b of repentance Ac194 by Christ's disciples: to b all the nations Mt2819 he who believes and is Mk1616 Jesus (and His disciples b) Jn322 (this One is b and all coming to Him) Jn326 (b more disciples than John) Jn41 (Jesus Himself did not) Jn42 repent and be Ac238 those who welcome Peter's word are Ac241 Samaritans (by Philip) Ac312 (having b belong to the name) Ac318 Simon Ac313 the eunuch Ac336 38 Saul Ac318 2216 Cornelius and household Ac

1047 48 Lydia and household Ac1615 Philip-  
 pian warden and household Ac1633 Corin-  
 thians Ac188 into what are you b Ac193 5  
 into Christ Jesus FRo63 into His death FRo63  
 Paul b not one of you except 1C114 b in-  
 to Christ put on Christ RGA237 by Paul: rise  
 b Ac2216 the household of Stephanas only  
 1C116 16 Christ does not commission me to  
 1C117 Others: what shall those be doing who  
 are b 1C1529 29  
**Figurative: with the b: disciples to be**  
 PMk1038 39 with which Jesus is being PMk  
 1038 39 Lu1250 of repentance Ac194 with  
 the spirit: and fire PMt311Lu316 disciples  
 shall be PMk18 Ac15 1116 this is He Who is  
 rJn133 in one spirit we all are 1C1213 in:  
 fire PMt311Lu316 the Jordan Mt36 Mk15 in  
 water Mt211 Mk18 Jn126 31 33 spirit PMt311  
 Mk18 Lu316 Jn183 Ac15 1116 1C1213 into Moses  
 in the cloud and sea r1C102 location: wil-  
 derness Mk14 Bethany Jn128 Emon Jn323  
**name of: Jesus Christ Ac238 (Cornelius) 1048**  
**into: location: the Jordan Mk19 Christ Jesus**  
**FRo63 Christ RGA327 the state: repentance**  
**Mt311 pardon of sins Mk14 Ac238 into what**  
**Ac193 His death FRo63 one body 1C1213**  
**the name of: the Father and of the Son and**  
**of the holy spirit Mt2819 Jesus Christ Ac238**  
**1048 the Lord Jesus Ac316 195 Paul 1C113 15**  
**(AMk74 asJn1826 26).**  
*bapt is mos'* DIPPING  
**baptizing**, of cups and ewers Mk74 8A teach-  
 ing of Hb62 in foods and drinks and b Hb  
 910. baptism<sup>1</sup>, washing<sup>3</sup>.  
*phra's sō* BAR  
**bar**, obstruct by means of a barrier. mouth  
 (every) FRo319 (of lions) Hb1133 Paul's  
 boasting will not be 2C1110. stop<sup>3</sup>.  
*Bar abb a s' (Aramaic)* SON-FATHER  
**Bar-Abbas**, notorious prisoner Mt2716 17Mk157  
 Pilate releases Mt2726Mk1515 throngs re-  
 questing Mt2720 21Mk1511 Lu2318 a robber  
 Jn1840 40.  
*Bar iēsous'*  
**(Aramaic) son-(Hebrew) Jehovah-SAVING**  
**Bar-Jesus**, a false prophet Ac136.  
*Bar iōnas' (Aramaic)* SON- (Hebrew) DOVE  
**Bar-Jonah**. Simon Mt1617.  
*Bar sabb as'*  
**(Aramaic) son-(Hebrew)-SATISFACTION**  
**Bar-Sabbas**, surnamed Justus Ac123 Judas  
 called Ac1522.  
*Bar tima'os*  
**(Aramaic) son-(Hebrew)-DEFILE**  
**Bar-Timeus**, blind beggar Mk1040.  
*Barak' (Hebrew)* FLASH  
**Barak**, a deliverer Jd40. Hb1132.  
*bar'bar os* BARBARIAN  
**barbarian**, probably a sound denoting rudeness  
 of speech, but also used for barbarous con-  
 duct or customs 2Mac222 425 104 139 152 Ps1141  
 Ez2121, and of those who could not be under-  
 stood. on Melita Ac282 4 Paul (debtor to)  
 Ro114 (a b to the one speaking) 1C1411 11 no  
 b in the young humanity Co311.  
*trachel iz'ō* NECKIZE  
**bare**, bend back the head so as to expose the  
 neck. to the eyes of God Hb413. open<sup>1</sup>.  
**bare, naked**<sup>1</sup>.  
*kri th ē'* BARLEY  
**barley**. three choenix of Rv60.  
*kri' th in on* BARLEY-ed  
**barley**. bread Jn69 13.

*apo the'k e* FROM-PLACE  
**barn**, a place to put things away. His grain in-  
 to PMt312 1330 Lu317 flying creatures not  
 gathering into Mt26Lu1224 down will I pull  
 myPLu1218. barn<sup>1</sup>, garner<sup>2</sup>.

*Bar nabas'*  
 (Aramaic) SON- (Hebrew) PROPHECY

**Barnabas**, the surname of Joseph Ac438, a  
 Levite of Cyprus, and a notable companion  
 of Paul. led Saul to apostles Ac927 delegate  
 to Antioch Ac122 B and Saul (letters  
 through) Ac130 (return out of Jerusalem)  
 Ac1225 (holy spirit severs) Ac132 (Sergius  
 Paul calling) Ac137 in Antioch Ac131 Paul  
 and B (proselytes follow) Ac1343 (speak to  
 Jews) Ac1346 (persecution for) Ac1350 (came  
 out to Derbe) Ac1420Abs<sup>2</sup> (to go to Jerusalem)  
 Ac1522 (men to send with) Ac1522 (tarried  
 in Antioch) Ac1535 (right hand of fellow-  
 ship) Ga29 called B Zeus Ac1412 B and Paul  
 (tearing garments) Ac1414 (multitude heard)  
 Ac1512 (beloved) Ac1525 Paul (said to B)  
 Ac1536 (have only I and B) 1Co96 (went to  
 Jerusalem with) Ga21 to take Mark Ac1537 39  
 led away with hypocrisy Ga213 Mark cousin  
 of Co410.

*ster'a* STERILE

**barren**, not bearing. Elizabeth Lu17 36 happy  
 are the Lu2329 be glad b one PGa427.

**barren**, idle<sup>1</sup>.

*phra g m os'* BAR

**barrier**, central wall of Ep214, stone dike. man  
 places s d about vineyard PMt1233Mk121  
 come out into PLu1428. hedge<sup>3</sup>, partition<sup>1</sup>.

**barter**. See transfer.

*Bar thol omai'os*

(Aramaic) SON- (Hebrew) TRENCH  
**Bartholomew**, one of the twelve apostles of the  
 Circumcision. Mt103 Mk318 Lu614Abs<sup>2</sup> Ac113.

[h]edr ai'ō ma SETTLE-effect

**base**, of the truth PT1315. ground<sup>1</sup>.

**base**, humble<sup>1</sup>, ignoble<sup>1</sup>.

**baser** sort, court session<sup>1</sup>.

*npt er'* WASHER

**basin**. Christ, water into Jn135.

**basket**, hamper<sup>5</sup>, pannier<sup>6</sup>, wicker basket<sup>1</sup>.

**basket** (wicker). See wicker basket.

*n oth'on* negative-CUSTOM

**bastard**. not sons MHb128.

*bat'os* (Hebrew) BATH

**bath**, a liquid measure, variously estimated at  
 from 6 to 10 gallons. hundred b of oil  
 PLu166. measure<sup>1</sup>.

*lou tr on'* BATH

**bath**, used in the Septuagint for a bath SS42 66  
 but not of the laver. cleansing the ecclesia in  
 REp528 of renaissance PT135. washing<sup>2</sup>.

*lou'ō* BATHE

**bathe** the whole body, as distinguished from  
 washing a portion. messenger in the pool Jn  
 54 he who is Jn1310 they b Tabitha Ac937  
 warden b off blows (at Philippi) Ac1633  
 body in clean water Hb1022 a b sow P2P222  
 (bRv15). wash<sup>6</sup>.

*apo lou'ō* FROM-BATHE

**bathe off**. Paul his sins PAC2216 but you are  
 r1C611. wash<sup>2</sup>.

*po'lem os* BATTLE

**battle**, a single conflict in war. hearing Mt  
 248 OMk137 Lu219 king to engage in Lu1431  
 who shall prepare for 1C148 became strong  
 in Hb1194 whence are JJa41 locusts like

horses (made ready for) Rv97 (racing to)  
 Rv99 wild beast doing (with the witnesses)  
 Rv117 (with the saints) Rv1378s in heaven  
 Rv127 the dragon with the woman's seed Rv  
 1217 of the great day of God Almighty Rv  
 1614 with Him on the white horse Rv1919  
 Satan mobilizing the nations for Rv208 (bRv  
 139). battle<sup>5</sup>, fight<sup>1</sup>, war<sup>12</sup>.

*polem e'ō* BATTLE

**battle**, engage in a battle. fighting and b Ja42  
 Christ (with blade of His mouth) rRv216  
 (judging and b) Rv1911 Michael and the drag-  
 on Rv1217 who is able to b with wild beast Rv  
 134 kings with the Lambkin Rv1714 (ARv  
 204). fight<sup>3</sup>, make war<sup>4</sup>.

*e i mi'* BE

**be\***, am, is, are, have being Hb116 Rv14. It is  
 often omitted in the Greek except when it is  
 used to convey a metaphor, as, "this is My  
 body." Its presence may indicate that the  
 statement is to be understood "in a sense,"  
 not literally. Occasionally untranslatable.  
 Occurs too often to list. become, begin to be,  
 be made, come<sup>3</sup>, come to pass, dure, endure,  
 follow, have being, hold, is to say<sup>6</sup>, make,  
 mean<sup>6</sup>, stand, to be.

**bec.** See become.

**be angry**. See indignant (be).

*eis'e i mi* INTO-BE

**be in**, Ac2118 26, pass into Ac33 Hb96.

**be merciful**, propitiatory shelter (make)<sup>1</sup>.

**be or make sorry**. See sorrow.

*en i' st e mi* IN-STAND

**be present** (time). p or the future (unable sepa-  
 rate) Ro838 (all is yours) 1C322 necessity  
 1C726 p wicked eon Ga14 day of the Lord  
 not 2Th22 perilous periods will be 2Ti31 pa-  
 rable for the p Hb99. be at hand<sup>1</sup>, come<sup>1</sup>,  
 present<sup>3</sup>, things present<sup>2</sup>.

**be present**, presence. See present (be).

**be there**, repatriate<sup>1</sup>.

**be very heavy**, depressed (be)<sup>2</sup>.

*agial os'* BEACH

**beach**, the shore of a lake or sea. stood on  
 (throng) Mt132 (Christ) Jn214 hauling drag-  
 net up on Mt1348 Paul kneeling on Ac215  
 gulf having Ac2739 kept the ship's course for  
 Ac2740. shore<sup>6</sup>.

*dok os'* BEAM

**beam**. in the eye PMt73 45Lu641 42 42.

*phe[n]g'g os* BEAM

**beam of light**. moon not giving her Mt2429Mk  
 1324 (ALu1133). light<sup>3</sup>.

*bast az'ō* BEAR

**bear**, support or sustain a weight or load.  
 Christ: John not competent to b His sandals  
 Mt311 b the diseases PMt317 the womb that  
 b Thee Lu127 Jews b stones to stone Jn1031  
 b the cross Jn1917 if you b Him off Jn2015  
 His name (Saul before the nations) PAC915  
 (b because of My name) Rv23 Others: b the  
 burden (of the day) Mt2012 (one another's)  
 PGa62 man b jar of water Mk1413Lu2210  
 those b the bier Lu714 disciples (to b no  
 purse) Lu104 (not able b it at present) rJn  
 1612 (b his own cross) PLu1427 Judas the  
 coffer Jn126 lame man to the sanctuary Ac32  
 yoke we have not strength to b Ac1510 Paul  
 b (by soldiers) Ac2135 (brand marks of the  
 Lord Jesus) FGA617 you are not b the root  
 Ro118 the infirmities of the impotent PRO  
 151 his judgment FGA510 each one his own  
 load FGA65 can not b evil men Rv22 wild

beast b the woman vRv177. bear<sup>22</sup>, carry<sup>3</sup>, take up<sup>1</sup>.

## ark'os BEAR

bear, *ursus syriacus*, the brown bear, lighter in color than those of the north. Rv13<sup>2</sup>.

bear. See generate and offer up.  
bear, bring forth<sup>1</sup>, carry<sup>8</sup>, -out<sup>1</sup>, do<sup>1</sup>, lift<sup>3</sup>, offer up<sup>2</sup>, refrain<sup>1</sup>, undergo<sup>1</sup>, wear<sup>3</sup>.  
bear about, carry about<sup>1</sup>.

## tek no gon e'ō BRING-FORTH-BECOME

bear children. younger widows 1Ti5<sup>14</sup>.

## karp o phor e'ō FRUIT-CARRY

bear fruit. seed in ideal earth PMt13<sup>23</sup>Mk4<sup>20</sup> Lu18<sup>5</sup> the earth is PMk4<sup>28</sup> to God FRo7<sup>4</sup> passions b f to Death Ro7<sup>5</sup> the evangel is FCoi1<sup>6</sup> in every good work vCoi1<sup>10</sup>. bear fruit<sup>1</sup>, bring forth fruit<sup>6</sup>, be fruitful<sup>1</sup>.

bear (hard to). See hard to bear.

bear long, patient (be)<sup>1</sup>.

bear up, lift<sup>2</sup>, luff<sup>1</sup>.

## eu phor e'ō WELL-CARRY

bear well. country place PLu1<sup>216</sup>. bring forth plentifully<sup>1</sup>.

## an ech'o mai UP-HAVE

bear with, tolerate. till when shall I Mt17<sup>17</sup> Mk9<sup>19</sup>Lu9<sup>41</sup> Paul (b w persecution) 1Co12<sup>1</sup> (Corinthians to b with) 2Co11<sup>1</sup> saints (b w him ideally) 2Co11<sup>4</sup> (b w the imprudent) 2Co11<sup>9</sup> (w one enslaving you) 2Co12<sup>10</sup> (one another) Ep4<sup>2</sup> Co3<sup>13</sup> (afflictions) 2Th1<sup>4</sup> (word of entreaty) Hb13<sup>22</sup> tolerate: Gallo t the Jews Ac18<sup>14</sup> not t sound teaching 2Ti4<sup>3</sup>. bear with<sup>4</sup>, endure<sup>2</sup>, forbear<sup>2</sup>, suffer<sup>1</sup>.

bearing (fruit). See fruitbearing.

bearing (with evil). See evil (bearing with).

## kt ên'os ACQUISITION

beast. Domestic animals were the most common form of personal property and were an index of wealth, especially as the number of fields allotted to each one was dependent on the number of teams he could provide to cultivate the soil. mounting injured man on PLu10<sup>34</sup> mounting Paul on Ac23<sup>24</sup> flesh of 1Ci5<sup>39</sup> cargo of vRv18<sup>13</sup>.

beast, animal<sup>23</sup>.

beast (fight wild). See fight wild beast.

beast (wild). See wild beast.

## tup't ô BEAT

beat, inflict successive blows, strike repeatedly. slave b fellow slaves PMt24<sup>49</sup>Lu12<sup>45</sup> soldiers b Christ Mt27<sup>30</sup>Mk15<sup>19</sup> b you on the cheek Lu6<sup>29</sup> Jews (b Christ) Lu22<sup>64A</sup> (Sosthenes) Ac18<sup>17</sup> (Paul) Ac21<sup>32</sup> 23<sup>2</sup> 3 the chest (tribute collector) PLu18<sup>13</sup> (throngs) Lu23<sup>48</sup> God to b Ananias vAc23<sup>3</sup> weak conscience v1Co8<sup>12</sup>.

beat, lash<sup>12</sup>, rod (flog with)<sup>2</sup>.

beat into, cast on<sup>1</sup>.

beat upon, dash against<sup>1</sup>, prostrate<sup>1</sup>.

beat vehemently, burst through<sup>2</sup>.

## [h]ōr ai'on HOUR-

beautiful, the short period of highest perfection. sepulchers outside Mt23<sup>27</sup> sanctuary door termed Ac32<sup>10</sup> how b the feet of those Ro10<sup>15</sup>.

## di o'ti THROUGH-WHICH-ANY

because. Zechariah's petition Lu13<sup>3</sup> there was no place Lu27 your deliverance Lu21<sup>28</sup> Christ (b I am with) Ac18<sup>10</sup> (there are many of Mine) Ac18<sup>10</sup> (b they will not assent) Ac22<sup>18</sup> that which is known Ro19 knowing God Ro12<sup>1</sup> by works of law Ro3<sup>20</sup> disposition of the flesh Ro8<sup>7</sup> b I persecute 1Ci5<sup>9</sup> you hear he is infirm Ph2<sup>26</sup> Thessalonians

came to be beloved 1Th2<sup>8</sup> apostles want to come to you 1Th2<sup>18</sup> Lord is the Avenger 1Th4<sup>6</sup> God transfers Enoch Hb11<sup>5</sup>Ab8<sup>1</sup> perceived that Moses Hb11<sup>23</sup> requesting evilly Ja4<sup>3</sup> it is written 1Pi1<sup>10</sup> all flesh is grass 1Pi2<sup>4</sup> of this it is included 1P2<sup>6</sup>.

because. See through.

because w. See instead and which.

because, account (on)<sup>1</sup>, for<sup>3</sup>, since<sup>7</sup>, since in fact<sup>2</sup>, so that<sup>1</sup>, that<sup>1</sup>.

because of, behalf (on)<sup>2</sup>, from<sup>1</sup>, out<sup>3</sup>, through<sup>20</sup>. because that, because<sup>3</sup>, for<sup>2</sup>, through<sup>2</sup>.

## kata neu'ō DOWN-NOD

beckon. disciples to partners Lu5<sup>7</sup>.

beckon, gesture<sup>1</sup>, motion<sup>1</sup>, nod<sup>2</sup>.

## g[e]in'o mai BECOME

become\*, of things, come into existence, come into being Jn1<sup>3</sup>, of a change of condition, become Mt13<sup>22</sup> Jn1<sup>14</sup>, come to be, of events, occur Mk1<sup>9</sup> occurrences Lu23<sup>48</sup>, idiomatically bcome, bec done, bcommade Ac12<sup>5</sup>. arise<sup>16</sup>, assemble<sup>1</sup>, be<sup>250</sup>, become<sup>42</sup>, befall<sup>1</sup>, behave<sup>1</sup>, bring<sup>1</sup>, bring to pass<sup>1</sup>, come<sup>54</sup>, come to pass<sup>82</sup>, continue<sup>1</sup>, divide<sup>1</sup>, do<sup>62</sup>, end<sup>1</sup>, fall<sup>2</sup>, find<sup>1</sup>, finish<sup>1</sup>, follow<sup>1</sup>, fulfill<sup>3</sup>, grow<sup>2</sup>, happen<sup>1</sup>, have<sup>4</sup>, keep<sup>1</sup>, make<sup>69</sup>, wax<sup>2</sup>, etc.

## prep'ō BEHOOVE

become. to fulfill righteousness Mt3<sup>15</sup> a woman (to pray uncovered?) 1Ci1<sup>13</sup> (what is b to) 1Ti2<sup>10</sup> as b in saints (not named) Ep5<sup>3</sup> to sound teaching Ti2<sup>1</sup> it b God (because of Whom all is) Hb2<sup>10</sup> such a Chief Priest b us Hb7<sup>28</sup>. be comely<sup>1</sup>, become<sup>6</sup>.

becomes (as b the sacred). See sacred (as becomes the).

## koit'ē LIE

bed, chambering Ro13<sup>13</sup>. children with me are to b Lu11<sup>7</sup> Rebecca having her ARo9<sup>10</sup> undefined Hb13<sup>4</sup>. bed<sup>2</sup>, chambering<sup>1</sup>, conceive<sup>1</sup>. bed, couch<sup>9</sup>, pallet<sup>11</sup>, (make), strew<sup>1</sup>.

Beelzebub, Beeezeboul<sup>7</sup>.

## Beeze bou' (Hebrew) PLUNDER-POSSESSOR

Beeezeboul, the chief of the demons. surname the householder Mt10<sup>25</sup> cast out demons by Mt12<sup>24</sup> 27Mk3<sup>22</sup>Lu11<sup>15</sup> 18 19. Beelzebub<sup>4</sup>.

## sum bain'ō TOGETHER-STEP

befall. about to b Christ Mk10<sup>32</sup> disciples conversed concerning Lu24<sup>4</sup> the lame man Ac3<sup>10</sup> to Paul Ac20<sup>10</sup> 21<sup>35</sup> Israel typically 1Co10<sup>1</sup> as something strange 1P4<sup>12</sup> the true proverb 2P2<sup>22</sup>. be so<sup>1</sup>, befall<sup>1</sup>, happen<sup>6</sup>. befall, become<sup>1</sup>, meet with<sup>1</sup>.

## kath êk'ō DOWN-ARRIVE

befitting (be), not b that Paul live Ac22<sup>22</sup> men do what is not Ro12<sup>8</sup>. fit<sup>1</sup>, things which are convenient<sup>1</sup>.

## pro BEFORE

before, connective with a genitive, of place Ja5<sup>9</sup>, of time Co1<sup>17</sup>, by way of preeminence Ja5<sup>12</sup>. God (b you request Him) Mt6<sup>8</sup> Christ: b Thy face (dispatching My messenger) PMt11<sup>10</sup>Mk12<sup>Lu7<sup>27</sup></sup> b His conception (called Jesus) Lu22<sup>1</sup> b His face (dispatches messengers) Lu9<sup>52</sup> (72 others) Lu10<sup>1</sup> b His (suffering) Lu22<sup>15</sup> (personal entrance) Ac13<sup>24</sup> all who came b (thieves and robbers) Jn10<sup>8</sup>Ab8<sup>2</sup> Others (proper names): b Philip summons Nathanael Jn1<sup>48</sup> b Paul (draws near, ready to assassinate him) Ac23<sup>15</sup> (came to be in Christ) Ro16<sup>7</sup> (who were apostles) Gal1<sup>7</sup> b some came from James Ga2<sup>12</sup> b Enoch's transference Hb11<sup>5</sup>

Others: b you (persecute the prophets) Mt

512 b the season (torment the demons) Mt 829 b the deluge Mt2438 b luncheon (Christ not first baptized) Lu1138 b all these things (persecute disciples) Lu2112 b me another descending Jn57 b the Passover (many went up) Jn1155 (six days) Jn121 (Christ being aware) Jn131 b it is occurring (Christ speaks) Jn1319 b the world is (the glory Christ had) Jn175 b the disruption (the Father loves Christ) Jn1724 (God chooses us) Ep14 (Christ as a lamb foreknown) 1P120 b these days (Theudas rose) Ac536 (Egyptian raises an insurrection) Ac2138 guards kept the jail b the door Ac1268s Peter standing b the portal Ac1214 b the city (priest bringing bulls) Ac1413 secret God designates b the eons 1C27 not judging b the season 1C45 Paul acquainted with a man fourteen years b 2C122 b the coming of faith Ga323 b times eonian (grace given to us) 2Ti19 (God promises life) Ti12 endeavor to come b winter 2Ti421 be same b all 1P48 b the entire eon Ju25 (ALu176), above (ago)<sup>2</sup>, before<sup>45</sup>, or ever<sup>1</sup>.

before, ere<sup>13</sup>, face<sup>2</sup>, facing<sup>1</sup>, first<sup>3</sup>, former<sup>7</sup>, from<sup>2</sup>, front (in)<sup>45</sup>, midst<sup>1</sup>, sight (in)<sup>2</sup>.  
onbefore. See on.

sbefore. See sight of (in).

before (announce). See announce before.

before (bring evangel). See evangel (bring.. before).

before day, night (still in)<sup>1</sup>.

before (fix upon). See fix upon before.

before (select). See select before.

before (sin). See sin before.

beforehand (adjust). See adjust beforehand.

beforehand (designate). See designate beforehand.

beforehand (testify). See testify beforehand.

*pros ait e'o* TOWARD-REQUEST  
beg. blind man Jn98 (AMk1046 ALu1833).

beg. mendicant (be a), request<sup>2</sup>.

began, eonian<sup>3</sup>.

beget. See generate.

beget, teem forth<sup>1</sup>.

beget again, regenerate<sup>1</sup>.

*pros ait'es* TOWARD-REQUESTER

beggar. Bar-Timesus Mk1046s man born blind Jn98.

beggar<sup>2</sup>, -ly<sup>1</sup>, poor<sup>3</sup>.

beggar's bag. See bag (beggar's).

*arch'o* ORIGINATE

begin, as the originator was both first in time and highest in authority, it denotes chief as to position Mk1042 Ro1512, and begin or commence as to time. In composition it denotes chief- within recognized limits, not absolutely. There were as many chiefs of a synagogue as synagogues, there were even two chief priests at one time, and there are several chief messengers.

begin: Jesus (b heralding) Mt417 (to be saying) Mt117 (reproach the cities) Mt1120 (show the disciples) Mt1621 (to be sorrowful) Mt2637Mk1433 (to teach) Mk416234831 (dispatch disciples) Mk67 (to tell) Mk1032 Lu209 (casting out those men) Mk1115Lu1945 (speak in parables) Mk121 (to say to them) Mk135 Lu4217241129121 (b spitting on Him) Mk1465 (soldiers b salute Him) Mk1518 (when He b ministry) Lu323 (b to accuse Him) Lu232 (washing disciples' feet) Jn135 (all He b to do) Ac11 disciples (b plucking the ears) Mt121Mk223 (b saying to Jesus) Mt2622 (b entreating Him) Mk517 (b to be

resentful) Mk1041s (to be sorrowful) Mk1419 (be rejoicing) Lu1937 (to discuss) Lu2223 (speak in languages) Ac24 Peter (b to sink) Mt1430 (rebuke Jesus) Mt1622s Mk332 (to be damning) Mt2674Mk1471 (to say to Jesus) Mk1028 (b and expounds) Ac114 (as I b to speak) Ac1115 b to settle accounts Mt1824 wages b from the last Mt208 beat fellow slave Mt249Lu1245 b heralding (the leper) Mk145 (demoniac) Mk520 carrying the ill Mk655 Pharisees (discussing with Jesus) Mk811 (to reason) Lu521 (to be saying) Lu749 (hem Jesus in) Lu1153 Bar-Timesus to cry and say Mk1047 the maid b again to say Mk1469as throng to be requesting Mk158 should (not) b to be saying Lu381326 dead man to be talking Lu715 woman to rain tears Lu738 day to be declining Lu912 to stand outside Lu1325 retain last place Lu149 to make excuse Lu1418 to scoff at this man Lu1429 b building Lu1430 to be in want Lu1514 to make merry Lu1524 of these occurrences Lu2128 b from (Galilee) Lu235 Ac1037 (Moses) Lu2427 (Jerusalem) Lu2447 (the elders) [Jn89] (baptism of John) Ac122 (this scripture) Ac835 to say to the mountains Lu2390 Apollos b speak boldly Ac1826 Paul (Tertullus b accuse) Ac242 (b to eat) Ac2735 (are we b to commend) 2C31 era for judgment to b 1P417 (s1\*Lu2225), begin<sup>83</sup>, from the beginning<sup>1</sup>, reign over<sup>1</sup>, rule over<sup>1</sup>.

begin, about (be)<sup>1</sup>, undertake<sup>2</sup>, -before<sup>1</sup>.

begin before, undertake before<sup>1</sup>.

begin to be, be.

*arch ai'on* ORIGINAL

beginning, in time, looking back to the beginning Ac1572116, ancient, things which retain their first state, primitive 2C517, ancient: declared to the Mt52133 prophets Lu9819 generation Ac1521 world 2P25 serpent Rv129202, of old time<sup>2</sup>, old<sup>7</sup>, -things<sup>1</sup>, good while ago<sup>1</sup>.

beginning. See origin.

beginning, first<sup>2</sup>, (from the), foreknown<sup>1</sup>.

beginning of the world, eon<sup>2</sup>.

begotten (only-). See only-begotten.

*para log is'o mai* BESIDE-LAY(say)ize

beguile. saints should not be Co24 Ja122.

beguile, delude<sup>1</sup>, lure<sup>1</sup>.

beguile of reward, arbitrate against<sup>1</sup>.

behalf, part<sup>2</sup>, (on), about<sup>1</sup>.

behalf (in). See over.

behalf of (in), over<sup>4</sup>.

*char'in* JOY-

behalf (on), the accusative form of grace is used as a preposition with the genitive case, favoring 1Ti514, woman rubbing Jesus' Lu747 transgressions Ga319 Paul (bending his knees) Ep3114 (left Titus) Ti15 sordid gain Ti111 does Cain slay Abel 1J312 of benefit Ju16 (Ac2427AB31\*).

behave. See overturn.

behave, become<sup>1</sup>.

*ana stroph e'* UP-TURNING

behavior. Paul's b once Ga113 our former Ep422 Timothy to be model in 1Ti412 of leaders Hb137 ideal Ja3131P212 holy 1P1152P311 vain 1P118 of wives 1P31 pure 1P32 good 1P316 of the dissolute 2P27, conversation<sup>13</sup>.

behavior, demeanor<sup>1</sup>, (of good), decorous<sup>1</sup>.

*apo kephal is'o* FROM-HEADize

behead. Herod b John Mt1410Mk1627AB Lu99.

behead, execute<sup>1</sup>.

*opis* **the n BEHIND**

**behind**, in time and place, placed, idiomatically after.  
 Christ (to Peter go b Me satan) Mt16<sup>23</sup>Mk8<sup>33</sup>  
 Lu4<sup>8A</sup> (woman standing) Lu7<sup>38</sup> (anyone  
 wanting to come b Me) Lu9<sup>23</sup> let not him  
 in the field turn back Mt24<sup>18</sup>Mk13<sup>19</sup>Lu17<sup>31</sup>  
 put hand on a plow and looking b Plu9<sup>62</sup>  
 disciples drop b Jn6<sup>66</sup> squad drop b Jn1<sup>56</sup>  
 Mary Magdalene turned b Jn20<sup>14</sup> Paul for-  
 getting those things Ph3<sup>13</sup> to go back to what  
 was 2P2<sup>1A</sup> John hears a voice b Rv1<sup>10b</sup>  
 after: Christ (coming a John) Mt3<sup>11</sup>Mk1<sup>7</sup>  
 Jn1<sup>15</sup> 27<sup>30</sup> (to Peter, hither a Me) Mt4<sup>19</sup>Mk1<sup>7</sup>  
 17 (following a Me) Mt10<sup>38</sup> Lu14<sup>27</sup> (if any-  
 one wanting to come a Me) Mt16<sup>21</sup>Mk8<sup>34</sup>  
 (James and John came a) Mk1<sup>20</sup> (the world  
 came away a) Jn1<sup>21</sup> slaves send embassy  
 a nobleman Lu19<sup>14</sup> disciples not to go a  
 false christus Lu2<sup>18</sup> Judas draws people a  
 himself Ac5<sup>37</sup> men arising to pull away  
 disciples a themselves Ac20<sup>30</sup> some turn  
 aside a Satan 1Ti5<sup>15</sup> those going a the flesh  
 2P2<sup>10</sup> Ju<sup>7</sup> serpent cast water a the woman  
 Rv1<sup>25</sup> earth marvels a the wild beast Rv1<sup>33</sup>.  
 after<sup>22</sup>, back(ward)<sup>2</sup>, behind<sup>6</sup>.

*opis* **the n BEHIND-PLACE**

**behind, back** Rv5<sup>1A</sup>. woman (approaching  
 from) Mt9<sup>20</sup>Mk5<sup>27</sup>Lu8<sup>44</sup> (crying b us) Mt  
 15<sup>23</sup> carries cross b Jesus Lu2<sup>36</sup> animals  
 with eyes b Rv4<sup>6</sup> (ARv1<sup>10</sup>). after<sup>2</sup>, behind<sup>4</sup>,  
 on the back side<sup>1</sup>.

**behind (be), want<sup>3</sup>, (that which is), deficiency<sup>1</sup>.**

*the* **dr e'o PLACE-SEE**

**behold**. Christ: women (from afar) Mt2<sup>75</sup>Mk  
 15<sup>40</sup> (where He has been placed) Mk1<sup>57</sup>  
 unclean spirits Mk3<sup>11</sup> people b Him on the  
 cross Lu23<sup>35</sup> 48<sup>ns</sup> disciples (supposing they  
 are b a spirit) Lu24<sup>37</sup> (b He has flesh and  
 bones) Lu24<sup>39</sup> (walking on the sea) Jn6<sup>19</sup>  
 (the Son of Mankind ascending) Jn6<sup>62</sup>  
 (should be b your works) Jn7<sup>3</sup> (you are b  
 Me) Jn14<sup>19</sup> (no longer) Jn16<sup>10</sup> 16<sup>17</sup> 19 (may  
 be b My glory) Jn17<sup>24</sup> many b the signs He  
 does Jn2<sup>23</sup> 6<sup>2</sup> I b that thou art a prophet  
 Rn4<sup>19</sup> b the Son and believing Jn6<sup>40</sup> he  
 who b Me b Him Who sends Me Jn12<sup>45</sup> R4<sup>5</sup>  
 world b Me no longer Jn14<sup>19</sup> Mary b Him  
 Jn20<sup>14</sup> Christ b: (tumult at Jairus' house)  
 Mk5<sup>38</sup> (throng casting into treasury) Mk12<sup>41</sup>  
 (Satan falling) Lu1<sup>18</sup>

**Proper names:** Pharisees (b that you are  
 benefiting nothing) Jn12<sup>19</sup> Peter b (the  
 swathings) Jn20<sup>6</sup> (heaven opened) Ac10<sup>11</sup>  
 Mary b two messengers Jn20<sup>12</sup> boldness of  
 Peter and John Ac4<sup>13</sup> Stephen b the heavens  
 opened Ac7<sup>56</sup> Simon b the signs Ac8<sup>13</sup> men  
 with Saul b no one Ac9<sup>7</sup> Paul b (Athens  
 idol-ridden) Ac17<sup>18</sup> (how unusually religious  
 you are) Ac17<sup>22</sup> (how many have believed)  
 Ac21<sup>20</sup> (that the sailing to be with damage)  
 Ac27<sup>10</sup> b Paul: (silversmiths) Ac19<sup>26</sup> (Eph-  
 esian elders) Ac20<sup>38</sup> (king Agrippa) Ac25<sup>24</sup>  
 (nothing coming to be amiss with P) Ac28<sup>6</sup>  
 b how eminent Melchizedek is Hb7<sup>4</sup>

**Others:** women b (sepulcher) Mt2<sup>81</sup> (stone  
 rolled back) Mk16<sup>4</sup> b the demoniac Mk5<sup>15</sup>  
 all b scoff at him Lu14<sup>29</sup> disciples b stones  
 in sanctuary Lu2<sup>16</sup> not b death for the eon  
 Jn8<sup>51</sup> b blind beggar Jn9<sup>8</sup> hiring b wolf  
 Jn10<sup>12</sup> world is not b spirit of truth Jn14<sup>17</sup>  
 b a brother having need 1J3<sup>17</sup> the two wit-  
 nesses Rv11<sup>11</sup> 12 (Rn8<sup>52</sup>). behold<sup>11</sup>, consider<sup>1</sup>,  
 look on<sup>1</sup>, perceive<sup>4</sup>, see<sup>40</sup>.

**behold, consider<sup>4</sup>, contemplate<sup>1</sup>, gaze<sup>2</sup>, look<sup>10</sup>,  
 -at<sup>5</sup>, notice (take)<sup>1</sup>, perceive<sup>21</sup>, see<sup>1</sup>, spec-  
 tator (be)<sup>2</sup>.**  
 behold as in a glass, view as in a mirror<sup>1</sup>.

behold earnestly<sup>1</sup>, -steadfastly<sup>2</sup>, look intently<sup>3</sup>.

*su[n]g chr a'o mai* **TOGETHER-SEE**

**beholden to (be)**, Jews not b Samaritans  
 Jn4<sup>9</sup>. have dealings with<sup>1</sup>.

*the* **dr i'a PLACE-SEEING**

**beholding**. Jesus' crucifixion Lu23<sup>48</sup>. sight<sup>1</sup>.  
 behoove, owe<sup>1</sup>.

*[h]up opia z'o* **UNDER-VIEWIZE**

**belabor**, blacken by a blow that part of the  
 face which is under the eye. lest the widow  
 b me Plu1<sup>85</sup> Paul his body 1Co9<sup>27</sup>. keep un-  
 der<sup>1</sup>, weary<sup>1</sup>.

*Belia'r* (*Hebrew*) **DISINTEGRATER**

**Belial**. Dt13<sup>13</sup>. what agreement has Christ with  
 2C6<sup>15</sup>.

**belief**. See faith.

**belief, faith<sup>1</sup>.**

*piet eu'o* **BELIEVE**

**believe**, be convinced by testimony concerning  
 matters outside the sphere of observation,  
 believer, one believing, entrust of persons or  
 things. As the phrases believe in, or into,  
 or on, or of, and the dative case give slight  
 but important variations to the main thought,  
 these are listed separately. The negative is  
 also separated.

**believing, object unnamed**

**believers** named: as the centurion b let it  
 come to be Mt8<sup>13</sup> disciples (all you request,  
 b you shall get) Mt21<sup>22</sup> (that you should be)  
 Jn11<sup>15</sup> 13<sup>19</sup> 14<sup>29</sup> (at present you are) Jn16<sup>31</sup>  
 Jairus told to Mk5<sup>36</sup> Lu8<sup>50</sup> father of the  
 little boy Mk9<sup>23A</sup> 24 descend from the cross  
 that we should Mk15<sup>32</sup> how shall Nicodemus  
 Jn3<sup>12</sup> the courier Jn4<sup>53</sup> how can the Jews  
 Jn5<sup>44</sup> blind man Jn9<sup>35</sup> As2 if Martha should  
 Jn11<sup>40</sup> John Jn20<sup>8</sup> Thomas Jn20<sup>29</sup> five  
 thousand men Ac4<sup>4</sup> Simon at Samaria Ac8<sup>13</sup>  
 proconsul at Paphos Ac13<sup>12</sup> Jews and Greeks  
 at Iconium Ac14<sup>1</sup> Pharisees Ac15<sup>5</sup> Greek  
 men and women at Berea Ac17<sup>12</sup> Dionysius  
 and Damaris at Athens Ac17<sup>34</sup> Corinthians  
 Ac18<sup>28</sup> tens of thousands of the Jews Ac21<sup>20</sup>  
 king Agrippa Ac26<sup>27</sup> demons are Ja2<sup>19</sup>

**Others: who b** (all is possible to him) Mk  
 9<sup>23</sup> (he shall be saved) Mk16<sup>16</sup> (signs shall  
 follow those) Mk16<sup>17</sup> (all those were in  
 same place) Ac2<sup>44</sup> (men and women added  
 to the Lord) Ac5<sup>14</sup> (vast number turn back  
 to the Lord) Ac11<sup>21</sup> (b through grace, Paul  
 parleyed with) Ac18<sup>27</sup> (many came, confess-  
 ing their practices) Ac19<sup>18</sup> (those of the  
 nations) Ac21<sup>25</sup> (God's power for salvation  
 to everyone) Ro1<sup>16</sup> (righteousness of God  
 for all and on all) Ro3<sup>22</sup> (Abraham b  
 through uncircumcision) Ro4<sup>11</sup> 17 (Christ  
 the consummation of law to everyone) Ro10<sup>4</sup>  
 (God delights to save those) 1C12<sup>1</sup> (languages  
 a sign, not to those) 1C14<sup>22</sup> (prophecy is for  
 those) 1C14<sup>22</sup> (promise given to those) Ga  
 3<sup>22</sup> (God's power for us) Ep1<sup>19</sup> (you became  
 models to all) 1Th1<sup>7</sup> (how blamelessly Paul  
 became to you) 1Th2<sup>10</sup> (word of God oper-  
 ating in you) 1Th2<sup>13</sup> (to be marveled at in  
 all) 2Th1<sup>10</sup> (we, are entering into the stop-  
 ping) 1Hb4<sup>3</sup> (to you, is the honor) 1P2<sup>7</sup> lest  
 b they may be saved Lu8<sup>12</sup> that you should  
 be b Jn19<sup>35</sup> not perceiving and b Jn20<sup>29</sup>  
 b you may have life eonian Jn20<sup>31</sup> the multi-  
 tude, of one heart and soul Ac4<sup>32</sup> as many  
 as were for life eonian Ac13<sup>48</sup> the nations  
 are to Ac15<sup>7</sup> did you obtain holy spirit on  
 Ac19<sup>2</sup> salvation nearer than when b Ro13<sup>11</sup>  
 Paul and Apollos servants through whom you  
 1C3<sup>5</sup> except you are b feignedly 1C15<sup>2</sup> thus

you b 1C15<sup>11</sup> I b wherefore I speak 2C413<sup>13</sup> **not believing: unbelievers named:** Jews (would not) Lu226<sup>7</sup> (should n) Jn448<sup>8</sup> (are n) Jn1025<sup>26</sup> (could n) Jn1239 Nicodemus Jn 312 disciples Jn664<sup>64</sup> Thomas Jn2025 despisers Ac1341 **Others:** who b n (judged already) Jn318 (the Lord destroys those) Ju5

**believe in (en)**

in the evangel Mk115 everyone b in this One justified Ac1339 in Whom on b are sealed Ep113

**to (dative)**

**believers named:** tribute collectors and prostitutes b John Mt2132 **disciples (the scriptures)** Jn222 (to b Christ) Jn1411<sup>11</sup> b Christ (woman at the spring) Jn421 (Jews) Jn546<sup>47</sup> 630 831 1038<sup>As</sup> courtier b the word Jn450 if the Jews b Moses Jn546 Lord, who b our tidings Jn1238 Samaritans b Philip Ac812 b God (warden at Philippi) Ac1634 (Paul) Ac2725 (Abraham) Ro43 Ga36 Ja223 Crispus b the Lord Ac188 Paul (b all that is written) Ac2414 (aware Whom I have) 2Ti112 is King Agrippa b the prophets Ac 2627 **Others:** b Him (Who sends Christ) Jn 524 (those who have b God) Ti38 should b the falsehood 2Th211 in the name of His Son Jn323

**believe not to: unbelievers named:** Jews do n b (John) Mt2125 Mk113 Lu205 Mt2132 32 (that One Whom God commissions) Jn538 (Christ) Jn636 824 45 46 1037 38 (Moses' writings) Jn547 **disciples b n (the women)** Mk 1613<sup>14</sup> Zechariah Lu120 **Others:** who do n b (the truth) 2Th212 (God) 1J510 every spirit 1Jn41

**into (eis)**

**believers named:** b i Christ (little ones) Mt180 Mk942 (disciples) Jn211<sup>141</sup> many (Samaritans) Jn439 (other side of Jordan) Jn1042 (Jews) Jn145<sup>1211</sup> (of the chiefs) Jn1242 no one of the chiefs Jn748 blind man b i the Son of Mankind Jn935 36 Jews should b i that One Jn629 elders at Ephesus Ac1423 the people to b i the One coming after John Ac1694 **Others:** b i name (of Christ) Jn112<sup>223</sup> (of the Son of God) Jn318 1J513 **everyone b i Him** (not perishing) Jn316 (may have life conian) Jn640 (not dying for the con) Jn1126 (not remaining in darkness) Jn1246 (obtaining pardon) Ac1043 he who is b i Christ (not being judged) Jn318 (not thirsting) Jn635 (has life conian) Jn647 (rivers of living water) Jn738 (shall be living) Jn 1125 (Jesus said) Jn1244<sup>44</sup> (will be doing the works) Jn1412 b i the Son (has life conian) Jn336 (has the testimony) 1J510 many b i Christ (of the testimony) Jn731 (at His speaking) Jn830 those b i C (the spirit they were to get) Jn739 (through the disciples' word) Jn1720 all will be b i Him (chiefs said) Jn1148 we b i C (that we may be justified) Ga216 to be b on C (granted to you) Phil29 in Whom not seeing yet b 1P15 **Others:** b i the light Jn1238 b i God Jn141 **not believing: unbelievers named:** n b i Christ (brothers) Jn75 (Jews) Jn1237 (the world) Jn169 **Others:** has not b i the name Jn318 invoking One in Whom they have not Ro1044 n b i the testimony 1J510

**on (epi)**

**believers named:** Jews will b o Christ Mt 2742 disciples tardy of heart to b all Lu2425 many at Joppa Ac942 warden at Philippi Ac1631 Abraham b with expectation Ro418 **Others:** b o Christ (not perishing) Jn315 (God gives equal gratuity) Ac1147 (Saul lashing those who) Ac2249 (shall not be dis-

graced) Ro933 1011 1P26 (those about to be) 1Ti116 b o God (Who is justifying the irreverent) Ro45 (Who rouses Jesus our Lord) Ro424

**believe that**

**believers named:** blind men b t Christ able Mt928 **disciples (to b t what he is speaking is occurring)** Mk1123 (you obtained) Mk1124 (Christ is the holy One of God) Jn699 (the Father is in C) Jn1038 (C came out from God) Jn1627 30 (the F commissions Him) Jn 178 Miriam b t there will be a maturing Lu 145 Martha b t Jesus is the C Jn1127 the world be b t the F commissions C Jn1721 **Others:** throngs should b t God commissions C Jn1142 b t Jesus (is the C) Jn2031 1J515 (died and rose) 1Th414 we shall live together with C Ro68 b t God (rouses C) Ro109 (is) Hb116 (is one) Ja219 **not believing that:** Christ is in the Father Jn1410 Saul is a disciple Ac926

**believing because**

Nathanael b b C perceived him Jn150 many more b b of Christ's word (at Sychar) Jn441 (no longer b of the woman) Jn442

**Others**

**believing:** for a season Lu813 through the Word Jn17 is Martha b this Jn1126 b to be saved Ac1511 how b One of Whom they do not hear Ro1014 one b to eat all things Ro 142 joy and peace in b Ro1513 Paul b about schisms 1C118 love is b all 1C137 b the love which God has in us 1J416 **not believing:** disciples n to b false christis Mt2423 26 Mk1321 Jews not b about the blind man Jn918

**Middle**

with the heart it is b for righteousness Ro 1010 (entrust 1C917 Ga27)

**Passive**

Paul's testimony was 2Th110 devoutness was b in the world 1Ti316 (entrust Ro32 1Th24 1Ti11 1Ti13)

**entrust**

who will be e to you the true mammon Lu 1611 Christ did not e Himself to them Jn 224 **Middle:** Paul e with (an administration) 1C917 (evangel of the Uncircumcision) Ga27 **Passive:** the oracles e to the Jews Ro32 Paul with (the evangel) 1Th24 1Ti111 (heralding) Ti13 (A1Ti27 s1P121). believe<sup>230</sup>, believer<sup>1</sup>, believing<sup>1</sup>, commit to one's trust<sup>2</sup>, commit unto<sup>5</sup>, entrust<sup>1</sup>.

believe, faith<sup>2</sup>, persuade<sup>3</sup>, (not), disbelieve<sup>7</sup>, unbelieving<sup>7</sup>.

believe. See faith.

believe not, stubborn (be)<sup>8</sup>.

**pist on' BELIEVING**

**believing or believer,** of testimony, faithful, by association, of service. Thomas Jn2027 b of Circumcision amazed (Cornelius) Ac1045 Timothy (son of b Jewish woman) Ac161 (to be a model) 1Ti412 what part has a b 2C615 Abraham Ga39 Paul writing to saints who Ep1 Col2 b the truth 1Ti43 especially those who 1Ti410 any b woman who has widows 1Ti516 owners 1Ti62 2 children Ti16 through Christ 1P121

**faithful:** God (f is) 1C19 1013 2C118 (He Who is calling you) 1Th524 (the Lord Who will establish) 2Th33 (Who promises) Hb1023 (the Promiser) Hb1111 (f and just) 1J19 Creator (commit souls to) A1P419 Christ (remaining) A2Ti213 (Chief Priest) AHB217 (to Him Who makes Him) AHB32 (F Witness) ARv15 (F

and True) FRv314A1911 Persons: slave AMt2445  
2521 21 23 23 Lu1917 administrator ALu1242 1C42  
in the least f in much also ALu1610 10 11 12  
Lydia AAC1615 Timothy A1C417 Paul 1C725  
ATi112 Tychicus AEp621 ACo47 Epaphras  
ACo17 Onesimus ACod9 wives are to be  
ATi311 commit to f men AT2122 Moses  
AHb35 Silvanus 1P512 saints in Smyrna ARv  
210 Antipas ARv213 those with Christ ARv  
1714 Things: f benignities of David AC1334  
saying ATi11531 49 2Ti211 Ti38 RV215 226 word  
ATi19 f thing Gaius doing 3Jn5 believing9,  
faithful54, sure1, true2.

*muk a'o mai BELLOW*

**bellow**, or low, as a cow from the sound, mu.  
It is said that young lions when they catch  
anything, sometimes call the old lions by  
bleating as a calf. To be distinguished from  
roar, as a lion VRv103. roar1.

*gast er' BELLY*

**belly**, FTi112, with in or have in, pregnant. Mary  
p Mt118 Lu131 the virgin will be Mt123 woe  
to those who are Mt219 Mk131 Lu2123 day  
of the Lord as a pang over the p 1Th53 woman  
clothed with the sun p VRv122. belly1, womb1,  
with child1.

**belly**, bowel11.

*[h]up arch'o UNDER-ORIGINATE*

**belong** is used of permanent, actual possession  
of freeholds Ac237, in contrast to allotments  
which change tenants, then that which is  
inherent, continually (all along) existent  
as an innate or essential attribute, exist.  
Joseph to counselors Lu2350 to acquirers of  
freeholds Ac434 AB92 field to Barnabas Ac497  
an acquisition b to Ananias Ac514 b to the  
name of the Lord Jesus Ac816 utensil in  
which b quadrupeds Ac1012 Timothy's father-  
b to the Greeks Ac163 Paul (b to the  
Jews) Ac1620 (to the Romans) Ac1637 b to  
the race of God Ac1729 b to this salvation  
Ac2734 freeholds b to Publius Ac287 b to the  
naked Ja215 what manner must you b to  
2P311

**possess**: the chieftainship Lu841 gold I  
(Peter) do not p Ac36 Stephen p fullness of  
faith Ac755 Ephesians admonished p com-  
posure Ac1936 Paul p zeal for the traditions  
Gal14 harbor p no fitness Ac2712 p these  
(virtues) 2P18

**possessions**: go sell your Mt1921 placing  
him over all his PMt244 Lu1244 man giving  
over to his slaves PMt2514 disciples (dis-  
penssed to Jesus their) Lu83 (to sell their)  
Lu1233 (taking leave of all his p) Lu1433  
(theirs in common) Ac432 (anticipate pillage  
of) Hb1034 strong one's p in peace PLu1121  
one's life not in superfluity of Lu1215 admin-  
istrator dissipating his lord's PLu161 the  
half of Zaccheus' Lu198 if I should be mor-  
seling out my 1C133

**inherently, inhering**: those i in luxury Lu  
725 smaller Lu948 wicked Lu1113 AB Pharisees  
fond of money Lu1614 David a prophet Ac230  
man i lame Ac32 God (the Lord i of heaven  
and earth) Ac1724 (not far from each one  
is He i) Ac1727 there i not one cause Ac1940  
Jews i zealous for the law Ac2129 much i  
abstinence Ac2721 Paul (i crafty) 2C1216  
Abraham i about a hundred Ro419 this ideal i  
1C726 God (man i image of) 1C1117 (Christ i  
in form of) Ph26 schisms i among 1C1118  
those members i weaker 1C1222 Titus i more  
diligent 2C847 Cephas i being a Jew Ga214  
saints realm i in the heavens Ph320 i  
slaves of corruption 2P219gs

exist. rich man e in torments Lu1623 Paul  
(no cause of death e in) Ac2318. after1, be1,  
being11, goods1, have2, substance1, that one  
hath4, things one possesses2.

*agap e't on' LOVED*

**beloved**, the object of love. this is My Son the  
B Mt317 1218 175 Mk111 97 Lu322 2P117 had one  
son his b PMk126 Lu2013 b Barnabas and Paul  
Ac1525 b by God (called saints) Ro17 (Israel)  
Ro1128 Paul (saints called b by) Ro1219  
1C1014 1558 2C71 1219 Ph212Bs 41 1 1Th28 1Ti62  
(Epanetus my b) Ro165 (Ampliatos my)  
Ro168 (Stachys my b) Ro169 (as my chil-  
dren b) 1C414 (Timothy my) 1C417 (our b  
brother Paul) 2P315 Persis b Ro1612 saints  
as b children Ep51 b brother (Tychicus) Ep  
621 Co47 (Onesimus) Co49 Phn16 Epaphras b  
fellow slave Co17 Luke b physician Co414  
Timothy a child b 2Ti12 Philemon the b  
Phn1 Hebrews called Hb6ABs2 b brethren  
Ja116 19 25 calls the saints (Peter) 1P211 412  
2P31 8 14 17 (John) 1J27 32 2An 41 7 1 3J2 5 11  
(Jude) Ju3 11 20 Gaius the b 3Jn1 (ALu935),  
beloved47, dear3, -ly beloved9, well beloved3.

**beloved**. See love (the verb).

beloved, love1.

*kat o'ter on DOWN-more*

**below**, adverb, lower parts of the earth Ep49.  
massacred all the boys from two years and  
b Mt216, lower1, under1.

**below**. See down.

*su[n]g kupt'o TOGETHER-BEND*

**bend together**, woman infirm eighteen years  
Lu1311, be bowed together1.

**beneath**, down3.

*kat eu log e'o DOWN-WELL-LAY (say)*

**'benediction** (participle). Jesus is placing His  
hands on them in b Mk1016Bs. blessed1.

*eu erg e'si'a WELL-ACTION*

**benefaction**, the infirm man's Ac49 believing  
owners supporters of the 1Ti62. benefit1,  
good deed don1.

*eu erg e't es WELL-ACTER*

**benefactor**, those exercising authority called  
Lu2225.

*eu erg e't e'o WELL-ACT*

**benefactor (be)**. Jesus b and healer Ac1038.  
do good1.

*oph'el'm on owing*

**beneficial**, bodily exercise 1Ti48 devoutness is  
1Ti48 scripture is 2Ti316 things b for hu-  
manity Ti38, profitable3, profit1.

*oph'el os OWED*

**benefit**, what b to Paul 1C1532 what is the  
Ja214 16, advantage1, profit2.

*oph'el e'o OWE*

**benefit**, that which you shall be Mt155 Mk711  
for what will a man be Mt1626 Mk336 Lu925  
Pilate perceiving it is b nothing Mt2724  
spending all and nothing b Mk526 the flesh  
nothing Jn663 you are b nothing Jn1219  
circumcision b if Ro223 in nothing do I b  
without love 1C133 what shall I be b you  
1C146 Christ will b you nothing Ga52 the  
word heard does not Hb42 those who walk  
not b Hb139 (ALC132), advantage (be)1, bet-  
tered1, prevail1, profit11.

*oph'el'ei'a OWENESS*

**benefit**, what the b of circumcision Ro31 on  
behalf of Ju16, advantage1, profit1.

benefit, **benefaction**<sup>1</sup>, **good**<sup>1</sup>, **grace**<sup>1</sup>.

*an ôphel es'* UN-OWING

**benefit** (without). fightings about law Ti39 preceding precept Hb718, unprofitable<sup>1</sup>, -ness<sup>1</sup>, benevolence, **humor** (good)<sup>1</sup>.

[h]ô'si on BENIGN

**benign**, from its Hebrew equivalent, seems to combine the thoughts merciful, kind and bountiful, **benignities** Ac1334, b One (not decay) Ac227 1335 (Chief Priest) Hb726 (Lord Thou only art) Rv154As (just art Thou) Rv 165 lifting up b hands 1Ti28 supervisor to be Ti18, hoily<sup>1</sup>, Holy one<sup>2</sup>, mercy<sup>1</sup>.

[h]osi ô't ês BENIGNITY

**benignity**, and righteousness Lu175 created in righteousness and Ep424, holiness<sup>2</sup>.

[h]osi ô's BENIGN-AS

**benignly**, how b Paul became to them 1Th210, hoily<sup>1</sup>.

**Ben iam[e]in'** (Hebrew) SON-RIGHT (hand) Benjamin, one of the twelve tribes, of tribe of (Saul) Ac1321 (Paul) Ro111 Ph35 (12000 sealed) Rv78.

*Bosor'* (Hebrew) TO-CONSUME

**Beor**, the father of Balaam Nu225, Balaam of 2P215.

*Be'roi a* BEREa

**Berea**, the name of a city in Macedonia, situated 40° 40' north, 22° 10' east. Paul (brethren send him to) Ac1710 (announces word of God in) Ac1713.

*Beroi a'on* BEREAN

**Berean**, Sopater Ac204.

*ap orphan iz ô* FROM-BEREAVE

**bereave of**, Paul of Thessalonians FlTh217, being taken from<sup>1</sup>.

*orphan on'* BEREAVED

**bereave** of parents, of friends. Christ not leave Jn1418 visit NJa127, comfortless<sup>1</sup>, fatherless<sup>1</sup>.

*Barachi'as* (Hebrew) Jehovah-blesses **Berechiah**, Zechariah son of Mt233As<sup>2</sup>.

*Ber nik'é* CARRY-CONQUER

**Bernice**, a daughter of Herod Agrippa the elder, at Caesarea Ac2513 28 2630.

*bêrull'os* BERYL

**beryl**, a precious stone of sea-green color found in India, eighth foundation Rv2120.

*de'omai* BIND

**beseech**, disciples (to b the Lord of the harvest) Mt938 Lu102 (on every occasion) Lu2130 (at their b shaken was the place) Ac431 Jesus (a leper b Him) Lu512 (demoniac) Lu 828 38 (to look on his son) Lu938 40 (b for Peter) Lu2232 Simon admonished to b the Lord Ac22 24 eunuch b Philip Ac334 Cornelius b God continually Ac102 Paul (b the captain let him speak) Ac2139 (Agrippa hear him patiently) Ac263 (in his prayers) Ro110 (for Christ) 2C520 (ecclesiast of Macedonia b him) 2C84 (b not have courage toward Corinthians) 2C102 (the Galatians) Ga 412 (to see the Thessalonians) 1Th310, beseech<sup>2</sup>, make request<sup>1</sup>, pray<sup>12</sup>.

beseech, ask<sup>14</sup>, cnssole<sup>43</sup>.

**beseech**. See bind.

beset (does so easily), popular<sup>1</sup>.

*para'* BESIDE

**beside** (b)\*. As the English usage of connectives is arbitrary and idiomatic, the renderings cannot be concordant, but all variants are marked b. Usually with the accusative **beside**,

dative **beside** or **bwith**, genitive **bof** or **bfrom**, idiomatically **among** Rv213, **baside** Ac1813, **bat** Mt1530, **bbefore** 2P211, **beyond** Ro418, **bby** Jn16, **bfor** 1C1213, **bhave** Lu107, **bin** Ja117, **bhave** 2C 1124, **bthan** Lu313, **bto** Co416, **above**<sup>2</sup>, **against**<sup>2</sup>, **at**<sup>12</sup>, **by**<sup>1</sup>, **by**, **side**<sup>15</sup>, **from**<sup>24</sup>, **of**<sup>50</sup>, etc.

**beside self** (be). See amazed (be).  
**beside self** (be), mad (be)<sup>1</sup>.

*te* BESIDES

**besides** (bs)\*. A particle of annexation, as and is of conjunction. Generally it can be said that and or as well as adds externally, while **besides** unites internally. In usage, however, they differ little and are often variant readings. An effort has been made to keep them distinct. We hope this will justify some unusual renderings. A regular feature of the style of Acts. Idiomatically **bsand** Ac174 235 2636 Ro148 1C421, as well Ro138, **bsbetween** Ro1012 Hb514, **both** Mt2210 etc., **bwith** Mt27 48. When combined with and the two words are kept distinct except in Ac29 and 612 where they are rendered as well as.

**besides if**. See whether.

**best of the booty**. See booty (best of the).

**bestow**. See give.

**bestow**, gather<sup>2</sup>.

**bestow labor**, toil<sup>3</sup>.

*Bêth ani'a* (Hebrew) HOME-RESPOND

**Bethany**, a village on the eastern side of Olivet, not far from Jerusalem, about 37° 47' north, 35° 14' east. Also a ford of the Jordan, afterwards called Betharaba [Bethabara], perhaps at 32° 31' north, 35° 33' east. Christ (camped out there) Mt2177 (in house of Simon the leper) Mt266 Mk143 (and the twelve drawing near) Mk111 1112 Lu1929 (led the eleven as far as) Lu2450 (coming into) Jn117As (came to) Jn121 these things occurred in Jn128As<sup>1</sup> Lazarus from Jn111 near Jerusalem Jn118.

*Bêth araba'* (Hebrew) HOME-MIX

**Betharaba**, a ford of the Jordan, called Bethany in earlier manuscripts (sJn128). Bethabara<sup>1</sup>.

*Bêth esda'* (Hebrew) HOME-KINDNESS

**Bethesda**, a pool near the sheep gate in Jerusalem, having five porticos Jn52.

*Bêth le'em* (Hebrew) HOME-bread

**Bethlehem**, the village in Judea in which our Lord was born, located about 31° 42' north, 35° 12' east. Jesus being born in Mt215 and you B land of Judah Mt26 Herod (sending magi into) Mt28 (massacred boys in) Mt 216 Joseph ascended into Lu24 shepherds passing through to Lu215 Christ coming from Jn742.

*Bêth phag'é* (Hebrew) HOME-first-FIG

**Bethphage**, a small place on Olivet near Bethany. Jesus and the twelve near Mt21Mk111 Lu1929.

*Bêth said a'* (Hebrew) HOME-HUNT

**Bethsaida**, a small city or village near the point where the Jordan enters the sea of Galilee, on both sides of the river, about 32° 53' north, 35° 37' east. woe to you AMt121 Lu1613 Jesus (disciples to precede Him to) Mk645 (and the twelve coming to) Mk822 (retreats privately into) Lu910As<sup>2</sup> Philip from Jn144 1221.

**betray**, give up<sup>40</sup>.

**betray**, traitor<sup>1</sup>.

[h]arm ô'z ô CONNECT

**betroth**, saints to one Man 2C112. espouse<sup>1</sup>.



*krei'ss on or krei'tt on* HOLD-more

**better**, b to marry than 1C7<sup>9</sup> not taking in marriage 1C7<sup>38</sup> not for b but 1C11<sup>17</sup> Christ (b to be together with) Ph12<sup>3</sup> (so much b) Hb1<sup>4</sup> b things concerning you Hb6<sup>9</sup> inferior blessed by the b Hb7<sup>7</sup> expectation Hb7<sup>19</sup> covenant Hb7<sup>22</sup> 8<sup>6</sup> promises Hb8<sup>6</sup>As2 sacrifices Hb9<sup>23</sup> property Hb10<sup>34</sup> country Hb 11<sup>16</sup> resurrection Hb11<sup>36</sup> to something b Hb 11<sup>40</sup> speaking b than Abel Hb12<sup>24</sup> to be suffering 1P3<sup>17</sup> not to have recognized 2P2<sup>21</sup>, best<sup>1</sup>, better<sup>19</sup>.

**better**, benefit<sup>1</sup>, ideal<sup>7</sup>, kind<sup>1</sup>, superior (be)<sup>1</sup>, (be), advantage (be)<sup>1</sup>, consequence (be of)<sup>3</sup>, expedient (be)<sup>1</sup>, privileged (be)<sup>1</sup>, (be the), superabound<sup>1</sup>.

*komp's o'ter on* NEAT-more

**better** (comparative adverb), the hour in which the boy was Jn4<sup>2</sup>,

*meta xu'* WITH-

**between**, meantime (disciples ask) Jn4<sup>31</sup>, intervening (sabbath) Ac13<sup>42</sup>, adverb, you and him Mt18<sup>15</sup> temple and altar Mt23<sup>35</sup> Lu1<sup>51</sup> us and you a chasm Lu1<sup>26</sup> Peter b two soldiers Ac12<sup>6</sup> does not discriminate b Ac15<sup>9</sup> reckonings b one another Ro2<sup>15</sup>, between<sup>6</sup>, meanwhile<sup>2</sup>, next<sup>1</sup>.

**between**, midst<sup>1</sup>, out<sup>1</sup>.

**betwixt**, out<sup>1</sup>.

**bewail**, chop<sup>2</sup>, lament<sup>1</sup>, mourn<sup>1</sup>.

**beware**. See look.

**beware**, conscious (be)<sup>1</sup>, guard<sup>3</sup>, heed<sup>7</sup>.

*di a por e'o* THROUGH-UN-GO

**bewildered** (be), Herod Lu9<sup>7</sup> the people Ac21<sup>2</sup> chief priest Ac5<sup>24</sup> Peter Ac10<sup>17</sup> (Alu24<sup>4</sup>), be amazed<sup>1</sup>, be in doubt<sup>2</sup>, be perplexed<sup>2</sup>.

*baskain'o* BEWITCH

**bewitch**, literally, one who kills with his eyes, to fascinate with evil intent. The 'evil eye' is greatly dreaded in the Orient. who b you rGa3<sup>1</sup>.

**bewitch**, amazed (be)<sup>2</sup>.

**bewray**, evident<sup>1</sup>.

*ep ek'e in a* ON-OUT-TO-BE

**beyond**, exiling b Babylon Ac7<sup>43</sup>.

[h] *uper ek'e in a* OVER-OUT-TO-BE

**beyond**, Paul to bring the evangel 2C10<sup>18</sup>.

**beyond**. See apart from and beside.

**beyond**, other side<sup>7</sup>, over<sup>1</sup>.

**beyond** measure, superexceedingly<sup>1</sup>.

*pros'kli si s* TOWARD-CLINING

**bias**, nothing from 1Ti5<sup>21</sup>, partiality<sup>1</sup>.

**bibber** (wine), tippler<sup>2</sup>.

*pros ta s's o* TOWARD-SET

**bid**, set of the seasons Ac17<sup>26</sup>, messenger b Joseph Mt1<sup>24</sup> what Moses b for cleansing Mt8<sup>4</sup> Mk14<sup>4</sup> Lu5<sup>14</sup> Peter (b by the Lord) Ac 10<sup>33</sup> (b them be baptized) Ac10<sup>48</sup> (sMt21<sup>6</sup>), bid<sup>1</sup>, command<sup>6</sup>.

**bid**, call<sup>16</sup>, order<sup>1</sup>, say<sup>2</sup>.

**bid** again, invite in return<sup>1</sup>.

*sor os'* BIER

**bier**, a couch for carrying a corpse at a funeral. Jesus touches Lu7<sup>14</sup>.

*chol'e'* BILE

**bile**, wine mixed with Mt27<sup>34</sup> Simon in b of bitterness fAc8<sup>23</sup>, gall<sup>2</sup>.

*chol'a'o* BILE

**bile** (raise), the Jews Jn7<sup>23</sup>, be angry<sup>1</sup>.

**bill**. See letter.

**bill**, scroll<sup>1</sup>.

*kum'a* BILLOW

**billow**, a large wave on the surface of the water, ship (covered by) Mt8<sup>24</sup> (tormented by) Mt 14<sup>24</sup> (dashed into) Mk4<sup>37</sup> violence of Ac 27<sup>41s2</sup> wild b Jn1<sup>18</sup>, wave<sup>6</sup>.

*de'o* BIND

**bind**, with fetters, chains, by law, or infirmity, morally be **binding** (idiomatically must<sup>1</sup>), middle and passive, beseech, strong man PMt 12<sup>20</sup> Mk3<sup>27</sup> darnel PMt13<sup>30</sup> Herod b John Mt14<sup>3</sup> Mk6<sup>17</sup> disciples b on earth (heaven) Mt16<sup>19</sup> 19 18 18 18 on the slave Mt18<sup>33</sup> ass Mt12<sup>12</sup> man without wedding apparel PMt22<sup>13</sup> elders b Christ Mt27<sup>26</sup> Mk15<sup>1</sup> Jn18<sup>12</sup> the demoniac Mk5<sup>34</sup> colt Mk11<sup>2</sup> Lu19<sup>30</sup> Bar-Abbas Mk15<sup>7</sup> Satan (b a woman, daughter of Abraham) PLu13<sup>16</sup> (a messenger b) Rv20<sup>2</sup> Lazarus Jn11<sup>44</sup> Hannas dispatches Christ b Jn18<sup>24</sup> Joseph and Nicodemus b Jesus' body Jn19<sup>40</sup> saints b by Saul Ac9<sup>2</sup> 14 21 22<sup>3</sup> Peter Ac12<sup>6</sup> Paul (b in spirit) fAc20<sup>22</sup> (Jews will) Ac21<sup>11</sup> (ready to be) Ac21<sup>13</sup> (captain) Ac 22<sup>29</sup> (Felix) Ac24<sup>27</sup> (I suppose myself) Ac 26<sup>9</sup> (because of the secret of Christ) Co4<sup>8</sup> Agabus Ac21<sup>11</sup> woman by law rRo7<sup>2</sup> 1C7<sup>39</sup> to a wife r1C7<sup>27</sup> word of God not r2Ti2<sup>9</sup> messengers Rv9<sup>14</sup>

**be binding**: to deposit silver PMt25<sup>27</sup> tithe Mt23<sup>23</sup> Lu11<sup>42</sup> Jews be present Ac24<sup>19</sup> mariners to yield to Paul Ac27<sup>21</sup> to cause Paul to rejoice 2C2<sup>3</sup>

**must**: Christ (be coming away into Jerusalem) Mt16<sup>21</sup> (thus His arrest m occur) Mt26<sup>54</sup> (m suffer) Mk8<sup>31</sup> Lu9<sup>22</sup> 17<sup>25</sup> 24<sup>26</sup> 48<sup>4</sup> Ac17<sup>3</sup> Hb9<sup>26</sup> (be among My Father's things) Lu24<sup>9</sup> (bring the evangel) Lu4<sup>43</sup> (go today and tomorrow) Lu13<sup>33</sup> (remain at Zaccheus' house) Lu19<sup>5</sup> (be accomplished in) Lu22<sup>37</sup> (be given up) Lu24<sup>7</sup> (fulfilled) Lu24<sup>44</sup> (be exalted) Jn3<sup>14</sup> 12<sup>34</sup> (be growing) Jn3<sup>30</sup> (pass through Samaria) Jn4<sup>4</sup> (be working) Jn4<sup>4</sup> (leading other sheep) Jn10<sup>16</sup> (rise) Jn20<sup>9</sup> (heaven m receive) Ac3<sup>21</sup> (be reigning) 1C 15<sup>25</sup>

**Others**: Elijah m come first Mt17<sup>10</sup> Mk9<sup>11</sup> if Peter m die Mt26<sup>35</sup> Mk14<sup>31</sup> abomination standing where m not Mk13<sup>14</sup> disciples (m be saying) Lu12<sup>12</sup> (praying) Lu18<sup>1</sup> woman m be loosed Lu13<sup>16</sup> we m rejoice Lu15<sup>32</sup> Nicodemus Jn3<sup>7</sup> yield to God Ac5<sup>29</sup> Saul (what you m be doing) Ac9<sup>6</sup> (suffering) Ac9<sup>16</sup> saints (entering through afflictions) Ac14<sup>22</sup> (supporting the infirm) Ac20<sup>35</sup> (should be praying) Ro8<sup>26</sup> (disposition m be) Ro12<sup>8</sup> (be manifested) 2C5<sup>10</sup> (answer each one) Co4<sup>6</sup> (walking) 1Th4<sup>1</sup> (imitating Paul) 2Th 3<sup>7</sup> (behave in God's house) 1Ti3<sup>15</sup> (be heeding) Hb2<sup>1</sup> (believe that God is) Hb11<sup>6</sup> (being sorrowed) 1P16 (what manner m you belong to) 2P3<sup>11</sup> brethren m be circumcised Ac15<sup>5</sup> warden at Philippi Ac16<sup>30</sup> Paul (m see Rome) Ac19<sup>21</sup> (testify in) Ac23<sup>11</sup> (at the dais of Caesar I m be judged) Ac25<sup>10</sup> (m not be living longer) Ac25<sup>24</sup> (before Caesar m stand) Ac27<sup>24</sup> (if I m boast) 2C11<sup>30</sup> (speak) Ep6<sup>20</sup> Co4<sup>4</sup> mob at Ephesus Ac19<sup>36</sup> multitude m come together Ac21<sup>22</sup> as falling on certain island Ac27<sup>26</sup> sinners m be getting retribution Ro12<sup>7</sup> not knowing according as m 1C8<sup>2</sup> supervisors m be (irreprehensible) 1Ti3<sup>2</sup> (have ideal testimony) 1Ti3<sup>7</sup> (unimpeachable) Ti1<sup>7</sup> meddlers speaking what they m not 1Ti5<sup>13</sup> farmer m partake 2Ti2<sup>6</sup> Lord's slave m not fight 2Ti2<sup>24</sup> imposters (who m be gagged) Ti1<sup>11</sup> (teaching what they m not) Ti1<sup>11</sup> John (showing you what m occur) Rv4<sup>1</sup> 22<sup>6</sup> (prophecy again) Rv10<sup>11</sup> thus m he be killed Rv15<sup>1</sup> 13<sup>10</sup> 6<sup>8</sup>

seventh king m remain briefly Rv17<sup>10</sup> Satan m be loosed Rv20<sup>3</sup> Others: battles m be occurring Mt24<sup>6</sup>Mk13<sup>7</sup>Lu21<sup>9</sup> evangel to the nations Mk13<sup>10</sup> six days one m work Lu13<sup>14</sup>Abst<sup>1</sup> passover m be sacrificed Lu22<sup>7</sup> worshiping (in Jerusalem) Jn4<sup>20</sup> (in spirit) Jn4<sup>24</sup> scripture fulfilled Ac1<sup>16</sup> witness of resurrection Ac12<sup>2</sup> be saved (no other name) Ac4<sup>12</sup> sects 1C11<sup>19</sup> corruptible put on incorruption 1C15<sup>3</sup> occur swiftly Rv1<sup>1</sup>

**beseech: disciples** (to b the Lord) Mt9<sup>38</sup> Lu10<sup>2</sup> (father of the epileptic b) Lu9<sup>40</sup> (to escape these things) Lu21<sup>36</sup> (b and shaken was the place) Ac4<sup>31</sup> **b Christ** (leper) Lu5<sup>12</sup> (demoniac) Lu8<sup>28</sup> 38 938 (Paul b for) 2C5<sup>20</sup> **Christ b** (concerning Peter) Lu22<sup>32</sup> **b the Lord** (Simon to) Ac8<sup>22</sup> (Peter for Simon) Ac8<sup>24</sup> (Cornelius) Ac10<sup>2</sup> eunuch b Philip Ac8<sup>34</sup> **Paul** (b the captain) Ac21<sup>39</sup> (Agrippa) Ac26<sup>3</sup> (to come to Rome) Ro1<sup>10</sup> (Macedonians b him) 2C8<sup>4</sup> (that I may not have courage) 2C10<sup>2</sup> (brethren) Ga4<sup>12</sup> (to see your face) 1Th3<sup>10</sup>. (AMk5<sup>4</sup> s<sup>1</sup>Rv11<sup>9</sup>). be in bonds<sup>1</sup>, bind<sup>37</sup>, kni<sup>1</sup>, make request<sup>1</sup>, tie<sup>4</sup>, wind<sup>1</sup>.

**de s m eu'o or de s m e'o BIND**  
bind. Pharisees b loads ¶Mt23<sup>4</sup> demoniac with chains Lu8<sup>29</sup> Saul b saints Ac22<sup>4</sup>.

bind, owe<sup>2</sup>, stretch before<sup>1</sup>.

**peri de'o ABOUT-BIND**

bind about. Lazarus Jn11<sup>14</sup>.

**[h]upo de'o UNDER-BIND**

bind on, sandal (your feet) Ep6<sup>15</sup>. soles b o Mk6<sup>9</sup> Ac12<sup>8</sup>. shod<sup>2</sup>, bind on<sup>1</sup>.

**sun de'o TOGETHER-BIND**  
bind together. mindful of those bound as Hb13<sup>3</sup>. bind with, bind together<sup>1</sup>, lie about<sup>1</sup>. binding (be). See bind.

**or'ne on BIRD**  
bird. Babylon cage of hateful Rv18<sup>2b</sup> eat the flesh of kings vRv19<sup>17</sup> 21.

bird, flyer<sup>1</sup>, flying creature<sup>5</sup>.

**gen e te' BECOMING**

birth. blind from Jn9<sup>1</sup>.

birth. See lineage.

birth (premature). See premature birth.

**gen es'ia BECOME**

birthday celebration. Herod's Mt14<sup>6</sup>Mk6<sup>21</sup>.

**pro'to tok'ia BEFORE-MOST-BROUGHT-FORTH-birthright**. Esau's Hb12<sup>16</sup>.

bishop, supervisor<sup>4</sup>, (office of), supervision<sup>1</sup>. bishoprick, supervision<sup>1</sup>.

**brach u' BIT**

bit, a very small portion. after a b (Peter denies) Lu22<sup>58</sup> (mariners sounding again) Ac27<sup>28</sup> of bread Jn6<sup>7</sup> Gamaliel orders to put the men outside Ac5<sup>34</sup> inferior to messengers Hb27<sup>9</sup> write an epistle by Hb13<sup>22</sup>. few words<sup>1</sup>, little<sup>4</sup>, -space<sup>1</sup>, -while<sup>2</sup>.

**chalim os' BIT**

bit, that part of the bridle which is put into the mouth. steering the horses with ¶Ja3<sup>3</sup> blood to the horses' Rv14<sup>20</sup>, bit<sup>1</sup>, bridle<sup>1</sup>.

**dak'nō BITE**

bite with the teeth. beware if you are ¶Ga5<sup>15</sup>.

**Bithuni'a BITHYNIA**

Bithynia, a province in Asia Minor on the Euxine or Black Sea, just east of the present city of Istanbul, lying mostly between 40° and 41° north and 29° and 33° east. Ac16<sup>7</sup> 1P1<sup>1</sup>.

**pikr on' BITTER**  
bitter to taste, brackish as opposed to sweet, spring not sweet and b ¶Ja3<sup>11</sup> jealousy and faction ¶Ja3<sup>14</sup>.

**pikr ain'o BITTER**  
bitter (be or make). husbands be not b toward wives Co3<sup>19</sup> waters m b Rv8<sup>11</sup> John's bowels m b Rv10<sup>9</sup> 10Ab.

**pikr os' BITTER-AS**  
bitterly (Peter laments) Mt26<sup>75</sup>Lu22<sup>62</sup>.

**pikr i'a BITTERNESS**  
bitterness. Simon in bile of ¶Ac8<sup>23</sup> mouths crammed with ¶Ro3<sup>14</sup> all be taken away ¶Ep4<sup>31</sup> root of ¶Hb12<sup>15</sup>. (s<sup>8</sup>Rv10<sup>10</sup>).

**mel'an BLACK**  
black, lacking all color, opposed to white. not able make one hair Mt5<sup>36</sup> horse Rv6<sup>5</sup> sun became Rv6<sup>12</sup>.

**suk a'm in on FIG-**  
black mulberry, the *Morus nigra* of botanists, belonging to the same natural order as the fig tree. be uprooted Lu17<sup>8</sup>. sycaminal.

**suk o phan'te'o FIG-ALLEG**  
blackmail, literally, prosecute for breaking an obsolete law which forbade the exportation of figs from Attica, then the extortion of money from those who did not want to be exposed. soldiers not to Lu3<sup>14</sup> Zaccheus would give back Lu19<sup>8</sup>. accuse falsely<sup>1</sup>, take by false accusation<sup>1</sup>.

blackness, gloom<sup>1</sup>, murkiness<sup>1</sup>.

**r[h]omph ai'a SABER**  
blade, a long, sharp blade with a hilt, with one or two edges, passing through Mary's soul ¶Lu23<sup>5</sup> Christ (a sharp two-edged) vRv11<sup>6</sup> 21<sup>2</sup> (battling with) Rv21<sup>6</sup> (out of His mouth) vRv19<sup>15</sup> (rest killed by) vRv19<sup>21</sup> men killed with vRv6<sup>8</sup>. sword<sup>7</sup>.

blade. See grass.

**memph'o mai BLAME**  
blame. God (why is He still) Ro9<sup>19</sup> (Israel) Hb8<sup>8</sup>. find fault<sup>3</sup>.

blame, flaw (find)<sup>2</sup>, (without), flawless<sup>1</sup>.

blamed (be)<sup>1</sup>, censure<sup>1</sup>.

**a'mempt on UN-BLAMABLE**

blameless of persons, unblamable. Zechariah and Elizabeth Lu1<sup>6</sup> becoming b (Philipians should) ¶Ph21<sup>5</sup> (Paul as to the law) Ph3<sup>8</sup> unblamable: hearts (Thessalonians) 1Th3<sup>13</sup> if the first covenant was Hb8<sup>7</sup> (AJu<sup>24</sup>). blameless<sup>3</sup>, faultless<sup>1</sup>, unblamable<sup>1</sup>.

**a'mempt'os UN-BLAME-AS**

blameless, -ly, (Thessalonians be kept) 1Th5<sup>23</sup> blamelessly (Paul) 1Th2<sup>10</sup>. blameless<sup>1</sup>, unblamably<sup>1</sup>.

blameless, faultless<sup>1</sup>, flawless<sup>1</sup>, irreprehensible<sup>2</sup>, unimpeachable<sup>4</sup>.

blamelessly. See blameless.

blare. See resounding.

**blas phé me'o HARM-AVER**

blaspheme, calumniate. Christ (scribes and priests charge with) Mt9<sup>3</sup> 26<sup>65</sup> Mk27<sup>1</sup> Jn10<sup>36</sup> (those going by b Him) Mt27<sup>30</sup>Mk15<sup>29</sup>Lu22<sup>65</sup> (malefactor b Him) Lu23<sup>39</sup> b pardoned Mk3<sup>28</sup> against the holy spirit Mk3<sup>29</sup>Lu12<sup>10</sup> Jews contradicted Paul b Ac13<sup>45</sup> 18<sup>6</sup> Paul (and companions not) Ac19<sup>37</sup> (compelled saints to) Ac26<sup>11</sup> God's Name (b among the nations) Ro2<sup>24</sup> (lest the name be) 1Ti6<sup>1</sup> (the wild beast) vRv13<sup>6</sup> (men b) vRv16<sup>9</sup> 11 21 word of God may not be Ti2<sup>5</sup> the rich Ja2<sup>7</sup>

**calumniate:** Paul (as we are c) Ro38 (being c) 1C13<sup>as2</sup> (why am I being) 1C10<sup>30</sup> saints (let not your good be) Ro14<sup>16</sup> (be c no one) Ti3<sup>2</sup> (the nations c) 1P4<sup>4</sup> trained not to 1Ti12<sup>0</sup> glory of the truth 2P2<sup>2</sup> messengers not bringing 2Pt21<sup>12</sup> c glories Ju8 10, blaspheme<sup>17</sup>, blasphemer<sup>1</sup>, blasphemously<sup>1</sup>, defame<sup>1</sup>, rail on<sup>2</sup>, report slanderously<sup>1</sup>, revile<sup>1</sup>, speak blasphemy<sup>1</sup>, speak evil of<sup>10</sup>.

**bla's phê m on** HARM-AVERTING

**blaspheming** (Stephen charged) Ac6<sup>11</sup>, calumniating (judgment) 2P24<sup>1</sup>, calumniator (Paul formerly) 1Ti13<sup>3</sup> (in the last days) 2Ti3<sup>2</sup>, blasphemous<sup>2</sup>, blasphemer<sup>2</sup>, railing<sup>1</sup>.

**blasphemous.** See blasphemy.

**blas phê m i'a** HARM-AVERTMENT

**blasphemy, calumny,** pardoned Mt12<sup>31</sup>Mk3<sup>28</sup> not pardoned Mt12<sup>31</sup> Christ charged with Mt 26<sup>63</sup>Mk14<sup>64</sup> Lu5<sup>21</sup> Jn10<sup>33</sup> wild beast (b names on its heads) vRv17<sup>3</sup> (speaking b) vRv13<sup>5</sup> 6 blasphemous (names) Rv13<sup>1</sup>

**calumny:** out of (the heart) Mt15<sup>19</sup>Mk7<sup>22</sup> (controversies) 1Ti6<sup>4</sup> saints (to be taken away) Ep4<sup>31</sup> (to put away) Co3<sup>8</sup> Michael dares not bring Ju<sup>9</sup> of those saying they are Jews Rv2<sup>9</sup>, blasphemy<sup>10</sup>, evil speaking<sup>1</sup>, railing<sup>2</sup>.

**blasphemy** (speak), blasphem<sup>1</sup>.

**pno'ê BLOW**

**blast, breath** (God gives to all) Ac17<sup>25</sup>. violent carrying b Ac2<sup>2</sup>, breath<sup>1</sup>, wind<sup>1</sup>.

**blast.** See spirit.

**Blast'os** GERMINATED

**Blastus,** the king's chamberlain Ac12<sup>20</sup>.

**dia phê m iz'ô** THROUGH-AVERIZE

**blaze abroad.** b Christ a in that land Mt9<sup>31</sup> this word (disciples steal Christ) Mt23<sup>13</sup>AB (cleansed leper) Mk14<sup>5</sup>, blaze abroad<sup>1</sup>, commonly report<sup>1</sup>, spread abroad famel<sup>1</sup>.

**bleating** (not). See soundless.

**blemish, flaw<sup>1</sup>, (without), flawless<sup>2</sup>.**

**ker'a'n n u mi** HOLD-

**blend,** pour bitter drugs, etc. into a horn, used as a drinking vessel, wine of God's fury Rv14<sup>10</sup> in Babylon's cup vRv18<sup>6</sup>, fill<sup>2</sup>, pour out<sup>1</sup>.

**su[n]g ker'a'n n u mi** TOGETHER-HOLD-

**blend together,** God b the body t 1C12<sup>24</sup> the word not b t with faith vHb4<sup>2</sup>, be mixed with<sup>1</sup>, temper together<sup>1</sup>.

**eu log e'ô** WELL-LAY (say)

**bless.** Christ (b the cakes) Mt14<sup>19</sup>Mk6<sup>41</sup>Lu9<sup>16</sup> (b is He Who is coming) Mt21<sup>9</sup> 23<sup>39</sup> Mk11<sup>9</sup> 10 Lu13<sup>35</sup> Jn12<sup>13</sup> (hither b of My Father) Mt 25<sup>34</sup> (b be the King) Lu19<sup>38</sup> (b the bread) Mt26<sup>26</sup>as Mk14<sup>22</sup>Lu24<sup>30</sup> (b the fishes) Mk8<sup>7</sup> (b the eleven) Lu24<sup>50</sup> 51 Miriam (b are you) Lu12<sup>8A</sup> 42 (b the fruit of your womb) Lu14<sup>2</sup> Zechariah b God Lu1<sup>64</sup> Simon (b God) Lu 22<sup>8</sup> (b Joseph and Miriam) Lu23<sup>4</sup> disciples (be b those cursing you) Lu6<sup>28</sup> (praising and b God) Lu24<sup>53</sup> God (commissions His Boy to b) Ac3<sup>25</sup> (b us with every) Ep1<sup>3</sup> saints (b those persecuting you) Ro12<sup>14</sup> 14 (being reviled we are) 1C4<sup>12</sup> (if b in the spirit) 1C14<sup>16</sup> (those of faith b) Ga3<sup>9</sup> (on the contrary to be b) 1P3<sup>9</sup> cup of blessing we are b 1C10<sup>16</sup> if it is b I shall be Hb6<sup>14</sup> 14 Melchizedek b Abraham Hb7<sup>1</sup> 6 7 Isaac b Jacob Hb1<sup>20</sup> Jacob b sons of Joseph Hb1<sup>21</sup> b the Lord and Father Ja3<sup>9</sup> (AMK10<sup>16</sup> BAC 325). bless<sup>43</sup>, praise<sup>1</sup>.

**en eu log e'ô** IN-WELL-LAY (say)

**bless in.** kindreds of the earth Ac3<sup>25</sup>as Ga3<sup>8</sup>.

**eu log e't on'** WELL-LAID (said)

**blessed,** are you the Son of God the B Mk14<sup>61</sup> b is the Lord Lu1<sup>68</sup> b for the eons (the Creator) Ro15<sup>3</sup> (God) Ro9<sup>5</sup> (the God and Father of) 2C13<sup>1</sup> B be the God and Father 2C13<sup>1</sup> Ep13<sup>1</sup> 1P13<sup>1</sup>.

**blessed, happy<sup>43</sup>, (be b), bless in<sup>2</sup>, (call b), happy (count)<sup>1</sup>,**

**blessedness, happiness<sup>3</sup>.**

**eu log i'a** WELL-LAY (say)ing

**blessing, bounty** A2C9<sup>5</sup> 5, bountifully (sowing) 2C9<sup>6</sup> 6, adulation in an evil sense Ro16<sup>18</sup>, b of Christ Ro15<sup>29</sup> the cup of 1C10<sup>16</sup> of Abraham Ga3<sup>14</sup> every spiritual Ep1<sup>5</sup> from God Hb6<sup>7</sup> the allotment Hb12<sup>17</sup> 1P3<sup>9</sup> out of same mouth b and Ja3<sup>10</sup> honor and b (to the Lambkin) vRv5<sup>12</sup> 13 (to God) vRv7<sup>12</sup>, blessing<sup>11</sup>, bounty<sup>1</sup>, -fully<sup>2</sup>, fair speeches<sup>1</sup>, matter of bounty<sup>1</sup>.

**blight.** See decay.

**tuphl o'ô** BLIND

**blind.** God has b their eyes vJn12<sup>40</sup> god of this eon b their apprehensions v2C4<sup>4</sup> the darkness b his eyes v1J2<sup>11</sup>.

**tuphl on'** BLIND

**blind,** lacking the sense of sight or, figuratively, spiritual perception. Jesus heals the b Mt 927 28 15<sup>30</sup> A31 recovering sight AMt11<sup>5</sup>Lu4<sup>18</sup> 722 b and mute demoniac Mt12<sup>22</sup> b guides of b vMt15<sup>14</sup>as 14 14 14s v23<sup>16</sup> 24 Lu6<sup>39</sup> 39 vRo2<sup>19</sup> stupid and Mt23<sup>17</sup> 19 26 Pharisees Jn9<sup>40</sup> 41 two b men at Jericho Mt20<sup>30</sup> Mk10<sup>46</sup> 49 51 Lu 18<sup>35</sup> in the sanctuary Mt21<sup>14</sup> Christ granted sight to Lu7<sup>21</sup> invite Lu14<sup>13</sup> 21 at Bethesda Mk 823 Jn5<sup>3</sup> from birth Jn9<sup>1</sup> 2 6A 13 17 18 19 20 24 25 32 those observing should be becoming b Jn9<sup>39</sup> open eyes of the b (no demon can) Jn10<sup>21</sup> (Christ did) Jn13<sup>17</sup> Elymas Ac13<sup>11</sup> one without self-control is b M2P<sup>19</sup> Laodiceans vRv3<sup>17</sup>.

**blind, callous<sup>2</sup>.**

**blindfold, cover about<sup>1</sup>.**

**blindness, callousness<sup>2</sup>.**

**mest o'ô** DISTEND

**bloat,** with sweet wine Ac2<sup>13</sup>, be full<sup>1</sup>.

**[h]aim'a** BLOOD

**blood,** the circulating fluid of an animal body which conveys the vital elements from the food and from the air to the flesh. It is associated with the soul Lv17<sup>11</sup> as the body is linked with the soil and the spirit with the breath. Therefore, it figures sensation, especially suffering vRv19<sup>2</sup>, with gushing, hemorrhage Mk3<sup>25</sup>Lu8<sup>43</sup> 44, plural in Jn13<sup>19</sup> Rv16<sup>6</sup>.

**blood of Christ**

of the new covenant vMt26<sup>28</sup>Mk14<sup>24</sup>Lu22<sup>20</sup> A1C11<sup>25</sup> be on us (Jews) AMt27<sup>25</sup> sweat became as Lu22<sup>44</sup> procures ecclesia through Ac20<sup>28</sup> justified in His vRo5<sup>9</sup> communion of A1C10<sup>16</sup> became near by vEp2<sup>13</sup> enters through His own vHb9<sup>12</sup> cleansing your conscience vHb9<sup>14</sup> ransomed with v1P1<sup>19</sup> Christ Jesus: propitiatory through faith in vRo3<sup>25</sup> deliverance through vEp1<sup>7</sup> Jesus: out came b and water Mt27<sup>49</sup>as Jn19<sup>34</sup> boldness by vHb10<sup>19</sup> of sprinkling vHb12<sup>24</sup> hallowing the people through vHb13<sup>12</sup> Jesus Christ: sprinkling of v1P1<sup>2</sup> coming through water and b A1J5<sup>6</sup> 6Bs 8 looses us from our sins vRv1<sup>5</sup>

Lambkin: buys us for God by ARv59 whiten robes in vRv714 conquer through ARv1211 the Lord: liable for body and b of A1C1127 the Lord Jesus: by the b of the eonian covenant AHb1320 this Man: AMt2724 Ac528 Word of God: clothed in cloak dipped in vRv1913 Son of Mankind: drinking the b of vJn653 54 55gs2 56 Son of His love: peace through His ACo120 Son of God: b of the covenant AHb1029 cleansing us A1J17

## blood of others

the prophets AMt2330 Lu1150 Rv166 1824 all the just b shed AMt2335 of Abel AMt2335 Lu1151 of Zechariah AMt2335 Lu1151 woman with hemorrhage Mk529 of Galileans Lu131 Corinthians AAc186 Paul clear from ACe2026 of Stephen AAe2220 souls under the altar ARv610 saints and witnesses vRv1766

## other occurrences

flesh and b (does not reveal to Peter) NMT 1617 (not enjoy allotment) N1C1550 (Paul does not submit the evangel to) NGa118 (children have participated in) NHb214 innocent b NMT274 price of AMt276 Field of AMt278 begotten not of AJn113 Freehold of ACa119 b and fire Ac219 vRv87 moon into vAc220 vRv612 to abstain from Ac1520 29 2125 sharp their feet to shed ARo315 b and flesh (wrestle) NEp612 not apart from Hb97 18 of he-goats Hb912 13 19 104 of the covenant Hb 920 sprinkle the tabernacle with Hb921 cleansed in Hb922 of others Hb925 pouring of (door jambs) Hb1128 not unto b did you repulse Hb124 of animals Hb1311 sea became vRv818 163 water turning into vRv116 came out of the trough vRv1420 springs became vRv164 to drink vRv166

blood (issue of), hemorrhage<sup>1</sup>.

[h]aim a tek chu si'a BLOOD-OUT-POURING bloodshedding, no pardon apart from Hb922, shedding of blood<sup>1</sup>.

bloody flux, dysentery<sup>1</sup>.

## ana thal'i o UP-BLOOM

blossom. Philippians disposition vPh410, flourished again<sup>1</sup>.

blot out, erase<sup>3</sup>.

## pne'o BLOW

blow, breeze Ac2740, winds vMt725 27 from the south vLu1253 blast b where it wills Jn38 sea roused by Jn618 wind not b on the land vRv71.

blow, come on<sup>1</sup>.

## plé g é' BLOW

blow, a physical blow, a widespread calamity, with on-place, pound vLu1030, what deserves b vLu1248 Paul (placing b on) Ac1623 (warden at Philippi bathing off) ACe1633 (commending himself in) 2C65 (inordinately in) 2C1123 death b (wild beast cured of) vRv 133 12 14

calamity: these three vRv918 20 witnesses have power over vRv116 the last seven (messenger having) vRv151 6 8 219 God (jurisdiction over) vRv169 (appending to him the c) Rv2218 Babylon's (great) vRv1621 21 (getting) vRv184 (in one day) vRv188, plague<sup>12</sup>, stripe<sup>5</sup>, wound<sup>4</sup>.

## [h]upo pne'o UNDER-BLOW

blow gently. south wind Ac2713.

Boan érges' (Hebrew) SONS-OF-DISTURBANCE

Boanerges. James and John Mk317.

board, plank<sup>1</sup>.

## kauch a'o mai BOAST

boast, with or without just cause, glory, to be distinguished from glory when derived from *doxa*, as Ro52. Jews (in God) Ro217 (in a law) Ro223 (in that flesh of yours) Ga613 no flesh b in God's sight 1C129 he who is, let him b in the Lord 1C131 31 2C1017 17 let no one b in men 1C321 why b as though not obtaining 1C47 Paul (giving up my body) 1C133 (over the Corinthians) 2C714 92 (some-what) 2C108 (not in others' toil) 2C1015 (another's range) 2C1018 (some little) 2C 1116 (I also) 2C1118 (if I must) 2C1130 121 (of my weakness) 2C1130 (over such a one) 2C123 (in my infirmities) 2C125 (if wanting to) 2C128 (in the cross) Ga614 in personal appearance 2C512 that in what they are 2C1112 according to the flesh 2C1118 not of works lest Ep29  
glory: in affliction Ro53 in God Ro511ss Paul in infirmities 2C129 saints in Christ Jesus Ph33 the humble in his exaltation Ja19 (AJa314 ABJa416). boast<sup>9</sup>, glory<sup>23</sup>, joy<sup>1</sup>, rejoice<sup>1</sup>.

## kauch'é ma BOAST

boast, glorying, if Abraham had something to b in Ro42 not ideal 1C56 Paul (making his b void) 1C915 (not for me to) 1C916 Abs<sup>1</sup> (over the Corinthians) 2C512 (lest be made void) 2C93 each one his b for himself Ga64 glorying: Paul (we are your) M2C114 (for my g) Ph216 your g may be superabounding Ph126 g of the expectation Hb36, boasting<sup>1</sup>, glorying<sup>1</sup>, rejoicing<sup>2</sup>.

boast, say<sup>1</sup>, vaunt<sup>2</sup>.

boast great things, grandiloquent<sup>1</sup>.

boaster, ostentatious<sup>2</sup>.

## kauch'é si s BOASTING

boasting, glorying 1Th219ss. where then is Ro 327 Paul (I have then a b in Christ Jesus) Ro1517 (of yours, which I have) 1C1531 (testimony of our conscience) 2C112 (over you) 2C74 824 (to Titus) 2C714 (in this assumption of) 2C942 1117 (shall not be barred from) 2C1110 all such b wicked Ja116, boasting<sup>6</sup>, glorying<sup>2</sup>, rejoicing<sup>4</sup>.

boasting, ostentation<sup>1</sup>.

## plo tar'ion FLOATER(dim.)

boat, waiting on Mk39 no other b there Jn622 out of Tiberias Jn623A 24bs<sup>2</sup> disciples came in other Jn218, boat<sup>2</sup>, small ship<sup>1</sup>, little ship<sup>2</sup>.

boat, skiff<sup>3</sup>.

## B oes' (Hebrew) IN-STRENGTH

Boaz, the name of one of Christ's ancestors. Mt153 Lu332.

## sô ma t ik ôs' BODY-AS

bodily. Deity dwelling in Christ Co29.

## sô ma t ik on' BODYIC

bodily, b perception as a dove Lu322 exercise 1Ti48.

bodily. See body.

## bel on'é CASTER

bodkin. the eye of Lu1825ss. needle<sup>1</sup>.

## sô'ma BODY

body, the organic substance which composes a human being Mk529 1C1544, or animal Hb 1311, metaphorically the bread M Lu2219, by metonymy, a spiritual body composed of members having the same life, idiomatically, bodily 2C1010, unsparring of the body, asceticism Co223.

## body literally

of Jesus: spraying attar on Mt2612 Mk148 Joseph requests Mt2758 58A 59 Mk1543 Lu2352 Jn1938 38a2 40 placed in the tomb Lu2355 women found not Lu245 23 temple of His b Jn221 lest remaining on cross Jn1931 messengers where it was laid Jn2012 death to law through Ro74 He reconciles by Col122 a b dost Thou adapt to Me Hb105 through the offering of Hb1010 carries up our sins in 1P224 of Christ: b of His glory Ph321

other persons: saints (reposing, roused) Mt2752 (let not sin be reigning in) Ro612 (God will vivify) Ro811 (deliverance of) Ro 823 (present a sacrifice) Ro121 (are members of Christ) M1C615 (sinning) 1C618 (temple of holy spirit) 1C619 (glorify God in) 1C620 (of our humiliation) Ph321 (kept blameless) 1Th523 (bathed in clean water) Hb1022 (maltreated) Hb133 of Tabitha Ac 940 Abraham's Ro419 Paul (absent in) 1C53 (belaboring) 1C927 (be giving up) 1C 133 (carrying about the deadening in) 2C 410 (life of Jesus be manifested in) 2C410 Ph120 (at home in) 2C56 (away from home out of) 2C58 (bearing the brand marks) Ga617 wife's, husband's 1C744 Ep528 Abs2 virgin holy in 1C734 a man (in a b or outside) 2C122 2 33 (able to bridle) Ja32 (spotting) Ja38 of Moses Ju9 b and human souls (Babylon) vRv1813

the human body in general: into Gehenna Mt529 30 1028 lamp of, is the eye Mt622 Lu1134 will be illuminated Mt622 Lu1134 38 dark Mt 623 Lu1134 be not worrying about Mt625 Lu 1222 more than apparel Mt625 Lu1223 killing (be not afraid) NMt1028 Lu124 where the b there the vultures Lu1737 dishonoring Ro124 of sin Ro66 of death Ro724 dead because of sin Ro810 practices of Ro813 one b (many members) Ro124 1C1212 12 12 20 (joins a prostitute) 1C616 not for prostitution 1C613 for the b (the Lord is) 1C613 (requisite) Ja216 penalty of sin outside the 1C618 members (not one b) 1C1214 (God placed) 1C1218 (if it were all one) 1C1218 (weaker) 1C1222 (more dishonored part) 1C1223 not of the b (foot saying) 1C1215 (ear) 1C1216 (is it) 1C1215 16 if the whole b an eye 1C1217 God blends 1C1224 no schism in 1C1225 with what b the dead coming 1C1535 sown a soul-ish, roused a spiritual 1C1544 44 45 puts into practice through 2C510 reconciling both to God in Ep216 of flesh Co211 dead apart from spirit Ja228 Others: of seeds (God is giving it a b) 1C1538 (to each its own) 1C 1538 celestial and terrestrial 1C1540 40 of a horse (steering) PJa33

## body as a figure

of Jesus: this is my MmT2626 Mk1422 1C1124 communion of A1C1016 of the Lord: liable for A1C1127 not discriminating A1C1129 of Christ: you are the b of M1C1217 the ecclesia which is MEp123 Co124 saints are members of FEp530 b is of Christ FEo217 one b: (in Christ we are) MRo125 (one bread) M1C1017 (baptized into) M1C1213 (and one spirit) FEp44 (called in) FEo315 upbuilding of FEp412 Christ (out of Whom the entire b) FEp418 Co219 (making for the growth of) FEp416 (is the Saviour of) FEp523 (the Head of) vCo118 (s\*) M1C2428 AMk1545 A1C1213, body145, slave1, bodily1.

body, corpse2, cuticle1.  
body (joint), See joint body.  
boisterous, strong1.

## parrêsia zōmai ALL-GUSH

bold (be), in speech. Paul (in Damascus) Ac927 (Jerusalem) Ac928 (Pisidian Antioch) Ac1346 (Iconium) Ac143 (Ephesus) Ac198 (before Festus) Ac2626 (embassy in a chain) Ep620 (b to speak the evangel) 1Th22 Apollos in Ephesus Ac1326, bold8, freely1, bold (be), courage (have)3, dare1, have1, (be very b), daring (be very)1, boldly, dare1, (more), daringly (more)1.

## parrêsia ALL-GUSH

boldness, with be in, publicity Jn74. Christ (spoke with) Mk332 Jn726 1629 1820 (no one spoke with b concerning) Jn713 (Jews ask Him tell them with) Jn1024 (said to disciples with) Jn1114 (no longer walked with) Jn1154 (speaking with) Jn1625 (makes a show of authorities) Co215

Other proper names: Peter (speaks with) Ac229 (and John) Ac413 Paul (teaching with) Ac2331 (much) 2C312 74 Phn8 (opening his mouth with) Ep619 (with all) Ph120 Others: enduring Thy slaves with Ac429 apostles spoke with Ac431 procuring much 1Th313 of the expectation Hb36 approaching with Hb416 for entrance of holy places PHb1019 not casting away Hb1035 have b (not be put to shame) 1Jn228 (in the day of judging) 1J417 toward (God) 1J321 (Christ) 1J514 (AcO43). boldness (-ly)12, confidence6, plainness (-ly)5, openly5, etc.

## desmos BOND

bond, that which binds, of tongue Mk735 Gergesene bursting Lu829 Abs14 daughter of Abraham Flu1316 prisoners at Philippi Ac 1626 of Paul Ac2023 2329 2629 31 Ph11 13 14 17 Co418 2Ti29 Phn10 of the evangel RPhn13 trial of Hb1136 messengers kept in vJu6 (sHb1034). band3, bond 15, chain1, string1.

bond, slave6, tie9.  
bondage, slavery5, (be in b), slave1, (bring in- to b), enslave5, (in b), enslave1.  
bondmaid, maid1.  
bondman, slave1.  
bonds, chain1, (be in), bind1, (in), prisoner2, bondwoman, maid4.

## ost e'on BONE

bone, a part of the skeleton of man or other animal, of the dead Mt2327 flesh and b (a spirit has not) Lu2439 b of it shall not be crushed Jn1936 of Joseph NHB1122 (s2Ep530). book, scroll142.

## r[h]oi zēdon' GUSH-LIFE

booming noise. heavens passing by with 2P310.

## akrothin' ion EXTREMITY-PILE

booty (best of the). Abraham gives a tithe of Hb74, spoils1.

border, boundary1, tassel3.

borders, frontier1.

## gen nēton' BECOME

born, adjective, of women Mt1111 Lu728.

born, race2, (be), bring forth3.

born again (be), regenerate1.

born (be). See generate.

born out of due time, premature birth1.

born (recently). See recently born.

borrow, middle voice of lend.

## kolpos BOSOM

bosom, the front inside of the loose garments worn in the orient, geographically, a gulf Ac2739. shall they be giving into your FLu 638 of Abraham FLu1622 23 of the Father (the only-begotten God in) FJn118 of Jesus (John lying back in) Jn1323.

*amph o'ter a* ENVELOPE-more  
 both. b wine and wine skins preserved *PMt917*  
*Lu538a* b falling into a pit *PMt1514Lu639*  
 Israel and the nations b one *Ep2141618*  
 Others: *Mt1330 Lu167 57 742 Ac838 1916 238*.  
 both. See besides.  
 both, each<sup>1</sup>.

*skul'lō* FLAY  
 bother. b and tossed *PMt936* b the Teacher  
 (not) *FMk535 Lu849* do not b *FLu78*.

bottle, wine skin<sup>12</sup>.  
 bottom. See down.  
 bottomless<sup>2</sup>, -pit<sup>3</sup>, submerged chaos<sup>7</sup>.

*kla'd os* BREAK-  
 bough. flying creatures roosting among its  
*PMt1332Mk432Lu1319* chopped b from trees  
*Mt218* fig tree *PMt2432Mk1328* of the olive  
*Rol116 17 18 19 21*, branch<sup>11</sup>.

bought. See buy.  
 bound. See prisoner.

*[h]or'ion* SEE-  
 boundary, the visible indications marking the  
 geographical limits of a tribe, country, or  
 city, etc. of Bethlehem (massacred boys in)  
*Mt216* of Zebulon and Naphtali: *Mt413*  
 country of the Gergesenes *Mt834Mk517* of  
 Tyre and Sidon (woman from) *Mt1522*  
 (Christ came away from) *Mk731* Christ  
 came into b (of Magadan) *Mt1530* (of Judea)  
*Mt191Mk101* (Decapolis) *Mk731* of Antioch  
 Pisidia (Paul ejected from) *Ac1350* (BsMk724).  
 border<sup>1</sup>, coast<sup>10</sup>.

*[h]or o the st'a* SEE-PLACE  
 bounds. of the nations (God setting) *Ac1726*.  
 bountifully. See blessing.  
 bountifulness, singleness<sup>1</sup>.  
 bounty. See blessing.

*tox'on* SHOOTER  
 bow, a flexible staff, the ends connected with  
 a cord, for shooting arrows. one on white  
 horse has *VRv62*.

*kamp'tō* BOW  
 bow, bend together, as the knee. to the image  
 of Baal *ARol14* to God every knee *ARol411*  
 Paul to the Father *AEp314* in the name of  
 Jesus every knee *Ph210*.

bow, place<sup>1</sup>, recline<sup>2</sup>.  
 bow down, bow together<sup>1</sup>.  
 bow the knee, knees (fall on)<sup>1</sup>.

*su[n]g kamp'tō* TOGETHER-BOW  
 bow together. Israel's back *FRol110*. bow  
 down<sup>1</sup>.

bowed together, bend together<sup>1</sup>.

*koll'i'a* CAVITY  
 bowel, womb. Jonah in *Mt1240* food (goes in-  
 to) *Mt1517 Mk719* (for the) *1C613 18* living  
 waters from *FNj738* slaving for *NRol618*  
 whose god is their *APh319* made bitter *Rv*  
*109b8 10*

womb: mother's w (eunuch out of) *Mt1912*  
 (second time into) *Jn34* (flame from) *Ac32*  
 148 (Paul severed from) *Gal15* of Elizabeth  
*Lu115 41 44* Mary's (fruit of) *Lu142* (happy)  
*NLu1127* before Jesus' conception in *Lu221*  
 happy the w which bear not *NLu2329* (aLu  
 1516). belly<sup>11</sup>, womb<sup>12</sup>.

bowels, compassion<sup>9</sup>.

*phial'ē* BOWL  
 bowl, a broad and shallow dish like a basin.  
 It is used for the basins of the tabernacle  
*Nu718*, brimming with incense *VRv58* seven  
 messengers and seven *VRv157 161 2 3 4 8 10 12 17*  
 171 219. vial<sup>12</sup>.

*pu kt eu'ō* FIST  
 box. Paul *1C926*, fight<sup>1</sup>.  
 box, alabaster<sup>1</sup>.

*pai s* HIT-  
 boy, girl (daughter of Jerarius) *Lu851 54*, used in  
 connection with service, as sometimes in Eng-  
 lish also, a page (Herod's) *Mt142*. Herod  
 massacred *Mt216* centurian's b prostrate *Mt*  
*86 8 13 13Lu77* God's (B Jesus) *PMt1218 Ac*  
*319Ab8 26 427 30* (Israel His b) *FLu154* (David  
 His b) *Lu169 Ac425* epileptic b cured *Mt1718a*  
 b crying Hosanna *Mt2115* the B Jesus *Lu243*  
 Jesus heals a b *Lu942* slave beginning to  
 beat *FLu1245* elder son calling *FLu1526*  
 courtier's b living *Jn451* b Eutyclus *Ac2612*.  
 child<sup>7</sup>, maid<sup>1</sup>, maiden<sup>1</sup>, manservant<sup>1</sup>, serv-  
 ant<sup>10</sup>, son<sup>1</sup>, Son<sup>2</sup>, young man<sup>1</sup>.

*paid i o'then* HIT-PLACE  
 boy (from a little) son with dumb spirit *Mk921*.  
 boy (little). See little boy.

*per per eu'ō mai* ABOUT-GO  
 brag, seeking to spread one's fame, love is not  
*1C134*, vaunt self<sup>1</sup>.

*plek'ō* BRAID  
 braid, wreath of thorns *Mt2729Mk1517Jn192*.  
 plait<sup>3</sup>.

*pleg'ma* BRAID  
 braid. women not adorn with *1Ti29b8*.

*em plok ē'* IN-BRAID  
 braiding in, perhaps of ornamental strands in  
 hair, as was the custom with loose women.  
 women not to *1P33*, plaiting<sup>1</sup>.

bramble-bush, thorn bush<sup>1</sup>.

*klē'ma* BREAK-  
 branch. of the grapevine *FNj152 4 5 6*.

branch, bough<sup>11</sup>, frond<sup>1</sup>.  
 branches, soft foliage<sup>1</sup>.

*sti g'ma* PRICK  
 brand mark, indelible mark in the skin. of the  
 Lord (Paul bearing) *FGa617*, mark<sup>1</sup>.  
 brass, copper<sup>3</sup>, (fine), bronze<sup>2</sup>, (made of), cop-  
 per<sup>1</sup>.

*eri z'ō* STRIFEIZE  
 brawl. Christ will not *Mt1219*, strive<sup>1</sup>.

brawler (no), pacific<sup>2</sup>.  
 brazen vessel, copper vessel<sup>1</sup>.

*art'os* BREAD  
 bread, a thin flat cake of bread like biscuit.  
 As bread has no plural, and a loaf is bulky,  
 quite unlike the thin wafers used, and cake  
 suggests a tasty variety of bread, English  
 has no satisfactory equivalent for this word.  
 In order to preserve the plural, cakes of  
 bread *Mk820*.

Christ the Bread  
 out of heaven (the true) *NJn632* (of God)  
*FNj633* (I am) *MJn611* (this is) *MJn650 58*  
 (living) *FNj651* b of life *MJn635 48* giving  
 My flesh *FNj651* eating *FNj651* masticating  
*FNj658*

Others  
 stone (may become) *Mt43Lu43* (giving for)  
*PMt79Lu111a* as not on b alone *NMt44Lu44*  
 our dule be giving us *Mt61Lu113* show b  
 (David ate) *Mt124Mk22FLu64* (table and)  
 Hb92 feeding (the five thousand) *Mt1417 10 10*  
 169 *Mk636A 37 38 41 41 44 52 819* *Lu913 16* *Jn65 7*  
 9 11 13 23 26 (the four thousand) *Mt1533 34 36*  
 1610 *Mk84 5 6* eating b (with unwashed hands)  
*NMt152Mk725* (not able to) *NMk830* (John  
 came not eating) *NLu733* (in the kingdom of  
 God) *NLu1415Ab1\** (Paul, not gratuitously)  
*N2Th38* (eat their own) *N2Th312* children's  
*NMt1526Mk727* disciples forgot *Mt165 7 8 11 12*

Mk814 14 16 17 at the Lord's dinner Mt2628  
Mk1422Lu2219 Mt1C1016 1123 26 27 28 disciples  
to take no Mk68Lu93 Jesus (coming to eat)  
NLu141 (taking, at Emmaus) Lu2430 85 (at  
Galilee) Jn2118 at midnight Lu115 how  
many of my father's men cloy NLu1517 out  
of heaven (God gives) NjN631AbS2 (not  
Moses) NjN632 gives us NjN634 masticating  
b with Me NjN1318 fish and b (disciples ob-  
serving) Jn219 breaking of (persevering in)  
NAc242 (at home) NAc246 (gathered to)  
NAc207 (Paul) NAc2011 Paul taking (on the  
ship) Ac2735 one b (we who are many) are)  
N1C1017 (all partaking of the) 1C1017 for  
food 2C910, bread72, loaf23, show-bread3.

bread (show). See purpose.

bread (unleavened). See unleavened.

*platos'* BREADTH  
breadth, love of Christ FEp318 b of the earth  
(Gog and Magog) Rv209 of New Jerusalem  
Rv216 16.

*kla'd* BREAK  
break, especially the thin wafers of bread,  
which were not cut, but broken and used as  
spoons to convey other food to the mouth.  
By metonymy, break bread in an ordinary  
meal. Jesus (five cakes) Mt1419Mk849 (seven)  
Mt1536Mk856 (bread at the Lord's dinner) Mt  
2626Mk1422Lu2219 1C1016 1124 (the Lord's  
body) 1C11248\* (at Emmaus) Lu2430 (dis-  
ciples, at home) NAc246 Paul (at Troas)  
NAc207 11 (on the ship) Ac2735 (sMk641 nRo  
1120).

break, burst1, -through2, crush5, fracture4,  
rend1, shatter2, unnerve1.

*di aug az'o* THROUGH-RADIATE  
break (day). till the day should be 2P119 (A2C  
44), dawn1.

break forth, burst1.

*ana lu'o* UP-LOOSE  
break loose (from festivities) Lu1236, solution  
(Paul yearning for) FPh123 (s1\*Ac1626).

*ek kla'o* OUT-BREAK  
break out. boughs Ro1117 19 20As. break off3.  
break through, tunnel3.

*kata kla'o* DOWN-BREAK  
break up. cakes of bread Mk641AB Lu916.

break up, scoop out1, tunnel1.

break up. See loose.

breaker, transgressor1.

*kla'si s* BREAKING

breaking. of bread Lu2435 NAc242.

breaking, transgression1.

*mas tos'* BREAST  
breast. happy the NLu1127 2329 girded about  
vRv113, pap3

breast, chest3.

breastplate, cuirass5.

breath. See blast.

breath, blast1.

breathes on, exhale1.

*em pne'o* IN-BLOW

breathe out. Saul b o threats FAc91.

breeze. See blow.

brethren. See brother.

brethren (fondness for the). See brotherly fond-

ness.

*nymph on'* BRIDAL-chamber  
bridal chamber. sons of, cannot be (mourning)  
AMt915 (fasting) AMk219Lu534 (BAMt2210).

*nymph'e* BRIDE

bride, daughter-in-law (against her mother-in-  
law) Mt1033Lu1253 53, bridegroom (has the  
b) FJn329 (voice of) Rv1823 makes herself

ready vRv197s3 adorned for her husband Rv  
212 wife of Lambkin FVv219 the spirit and  
b FVv2217.

*nymph'tos* BRIDE-GROOM  
bridegroom. with them PMt315Mk219 19Lu534  
taken away PMO915ss1\* Mk220Lu535 meeting  
PMt251 5 6 10 summoning Jn29 has the bride  
FJn329 friend of FJn329 voice of FJn329 vRv  
1823.

*chalin ag'o ge'o* BIT-LEAD  
bridle. the tongue FJal26As able b whole body  
FJa32.

bride, bit1.

brief, -ly. See few.

bright, luminous1, splendid2.

bright shining, lightning1.

*lamp r'o't es* SHINE  
brightness, the quality of emitting light. above  
b of the sun Ac2613.

brightness, advent1, effulgence1.

*gem'o* be-REPLETE  
brim, cram, replete. Pharisees like cup b with  
rapacity PMt2325Lu1139 bowls b with (incenses)  
vRv58 (God's fury) vRv157 (last seven calam-  
ities) FVv219 cup b with abominations vRv174  
cram: Pharisees like sepulchers with bones Mt  
2327 mouths c with imprecation Ro314 re-  
plete: four animals with eyes vRv468 beast  
with blasphemous names vRv173, full of11.

brim (fill to the). See cram.  
brimstone, sulphur7, (of), sulphurous1.

*[h]al u k on'* SALTY  
brine, water impregnated with salt. b does not  
produce sweet FJa312. salt1.

bring. See carry.

bring, become1, carry away1, come1, do1, fetch1,  
get1, lead47, -away1, -down1, -to3, -up3, ten-  
der2.

evbring. See evangelize.

bring again, lead up1, turn from1.

bring against. See sink.

bring down. See lead down.

*pro pher'o* BEFORE-CARRY  
bring forth. out of the heart FLu645 45.

*tik'to* BRING-FORTH  
bring forth, the act of giving birth to off-  
spring, the production of herbage PHb67.  
Miriam a Son Mt121 23 25Lu131 267 (King  
of the Jews) Mt22 (a Saviour) Lu211 Eliza-  
beth Lu157 a woman (has sorrow) FJn1621  
(clothed with the sun) vRv1222 4 4 5 13 sterile  
one, not b f FGa427 Sarah Hb1111ss7 desire  
b f sin FJal15 (ARv28), bear1, be born3, be  
delivered5, be in travail1, bring forth9.

bring forth. See carry out.

bring forth, cast out3, do14, generate1, give1,

lead down1, -out1, -up1, precede2, team forth1.

bring forth fruit, bear fruit9.

bring forth plentifully, bear well1.

bring in. See lead in.

bring into. See carry into.

*epi pher'o* ON-CARRY  
bring on. God, indignation Ro35 a calumniat-  
ing judgment Ju9, bring2, -against1, take1.  
bring on, send forward4.

*ep ag'o* ON-LEAD  
bring on, idiomatically. blood of this Man o us  
FAC528 o themselves swift destruction F2P21  
a deluge F2P25 (AAC2526). bring upon2, bring  
in upon1.

bring out, lead out5, precede1.

bring to. See offer.

bring to maturity. See maturity (bring to).

bring to pass, become<sup>1</sup>.  
bring together, expedient (be)<sup>1</sup>.  
bring up. See lead up and offer up.  
bring up, nourish<sup>1</sup>, nurture<sup>1</sup>, rear<sup>1</sup>.  
bring word, report<sup>2</sup>.  
bringing in, superinduction<sup>1</sup>.  
broad. See square.  
broad, spacious<sup>1</sup>, (make), broaden<sup>1</sup>.

*plat u'n ô* BROADEN  
broaden. amulets Mt235 our heart r2C611 13.  
enlarge<sup>2</sup>, make broad<sup>1</sup>.  
*opt on'* BROILED  
broiled, roasted by an open fire. fish Lu2442.  
broken meat, fragment<sup>2</sup>.

*kollub i s t ê s'* LOPPER  
broker, one who lops off a commission in  
changing money. in the temple Mt2112 Mk1115  
Jn215. changer<sup>1</sup>, money changer<sup>2</sup>.  
*chalk o i'ban on* COPPER- (Hebrew) WHITE  
bronze, an alloy which glows with an intense  
white light when heated, probably white  
bronze. Christ's feet like vRv115 218. fine  
brass<sup>2</sup>.

*en thum e'o mai* IN-FEEL  
brood. Joseph Mt120 wickedness Mt94. think<sup>1</sup>,  
-on<sup>1</sup>.

*no ss i'on* YOUNG  
brood, offspring, as a hen assembling her Mt  
2337. chicken<sup>1</sup>.

*no ss i'a* YOUNG  
brood, offspring. of a hen Lu1334.

brook (winter). See winter brook.

*a delph os'* SIMULTANEOUS-UTERUS  
brother\*, first, born at the same time, then born  
of the same mother, then having the same  
parent. In the plural it may include both  
sexes. Christ: His brothers Mt1246 47 1835  
Mk331 32 Lu19 20. Jn212 73 5 10 Ac114 1C95 Ga  
119 Figurative Mt1248 f49 m50 Mk333 34 35 Lu821  
the least of My PMt2540 not ashamed to be  
calling them Hb211 reporting Thy name to  
My Hb212 made like the Hb217

Others: seven b with one wife Mt2224 25  
Mk1219 19 20 Lu2028 28 29 you all are b Mt238  
not to commingle with evil b 1C511 because  
of whom Christ died 1C811 Paul addresses  
saints as b 2C18 81 23 1311 Ga111 315, etc. See  
under other keywords.

brother (false). See false brother.  
brother (fond of). See fond of brother.  
brother (foster). See foster brother.

*a delph o' t ê s* SIMULTANEOUS-UTERUS  
brotherhood. be loving f1P217 suffering com-  
pleted in your f1P59. brethren<sup>1</sup>, brother-  
hood<sup>1</sup>.

*phil adelph i'a* FOND-brother-ness  
brotherly fondness. saints to have for one an-  
other Ro1210 no need to write concerning  
1Th49 be remaining Hb131 in devoutness 2P  
17 7. fondness for the brethren: 1P122.

brought (be), stand<sup>1</sup>.  
brought before (be), present<sup>1</sup>.  
brought forth (be), give up<sup>1</sup>.  
brought to, exile<sup>1</sup>.  
brought up with, foster brother<sup>1</sup>.

*ophru s'* BROW  
brow. mountain at Nazareth Lu429.

*sun' trim ma* TOGETHER-WEAR  
bruise. in men's ways Ro316. destruction<sup>1</sup>.

bruise, crush<sup>3</sup>, oppress<sup>1</sup>.  
bruise. See crush.  
brush away. See erase.  
brute. irrational<sup>2</sup>.  
bs denotes besides.  
bt denotes but.

*antl' é ma* BAILER

bucket. Christ has no Jn411. to draw with<sup>1</sup>.

*pro bal' l ô* BEFORE-CAST

bud fig tree Lu2130. push forward Alexander  
by the Jews Ac1933. put forward<sup>1</sup>, shoot  
forth<sup>1</sup>.

bud, germinate<sup>1</sup>.

*kol aph i z' ô* CHASTEN-FROM

buffet. Jesus by the Jews Mt2697 Mk1465 the  
apostles 1C411 Paul by Satan's messenger  
2C127 sinning and being 1P220 Ab31\*.

*oik o dom e' ô* HOME-BUILD

build houses, etc., edify persons, inure the con-  
science 1C830. prudent (stupid) man b house  
rMt724 26 Lu648 48 49 Christ (b My ecclesia)  
rMt1618 (Stone which the b) rMt2142 Mk1210  
Lu2017 1P27 b a tower rMt2133 Mk1212 Lu1428  
b the sepulchers Mt2329 Lu1147 48 b temple  
in three days Mt2661 2740 Mk1458 1529 city b  
on mountain Lu429 b a synagogue Lu75 b  
greater barns rLu1218 a man begins b rLu  
1480 in days of Lot they b Lu1728 forty and  
six years this temple Jn220 Solomon b God  
a house Ac747 49 As I set Paul b on Ro1520  
love b up r1C81 if I am b again rGa218

edify: the ecclesia e rAc931 word of His  
grace rAc2032 not all is r1C1023 one speak-  
ing in a language e himself r1C144 4 other  
is not e r1C1411 e one the other r1Th511  
(b1P25). build<sup>25</sup>, builder<sup>5</sup>, be in building<sup>1</sup>,  
edify<sup>7</sup>, embolden<sup>1</sup>.

build, construct<sup>3</sup>.

build again, rebuild<sup>2</sup>.

*ep oik o dom e' ô* ON-HOME-BUILD

build on, build up. Paul's foundation 1C310 10  
12 14 on foundation of the apostles rEp220  
build up: saints (in Christ) rCo27 (a spirit-  
ual house) 1P25As (b yourselves u) rJu20,  
build thereon<sup>1</sup>, -thereupon<sup>2</sup>, -up<sup>1</sup>, -up on<sup>1</sup>,  
-upon<sup>2</sup>.

build thereon<sup>1</sup>, -thereupon<sup>2</sup>, -up<sup>1</sup>, build on<sup>4</sup>.

*sun oik o dom e' ô* TOGETHER-HOME-BUILD

build together. saints for God's dwelling place  
Ep222.

build up. See build on.

*oik o dom' os* HOME-BUILDER

builder. the Stone scorned by rAc411.

builder, artificer<sup>1</sup>.

*oik o dom e'* HOME-BUILDING

building of a material structure, a spiritual  
edification, upbuilding a body (Christ's) Ep  
412 16. of the sanctuary Mt241 Mk131 2 saints  
(God's b) m1C39 (have a b of God) r2C51  
(Christ in Whom entire b) rEp221 Paul's  
authority for b up r2C108 1310

edification: pursuing e of one another Ro  
1419 e of our associate rRo152 speaking to  
men to r1C143 of the ecclesia r1C145 12 let  
all occur to r1C1426 sake of the saints' e  
r2C1219 good for needful e Ep429 (b1Ti14).  
building<sup>6</sup>, edification<sup>4</sup>, edifying<sup>6</sup>, edify<sup>1</sup>.

building, building material<sup>1</sup>, creation<sup>1</sup>.

*en dôm' é si s* IN-BUILDING

building material. of new Jerusalem vRv2118.  
building<sup>1</sup>.

bulging. See distended.

*taur' os* BULL

bull. sacrificed for wedding rMt224 priest of  
Zeus bringing Ac1413 blood of Hb913 104.  
bull<sup>2</sup>, ox<sup>2</sup>.

*ochur' ô ma* BULWARK

bulwark. pulling down 2C104. stronghold<sup>1</sup>.



*de s me'* BIND-effect

bundle, darnel *PMt1330*,  
bundle, multitudes<sup>1</sup>.

*kouph iz'o* BUOY

buoy, lighten in water, the ship *Ac2738*,  
lighten<sup>1</sup>.

*bar'os* HEAVY

burden, of the day *Mt2012* not placing one  
more *Ac1528* of glory *r2C417* bearing one  
another's *\*Ga82* Paul could be *r1Th28* cast-  
ing on you no other *Rv224*, be burdensome<sup>1</sup>,  
burden<sup>4</sup>, weight<sup>1</sup>.

burden, cargo<sup>1</sup>, load<sup>5</sup>, overburden<sup>1</sup>.  
burdened, affliction<sup>1</sup>.

*bar e'o* be-HEAVY

burdened (be), heavy, lest your hearts *rLu2134*  
Paul inordinately *b r2C18* saints groaning  
being *r2C54* let not the ecclesia *r1Ti516*  
heavy: disciples (eyes) *rMt2643* (h with  
sleep) *rLu932* *g1\** *Mk1440* *g1\** *Ac2827*, bur-  
dened<sup>1</sup>, charged<sup>2</sup>, heavy<sup>2</sup>, pressed<sup>1</sup>.  
burdensome. See heavy.

*epi bar e'o* be-ON-HEAVY

burdensome (be), be burdening, Paul (lest I be)  
*r2C23* (working so as not) *r1Th29* *2Th38*, be  
chargeable to<sup>2</sup>, overcharge<sup>1</sup>.

burdensome (be), burden<sup>1</sup>, encumbrance (be)<sup>2</sup>,  
(from being), burdensome (not)<sup>1</sup>.

*a bar es'* UN-HEAVY

burdensome (not), Paul *r2C119*, from being  
burdensome<sup>1</sup>.

burglar. See robber.

*en ta ph i as m os'* IN-DYING

burial, anointing Jesus' body for *Mk148* for  
the day of My *Jn1217*, burying<sup>2</sup>.

burial. See bury.

burial (carry to), pallbearer (be)<sup>1</sup>.

*ka i'o* BURN

burn, the combustion of fire *Rv45* or light  
*rMt515*, let your lamps *rLu1233* our hearts  
within us *rLu2432* John was the lamp *rJn533*  
grapevine branches *Jn156* fire (handed and  
b with) *Hb1218* (mountain) *rRv38* (lake of)  
*rVr1920* *218* star out of heaven *rVr830* (*bRv*  
*92*). light<sup>1</sup>, be burned<sup>2</sup>, burn<sup>9</sup>.

burn, burn up<sup>7</sup>, fire (be on)<sup>3</sup>, inflame<sup>1</sup>.

*thu mi a'o* SACRIFICE

burn incense. Zechariah *Lu19*.

*kata ka i'o* DOWN-BURN

burn up, chaff *rMt312* *Lu317* darnel *PMt1330* *40*  
scrolls *Ac1919* anyone's work *r1C315* bodies  
(outside the camp) *Hb1311* one-third (the  
earth) *rVr87* (trees) *rVr87* all the green  
grass *rVr87* Babylon *rVr1718* *188* (*A2F310*).  
burn<sup>7</sup>, -up<sup>4</sup>, -utterly<sup>1</sup>.

burn up, flames (set in)<sup>1</sup>.

*ka u's s* BURNING

burning, land with thorns *rHb68*, to be burned<sup>1</sup>.

burning, conflagration<sup>2</sup>.

burning heat, scorching<sup>1</sup>.

burnt offering, ascent approach<sup>2</sup>.

*phole os'* BURROW

burrow, a hole inhabited by an animal, jackals  
have *Mt820* *Lu958*, hole<sup>2</sup>.

*r[h]e'g n u mi* BURST

burst, violent separation of parts, tear a per-  
son, wine skins *rMt917* *Mk222* *Lu537* b forth  
(thou who art not travelling) *Ga427*, tear:  
hogs turning and t you *rMt76* spirit t the epi-  
leptic *Mk618* *Lu939s* *42*.

*pros re'g n u mi* TOWARD-BURST

burst through, river to house *rLu648* *49*, beat  
vehemently against<sup>1</sup>, beat upon<sup>1</sup>.

*diar re'g n u mi* THROUGH-BURST

burst through bonds *Lu828*, tear through nets  
*Lu56*, tear, tear: garments (chief priest)  
*Mt2685* *Mk1463* (Barnabas and Paul) *Ac1414*,  
break<sup>2</sup>, to rend<sup>3</sup>.

*en ta ph i az'o* IN-DIE

bury, custom of the Jews for *Jn1940*, burial,  
for Christ's *Mt2612*.

bury, entomb<sup>11</sup>.

bury in, (to), sepulcher<sup>1</sup>.

bury with, entomb together<sup>2</sup>.

burying, burial<sup>2</sup>.

bush (thorn). See thorn bush.

bushel, peck measure<sup>3</sup>.

*pra g ma tei'a* PRACTICE

business, of a livelihood *2Ti24*, affairs<sup>1</sup>.

business. See matter.

business, diligence<sup>1</sup>, need<sup>1</sup>.

*dia pra g ma te u'o mai* THROUGH-PRACTICE  
business (do), to know what b the slaves do  
*rLu1915*, gain by trading<sup>1</sup>.

*pra g ma te u'o mai* PRACTICE

business (go into), nobleman gives slaves ten  
minas to *rLu1918*, occupy<sup>1</sup>.

busybody, meddler<sup>1</sup>, (be b), meddle<sup>1</sup>.

busybody in other men's matters, interferer in  
other's affairs<sup>1</sup>.

*all a'* CHANGE

but\*, an adversative conjunction, some stronger  
than yet; in opposition to a concession, etc.,  
*btnevertheless*; introducing a sweeping deni-  
al, *btnay*. It is always rendered but except  
as follows: *btnevertheless*: *Mk1429* *Ac98* *Ro514*  
*65* *1CS6* *g2B* *12* *2C416* *516* *134* *Ep524* *Ph118* *Co25*  
*btnay*: *Lu2315* *Ac192* *Ro331* *837* *1C32* *1222*  
*2C711* *11* *11* *11* *11* *11*, and rather<sup>1</sup>, but<sup>572</sup>,  
howbeit<sup>8</sup>, nevertheless<sup>10</sup>, year<sup>15</sup>, etc.

but, except<sup>53</sup>, for<sup>2</sup>, howbeit<sup>1</sup>, moreover<sup>14</sup>, only<sup>1</sup>,  
or<sup>1</sup>, outside<sup>1</sup>, then<sup>4</sup>.

but. See yet.

but rather, moreover<sup>2</sup>.

*agor a's o* BUY

buy, barter with money, man b (a field) *rMt*  
*1344* (pearl) *rMt1346* throng to b food *Mt1415*  
*Mk636* in the sanctuary *Mt2112* *Mk1115* *Lu1945A*  
virgins to b oil *rMt259* *10* chief priests b  
Field of the Potter *Mt277* disciples to b  
bread *Mk637* *Lu913* *Jn48* *65* Joseph b linen  
wrapper *Mk1546* women b spices *Mk161* I b  
(a field) *rLu1418* (oxen) *rLu1419* in the  
days of Lot *Lu1728* sell cloak and b a sword  
*Lu2236* what we have need of (Judas to b)  
*Jn1329* saints b with a price *r1C620* those b  
as not retaining *1C730* disowning the Owner  
Who b them *r2P21* b of Me gold *rRv318*  
Thou dost b us for God *rRv59* no one able  
to *rVr1317* b from (the earth) *rRv143* (man-  
kind) *rVr144* no one b cargo *rVr1811*, buy<sup>28</sup>,  
redeem<sup>3</sup>.

buy, purchase<sup>1</sup>.

buy and sell, traffick<sup>1</sup>.

by. See under and up.

*achy* or *agby*. See down.

*bby*. See beside.

*by*. See from.

*oby*. See out.

*onby*. See on.

*ne BY*

by, a particle used in oaths or adjurations.  
b this boast *1C1531*, I protest by<sup>1</sup>.

by, beside<sup>4</sup>, in<sup>142</sup>, out<sup>59</sup>, over<sup>1</sup>.

by all means, (by all). See means (by all).

by all means, undoubtedly<sup>2</sup>.

by and by, forthwith<sup>1</sup>, immediately<sup>1</sup>, straight-  
way<sup>1</sup>.  
thby means of. See through.  
by no means. See circumstances (under no).

by one's self, only<sup>2</sup>.  
by what means, somehow<sup>2</sup>.  
par oich'o mai BESIDE-GO-BY  
bygone. generations Ac1416, be past<sup>1</sup>.

## C

sun 5m o si'a TOGETHER-SWEAR  
cabal, those bound together by an oath. more  
than forty make Ac2313, conspiracy<sup>1</sup>.

## Kai'sar CÆSAR

Cæsar, the surname of Julius Cæsar, which was  
adopted by Octavianus Augustus, and used  
by the Roman emperors as a part of their  
title. pay poll tax to Mt2217 21 21 Mk1214  
16 17 17 Lu2022 24 25 25 C Augustus Lu21 Ti-  
berius C Lu31 Christ accused forbidding give  
taxes to Lu232 not a friend of Jn1912 con-  
tradicting Jn1912 Chief Priests no king but  
Jn1915 decrees of Ac177 Paul (did no sin  
against) Ac258 (appeals and goes to) Ac2510  
11 12 12 21 2632 2724 2819 saints in household  
of Ph422.

## Kaisar'ei a CÆSAREA

Cæsarea, two cities named after the emperor's  
title. Cæsarea Augusta or Cæsarea of Pales-  
tine built by Herod the Great and named in  
honor of Cæsar Augustus, its miles north  
of the Mediterranean, about thirty miles north  
of Joppa, 32° 30' north and 34° 54' east, and  
is now called Kaisariëh. Cæsarea Philippi,  
named in honor of Tiberius Cæsar by Philip  
the tetrarch, who rebuilt it, is situated in  
Gaulanitis at the foot of the Lebanon range,  
near the source of the Jordan, 33° 15' north  
and 35° 41' east, and is now called Banias.

Cæsarea Palestine: Philip in Ac840 Paul  
(led into) Ac930a (greeted the ecclesia) Ac  
1822 (with Philip) Ac218 (escorted to) Ac  
2323 33 Cornelius and Peter in Ac101 24 1111  
Herod Ac1219 disciples from Ac2116 Festus  
(leaves) Ac251 (orders Paul kept in) Ac254  
(arrives) Ac256 Agrippa and Bernice in  
Ac2513

Cæsarea Philippi: Jesus coming into Mt1613  
Mk827.

cage. See jail.

## Ka i a'phas CAIAPHAS

Caiaphas, a chief priest, together with Hannas,  
courtward of Mt263 Jesus (led to) Mt2657 Mk  
1453a Jn1824 (led from) Jn1828 Hannas  
(and C, chief priests) Lu32 (father-in-law  
of) Jn1813 counsels the Jews Jn1149 1814  
apostles questioned before Ac46.

## Ka'in (Hebrew) ACQUIRED

Cain, Adam's firstborn child, Gn41. Abel of-  
fers more than Hb114 of the wicked one  
1Jn312 way of Ju11.

## Ka i nam' (Hebrew) ACQUIRED

Cainan, the name of two ancestors of Christ  
(the first one is not found in the Masoretic  
Hebrew text), son of Enos Gn59, son of  
Arphaxad Gn1024, Lu336 37.

cakes of bread. See bread.  
calamity. See blow.

## pséph iz'ō PEBBLE

calculate, literally, count with pebbles. c the  
expense pLu1428 wild beast's number Rv1318.  
count<sup>2</sup>.

## mos'ch os CATTLE

calif. grain-fed pLu1523 27 30 blood of Hb912 19  
second animal like vRv47.

## mosch o poi'e'ō CATTLE-DO

calif (make). Israel Ac741.

## kal'e'ō CALL

call, those within range of the voice for im-  
mediate action Mt421, invite those at a distance  
for a future occasion. Herod the magi Mt27  
God c (out of Egypt My Son) Mt125 (what  
is not as if it were) Ro417 (Whom He designa-  
tes) Ro830 30 (not of acts) Ro911 (out of  
the nations) Ro924 (not My people) Ro925  
(sons of the living G) Ro926 (c us in peace)  
1C715 (Paul) Ga115 (you saints) Ga58 1Th524  
1P115 510 (to His own kingdom) 1Th212 (not  
for uncleanness) 1Th47 (through our evan-  
gel) 2Th214 (with a holy calling) 2Ti19 (out  
of darkness) 1P29 Jesus (c James and John)  
Mt421 Mk120 (came not to c the just) Mt913  
Mk217 Lu532 (c by His mother) Mk331a (to  
the wedding) Jn22 c the workers pMt208 (a  
king c (those invited) pMt223 (to the wed-  
ding) pMt229 a man c his slaves pMt2514  
every male c holy to the Lord Lu223 a noble  
c ten of his slaves pLu1913 Sannhedrin c  
Peter and John Ac418 Tertullus c before  
Felix Ac242 in Isaac your seed c Ro97 Hb1118  
saints (c through God) 1C19 (thus be walk-  
ing) 1C717 (being circumcised) 1C718 (in  
uncircumcision) 1C718 (remaining in the  
calling) 1C720 24 (a slave) 1C721 (in the  
grace of Christ) Ga16 (for freedom) Ga513  
(to walk worthily) Ep41 (with one expecta-  
tion) Ep44 (in one body) Co315 (for eon-  
ian life) 1Ti612 (for suffering) 1P221 (for  
blessing) 1P39 c in the Lord (the slave) 1C  
722 (being free) 1C722 as Aaron Hb54 those  
c obtain the promise Hb915 Abraham Hb118  
Christ c us to His own glory 2P13

call persons: Jesus (Joseph to c Him) Mt  
121 25 (Mary to c Him) Lu131 221 21a92 (c  
Emmanuel) Mt123 (a Nazarene) Mt223 (Son  
of the Most High) Lu132 (Son of God) Lu  
135 (Lord, Lord) Lu646 (c the saints' brethren)  
Hb211 peacemakers c sons of God Mt59  
c least, great in the kingdom Mt519 19 Christ  
(c Lord by David) Mt2245 45 Lu2044 (Faith-  
ful and True) Rv1913b (Word of God) Rv  
1913 Pharisees love to be c Rabbi Mt237 c  
no one (Rabbi) Mt238b21\* (father) Mt239  
(preceptors) Mt2310 John the baptist Lu  
113 60 61 62 (Zechariah) Lu159 (prophet of the  
Most High) Lu176 Elizabeth c barren Lu136  
Simon c (a Zealot) Lu615 (Cephas) Jn142  
Mary c Magdalene Lu82 Martha's sister c  
Mary Lu1039 c son (prodigal not worthy to  
be) pLu1519 21 man c Zaccheus Lu192 Judas  
c (Iscaiot) Lu223b2 (Bar-Sabbas) Ac1523  
those in authority c benefactors Lu2225  
Joseph c Bar-Sabbas Ac123 young man c  
Saul Ac758 Simeon c Niger Ac131 Barnabas  
c Zeus Ac1412 John c Mark Ac1537 c an  
apostle (Paul not competent) 1C159 Abra-  
ham c (friend of God) Ja223 (lord by Sarah)

1P36 saints c children of God 1J31 serpent c Adversary Rv129

**call places:** God's house c house of prayer Mt2113 Mk1117 field c Field of Blood Mt278 a city c (Bethlehem) Lu24 (Nain) Lu711Ab2 (Bethsaida) Lu910Ab2 (Sodom and Egypt) Rv118 mount c Olivet Lu1929 2137 Ac12 place c ("Skull") Lu2333 (Ideal Harbors) Ac278 ("Armageddon") Rv1616 freehold c Acheldamach Ac119 portico c Solomon's Ac311 street c Straight Ac911 island c (Cauda) Ac276 (Melita) Ac281 (Palmos) Rv19 **call things:** power c Great Ac810 squadron Italian Ac101 hurricane c a northeaster Ac2714 what is c today Hb313.  
invite: guests to the wedding PMt2234 8 Lu147 8 9 10 12 13 16 17 24 (happy those i) Rv199 Pharisees i Jesus Lu739 (if unbelievers i you 1C1027 (a1\*Ac826 AEp111 BCol12). bid16, call127, name4.

**call.** See say.

call, accost1, apprise2, declare1, denominate1, invoke15, name2, shout23, term1.

*meta kal e'ō* WITH-CALL

**call for.** Joseph for Jacob Ac714 Cornelius for Simon Ac1032 Paul for the elders Ac2017 Felix for Paul Ac2425.

**call for.** See console.

call for, call to2, console1, request1, send after2, shout2.

*eis kal e'ō* INTO-CALL

**call in.** Peter c i Cornelius' men Ac1023.

call in question, indict1, judge2.

*pros kal e'ō moi* TOWARD-CALL

**call** (someone) to (oneself). Jesus (the disciples) Mt101 1532 2025 Mk67 81 1042 1243 Lu 1816 (to the throng) Mt1510 Mk323 714 834 (little child) Mt182 (whom He would) Mk313 a slave by his lord PMt1832 Pilate, the centurion Mk1544 John, two of his disciples Lu 719 elder son c a boy PLu1526 the administrator c the debtors PLu165 God (whoever the Lord) Ac239 (Paul to Macedonia) Ac1610 Sanhedrin, the apostles Ac540 apostles, the disciples Ac62 the holy spirit, Barnabas and Saul Ac132 Sergius Paul c Barnabas and Saul Ac137 Paul, a centurion Ac2317 18 Lysias, two centurions Ac2323 infirm c the elders Ja514 (AAc201). call6, -for2, -to1, -unto21.

call to, get1, shout to2.

*su[n]g kal e'ō* TOGETHER-CALL

**call together.** soldiers, the whole squadron Mk 1516 Jesus, the twelve Lu91 friends PLu156 9 Pilate, the priests Lu2313 the Sanhedrin Ac 521 Cornelius his relatives Ac1024 Paul, the Jews of Rome Ac2817.

call together, convene together1.

call unto, call to2, shout2.

*klēton* CALLED

**called,** a descriptive adjective, denoting those to whom an invitation has been sent, or who have accepted the invitation. many c few chosen PMt2214 Paul a c apostle Ro11 1C113s saints (the c of Jesus Christ) Ro16 (in Rome) Ro17 (according to His purpose) Ro 828 (in Corinth) 1C12 (both Jews and Greeks) 1C124 (Judas writes to) Ju1 (c and chosen) Rv1714.

called, name4.

*klēsi* CALLING

**calling,** in the sense of an invitation, or a vocation. God's c (unregretted) Ro129 (the prize of) Ph314 (holy) 2Ti19 saints (ob-

serving your) 1C126 (walk worthily of) Ep41 (count you worthy of) 2Th111 (confirm your) 2P110 each one in the c 1C720 expectation of His c Ep118 one expectation of your Ep44 celestial c Hb31, calling10, vocation1.

*pōr o'ō* CALLOUS

**callous,** cover with a thick, insensitive skin. disciples' hearts Mk652 817 the Lord c (Israel's heart) Pjn1240 (the rest) Ro117 (their apprehensions) P2C314. blind2, harden3.

*pōr'ō si* CALLOUSNESS

**callousness.** Pharisees' hearts PMk35 Israel in part PRo125 the nations PEP418, blindness2, hardness1.

*galēn'ē* CALM

**calm,** stillness, lack of motion. wind and water Mt826 Mk439 Lu824.

**calumniate.** See blaspheme.

**calumniating.** See blaspheming.

**calumniator.** See blaspheming.

**calumny.** See blasphemy.

Calvary, skull1.

*bus's os* COTTON

**cambric,** probably of a fine quality, perhaps a cloth with cotton in the warp and flax in the woof. rich man clothed in PLu1619 in Babylon VRv1812, fine linen2.

*bus'sin on* COTTON

**cambric.** Babylon clothed in VRv1816 the bride in VRv195 8 armies of heaven VRv1914, fine linen4.

*kam'el os* CAMEL

**camel,** a large, humped quadruped, the burden bearer of the desert. John dressed in c hair Mt34 Mk16 entering a needle's eye Mt1924 Mk 1025 Lu1825 swallowing PMt2324.

*parem bol'ē* BESIDE-INTO-CAST

**camp, citadel,** of aliens Hb1134 outside the Hb1311 13 citadel: Paul (led into) Ac2134 37 224 2310 (his nephew enters) Ac2316ss soldiers return to Ac2332 of the saints VRv209, army1, camp2, castle6.

*aul'is o' moi* COURTIZE

**camp out.** Christ (at Bethany) Mt2117 (Olivet) Lu2137ss, abide1, lodge1.

can. See able (be).

can, able1, -(be)149, have4, perceive2, strong (be)11.

can be, credible (be)1.

can tell, perceive9.

*Kana'* CANA

**Cana,** the name of a Galilean village situated 32° 44' north and 35° 21' east. wedding in Jn21 Jesus (does signs in) Jn211 (came again into) Jn446 Nathanael from Jn212.

*Chana'an* (Hebrew) trafficker

**Canaan,** the ancient name of Palestine, a fame in Ac711 seven nations in Ac1319.

Canaan (woman of), Canaanitish1.

*Chanan a'ion* (Hebrew) trafficker-ish

**Canaanitish.** woman Mt1522, woman of Canaan1.

*Kananai'os* (Hebrew) ZEALOUS

**Cananite,** the Hebrew equivalent of Zealot, compare Mt104 Lu613, an appellation of Simon to distinguish him from Simon Peter. Mt104 Mk318.

*Kanda'kē* CANDACE

**Candace,** a name common to the queens of the Ethiopian region about Napata. eunuch potentate of Ac827.

candle, lamp8.

candiestick, lampstand12.

canker, corrode1, gangrene1.

cannot be condemned, uncondemnable1.

cannot be tempted, tried (not)<sup>1</sup>.  
cannot lie, lie (not)<sup>1</sup>.

*Kapharnaoum' CAPERNAUM*

Capernaum, the name of a city of Galilee on the western shore near the head of the lake, probably near the present Tell Hum, at 32° 52' north and 35° 34' east. Others prefer Kh. Minia, about four miles southwest. Jesus (dwells in) Mt4<sup>13</sup> (enters) Mt35 Mk21 Lu7<sup>1</sup> (deeds He does in) Lu4<sup>23</sup> (descended into) Lu43<sup>1</sup> Jn2<sup>12</sup> (teaches in) Jn6<sup>59</sup> shall subside to the unseen Mt11<sup>23</sup> Lu10<sup>15</sup> disciples (enter) Mt17<sup>24</sup> Mk1<sup>21</sup> 9<sup>33</sup> (take ship to) Jn 6<sup>17</sup> a courtier's son in Jn4<sup>48</sup> throng take ship to Jn6<sup>24</sup>.

*por is m os' GOING*

capital, means needed to keep going. devoutness 1Ti6<sup>5</sup> (with contentment) Mt11<sup>6</sup>, gain<sup>2</sup>.

*Kappadokia' CAPPADOCIA*

Cappadocia, district of eastern Asia Minor, south of Galatia and Pontus, east of Lycania, mostly between 37°-39° north and 33°-39° east. Jews from Ac2<sup>9</sup> expatriates of 1P1<sup>1</sup>.

*kub ei'a CUBE*

caprice, human c Ep4<sup>14</sup>, sleight<sup>1</sup>.

*akro gon i a'v on EXTREMITY-CORNER*

capstone of corner, being Christ Jesus rEp20<sup>0</sup> laying in Zion r1P2<sup>6</sup>, chief corner<sup>2</sup>.

*chili'arch os THOUSAND-ORIGIN*

captain of a military company, at first composed of a thousand men. Herod's Mk6<sup>21</sup> of the Jews (apprehended Jesus) Jn18<sup>12</sup> Paul and Ac21<sup>31</sup> 32 33 37 22<sup>24</sup> 26 27 28 29 23<sup>10</sup> 15 17 18 19 22 Lysias Ac24<sup>22</sup> of Caesarea Ac25<sup>23</sup> hide themselves vRv6<sup>15</sup> flesh of vRv19<sup>18</sup> (sAc24<sup>23</sup>), captain<sup>2</sup>, chief-19, high-1.

captain, Inaugurator<sup>1</sup>, officer<sup>5</sup>.

*aichm a'lo t os LANCE-CAPTURED*

captive, a pardon to rLu4<sup>18</sup>.

*sun aichm a'lo t os**TOGETHER-LANCE-CAPTURED*

captive (fellow). Paul's Ro16<sup>7</sup> Co4<sup>10</sup> Phn2<sup>3</sup>, fellow prisoner<sup>3</sup>.

captive (lead away), captivity (lead into)<sup>1</sup>.  
captive (take), catch alive<sup>1</sup>.

*aichm alo s i'a LANCE-CAPTIVITY*

captivity. Christ captures rEp4<sup>8</sup> if anyone is for vRv13<sup>10</sup> 10A.

*aichm alo t i z'o LANCE-CAPTURIZE*

captivity (lead into). Jews into all nations Lu 21<sup>24</sup> to the law of sin rRo7<sup>23</sup> every apprehension r2C10<sup>5</sup> little women 2Ti3<sup>9</sup>, bring into captivity<sup>2</sup>, lead (away) captive<sup>2</sup>.

*aichm alo t eu'o LANCE-CAPTURE*

capture. Christ c captivity rEp4<sup>8</sup>, lead captive<sup>2</sup>.

*[h] a'lo s i s CAPTURING*

capture, born for 2P2<sup>12</sup>, to be taken<sup>1</sup>.

*sun od i'a TOGETHER-WAY*

caravan, inferring Jesus is in Lu2<sup>44</sup>, company<sup>1</sup>.

*kata'lu ma DOWN-LOOSE-effect*

caravansary, the place where the load of a beast of burden is loosed and let down for the night, where is My (Jesus') Mk14<sup>14</sup> Lu 22<sup>11</sup> no place for Joseph and Mary in Lu2<sup>7</sup>, guestchamber<sup>2</sup>, inn<sup>1</sup>.

*kol on' CARCASS*

carcass, in the wilderness Hb3<sup>17</sup>.  
carcase, corpse<sup>1</sup>.

*mel'ei CARE*

care, a feeling of concern. Jesus (you are not c) Mt22<sup>16</sup> Mk12<sup>14</sup> (c Thou not) Mk4<sup>38</sup> Lu10<sup>40</sup> hireling not c Jn10<sup>13</sup> Judas not c Jn12<sup>6</sup> Gallio c for none Ac18<sup>17</sup> not causing c (called a slave) 1C7<sup>21</sup> God c (not for oxen) 1C9<sup>9</sup> (for the saints) 1P5<sup>7</sup>.

care, diligence<sup>1</sup>, worry<sup>6,5</sup>, (have), worry<sup>1</sup>, (earnest), diligence<sup>1</sup>.

*epi mel'ei a ON-CARE*

care, for Paul Ac2<sup>73</sup>, refresh<sup>1</sup>.

*epi mel'o mai ON-CARE*

care for, the Samaritan rLu10<sup>34</sup> 35 supervisor for the ecclesia 1Ti3<sup>5</sup>.

care (not). See neglect.

*drom'os RUN*

career, as John completed rAc13<sup>25</sup> Paul (perfecting) rAc20<sup>24</sup> (I have finished) r2Ti4<sup>7</sup>, course<sup>2</sup>.

careful (be), concerned (be)<sup>1</sup>, disposed (be)<sup>1</sup>, worry<sup>2</sup>, (more), diligently<sup>1</sup>.

*epi mel os' ON-CARE-AS*

carefully, woman seeking lost coin rLu15<sup>8</sup>, diligently<sup>1</sup>.

*dia ter e'o THROUGH-KEEP*

carefully keep, Mary c k declarations Lu25<sup>1</sup> yourselves Ac15<sup>29</sup>, keep<sup>2</sup>.

carefulness, diligence<sup>1</sup>, (without), worry (without)<sup>1</sup>.

*gom'os REPLETE*

cargo, that which is packed in a ship, unloading Ac21<sup>3</sup> for Babylon Rv18<sup>11</sup> 12, burden<sup>1</sup>, merchandise<sup>2</sup>.

carnal, flesh<sup>3</sup>, -ly<sup>7</sup>, -y<sup>2</sup>.

*sard'i on CARNELIAN*

carnelian, or sardius, means flesh-colored. One on the throne like vRv4<sup>3</sup> sixth foundation vRv21<sup>20</sup>, sardine<sup>1</sup>, sardius<sup>1</sup>.

*kera't i on HOLD(dim.)*

carob pod, hogs ate rLu15<sup>10</sup>, husk<sup>1</sup>.

*sun eu och e'o mai TOGETHER-WELL-HAVE*

carouse together. 2P21<sup>3</sup> Ju1<sup>2</sup>, feast with<sup>2</sup>.

carpenter, artisan<sup>2</sup>.

*Karp'os FRUIT*

Carpus, a man's name. Paul left traveling cloak with 2Ti4<sup>13</sup>.

carriage (take up), baggage (take up)<sup>1</sup>.

*po t am o phor'e t on DRINK-CARRIED*

carried away by current, that the woman should be rRv12<sup>15</sup>, carried away by the flood<sup>1</sup>.

*pher'o CARRY*

carry, support while in motion, carry away or on, bring, bring forth, be carried along. John's head (maiden c) Mt14<sup>11</sup> (a life-guardsmen) Mk6<sup>28</sup> AB to Jesus (a paralytic) Lu5<sup>18</sup> (c His reproach) rHb13<sup>13</sup> (a voice from heaven) 2P11<sup>7</sup> 18 Simon the cross Lu23<sup>26</sup> Peter by another Jn21<sup>18</sup> AB a c blast Ac2<sup>2</sup> the ship by a storm rAc27<sup>15</sup> 17 Israel not c out rHb12<sup>20</sup> kings their glory Rv21<sup>24</sup> 26

bring: John's head (on a platter) Mt14<sup>11</sup> (to Herod) Mk6<sup>27</sup> Bs to Jesus (cakes and fishes) Mt14<sup>18</sup> (an epileptic) Mt17<sup>17</sup> (demoniacs) Mk13<sup>2</sup> (a paralytic) Mk23<sup>2</sup> (a deaf stammerer) Mk7<sup>32</sup> (blind man) Mk3<sup>22</sup> (man's son) Mk9<sup>17</sup> (man with unclean spirit) Mk 9<sup>10</sup> 20 (a colt) Mk11<sup>28</sup> 7<sup>32</sup> (a denarius) Mk12<sup>15</sup> 16 (to Golgotha Place) Mk15<sup>22</sup> (ought to eat) Jn4<sup>33</sup> (the food fish) Jn21<sup>10</sup> b forth thirty fold AMk4<sup>8</sup> the grain-fed calf Lu15<sup>23</sup> women b spices Lu24<sup>1</sup> the water made wine Jn28<sup>8</sup> b forth fruit AJn12<sup>24</sup> 15<sup>2</sup> 4 (more)

Jn155 (much) Jn152 8 16 (no) Jn152 accusa-  
tion against Jesus AJn1829 Nicodemus b  
myrrh Jn1939 Thomas b (your finger) AJn2027  
(your hand) Jn2027 disciples b price of free-  
holds Ac434 Barnabas the money Ac437 Ana-  
nias a certain part Ac52 to Peter the infirm  
Ac518 gate b them into city Ac1210 men of  
Lystra b bulls FAc1413 no charge against Paul  
Ac2518 Timothy to b traveling cloak 2Ti413  
saints to maturity AHb61 in the death of the  
covenant victim FHb916 grace in the unveil-  
ing F1P113 messengers not b judgment F2P  
211 not b this teaching F2J10

**carry (on); God (vessels of indignation)**  
FRo922 (prophets by holy spirit) 2P121  
Christ c o all AHb138as prophecy not by man's  
will 2P121, be1, bear8, bring28, carry1, come3,  
endure2, go on1, lay1, lead1, let drive1, move1,  
reach2, rush1, uphold1.

**carry, bear3, carry away4, -out4, drive1, lead1,  
lift1.**

*peri pher'ō* ABOUT-CARRY  
**carry about,** the ill to Jesus Mk655 the dead-  
ening of Jesus F2C410 by every wind of  
teaching FEp414, bear about1, carry about4.  
**carry as a nurse.** See nurse (carry as a).

*para pher'ō* BESIDE-CARRY  
**carry aside,** the cup from Christ FMk1438Lu  
2242 by strange teachings FHb139 waterless  
clouds by winds FJu12, remove1, take away1,  
carry about2.

*apo pher'ō* FROM-CARRY  
**carry away,** Jesus to Pilate Mk151 Lazarus  
to Abraham's bosom FLu1622 handkerchiefs  
to the infirm Ac1912 the saints' grace 1C163  
John in spirit FRv173 2110 (s2Jn2118), bring1,  
carry4.

**carry away, exile1, lead away1.**  
**carry away with, lead away with1.**

*eis pher'ō* INTO-CARRY  
**carry into or in, bring into,** to Jesus a para-  
lytic Lu1819 nothing do we c i the world  
1Ti67 blood into the holy places Hb1311  
**bring into:** us not i trial FMT613Lu114 the  
disciples before synagogues Lu1211bs to the  
hearing FAc1720 (sJn1818), bring6, lead2.

*ek pher'ō* OUT-CARRY  
**carry out, bring forth.** Ananias Ac56 (his  
wife) Ac5910 infirm into the squares Ac515  
nothing o of the world 1Ti67 **bring forth:**  
Jesus the blind man Mk823as the first robe  
FLu1522 thorns and thistles FHb68, bear1,  
bring forth2, carry4.

**carry out, fetch out1.**  
**carry over, transfer1.**  
**carry through.** See consequence.  
**carry to.** See offer.  
**carry together.** See expedient.  
**carry up.** See offer up.  
**carrying away, exile3.**  
**case.** See word.  
**case, cause1, (be in that), have1, (in no), cir-  
cumstances (under no)1.**

*bal'ō* CAST  
**cast, drain fluids, spray attar** Mt2612, deposit  
with a banker Mt2527, prostrate from illness,  
combined with rushing, hurl Babylon down  
Rv1821, thrust, tree into the fire PMt310 719  
Lu39 Jesus (told to c Himself down) Mt46  
Lu49 (not to c peace) FMT1034 34 (to c fire)  
FLu1249 Peter c (a purse net) Mt418 (him-  
self into the sea) Jn217 c salt out FMT513Lu  
1435 into jail (you may be) Mt523Lu1258  
(the slave) FMT1830 (Bar-Abbas) Lu2319b 25  
(John not yet) Jn324 (Paul and Silas) Ac

1623 24 37 (Adversary to c some) Rv210 bod-  
ily members (from you) PMt529 30 188 9 (in-  
to Gehenna) Mt529 189 Mk945 47 (into fire  
eonian) Mt188 grass into the stove PMt630  
Lu1228 pearls in front of hogs PMt76 into a  
furnace (snares) Mt1342 (the wicked) Mt  
1350 dragnet PMt1347 rotten species c out  
PMt1348 bread to the puppies PMt1526Mk727  
into the sea (a fish hook) Mt1727 (a moun-  
tain) PMt121Mk1123 Rv88 (ideal to be) Mk  
942 not c into the corban Mt276 c the lot Mt  
2735Mk1524Lu2334Jn1924 seed PMk426 Lu  
1319ab man's son into the fire Mk922 into  
the treasury (the throng) Mk1241 (many  
rich) Mk1241 44Lu2114 (a widow two mites)  
Mk1242 43 44Lu212 3 4 c manure FLu138 Laz-  
arus at the portal FLu1620 into Bethesda  
pool Jn57 c a stone (let sinless one  
first) [Jn87] (Jews attempt) Jn859 Judas  
(bore what is c) Jn126 (Adversary c into) Jn  
132 c out as a branch Jn156 6 disciples c the  
net Jn219 6 dust Ac2223 hurricane c itself  
against island Ac2714 love c out fear F1J418  
Balak a snare Rv214bs Jezebel into a couch  
Rv222 on Thyatira no other burden Rv224  
elders their wreaths FRv410 fig tree its figs  
FRv613 into the earth (a thurible) FRv858  
(ball and fire) FRv87 (third of the stars)  
FRv124 (Adversary and messengers) FRv129 9  
the dragon c (out) FRv129 10 13 (a river)  
FRv1215 18as c a sickle (Christ) FRv1416 (a  
messenger) FRv1419 grapes into trough FRv  
1419 soil on the head FRv1819 stone into the  
sea FRv1821 into the lake of fire (beast and  
false prophet) FRv1920 (the Adversary) FRv  
2019 (death and the unseen) FRv2014 (those  
not in the scroll) FRv2015 Satan into the  
submerged chaos FRv203Ab

**drain:** fresh wine (not into old skins) PMt  
917Mk222Lu537 (but into new) PMt917b Christ  
d water into basin Jn135  
**prostrate:** a paralytic Mk86 92 Peter's moth-  
er-in-law Mt814 a little girl Mk730  
**thrust:** Jesus' fingers in a man's ear Mk733  
sword into scabbard Jn1311 Thomas his  
finger and hand Jn2025 25 27 (sMt2139 sLu  
538 sJn744 s1Rv210), arise1, cast90, dung1,  
lay3, lie2, pour2, put14, send3, strike2, throw3,  
thrust5.

**cast, throw1, toss2, (be), fall out1.**

**cast about, clothe3.**

**cast about.** See clothe.

*apo'blēton* FROM-CAST  
**cast away.** creatures of God not to be 1Ti44,  
to be refused1.

**cast away.** See casting away.

*apo bal'ō* FROM-CAST  
**cast away or off.** boldness (not) FBh1035 Bar-  
Timeus his cloak Mk1050 (bRv32).

**cast down.** See disrupt.

**cast down, humble1, take down1, toss2.**

*em bal'ō* IN-STEP  
**cast in.** into Gehenna Lu125 (bRv1216).

**cast in mind, reason1.**

**cast lot.** See lot (cast).

**cast lots, chance on1.**

**cast off.** See cast away.

**cast off, put off1, repudiate1, toss1.**

*epi bal'ō* ON-CAST  
**cast on, lay on hands, put forth hands, patch  
with cloth** Mt916 Lu538, reflect mentally Mk  
1472, accrue of an inheritance Lu1512, dash  
of billows Mk437, **cast on:** the colt (gar-  
ments) Mk1117 Paul not c a noose 1C735 lay  
on: hands on Jesus (in Gethsemane) AMt2650  
Mk1446 (priests seek to) ALu2019 (no one  
able) AJn730 44s the nations l hands on the

Jews <sup>1</sup>Lu2112 Jews 1 hands (o the apostles)  
 AAc43 518 (o Paul) Ac2127 put forth: hand  
 on a plow <sup>1</sup>Lu962 Herod (to illtreat some)  
 Ac121. cast2, fall to, lay on, stretch forth1,  
 thought thereon1, put3, beat into1.

## ek bal'lo OUT-CAST

cast out, eject, extract, evacuate (when out fol-  
 lows, as in Jn215, it is omitted once). de-  
 mons (by the lawless) Mt722 (by Israel's  
 sons) Mt1227Lu1119 (by strangers) Mk938Lu  
 949 sons of the kingdom c o Mt812ss\* Jesus  
 c o (spirits with a word) Mt816 (demons)  
 Mt831 933 Mk134 39 726 Lu1114 1332 (Jews say  
 by chief of demons) Mt934Mk332Lu1115 (judg-  
 ment for victory) Mt1220 (Jews say by  
 Bezebul) Mt1224 27Lu1118 19 (by the spirit of  
 God) Mt1228 (those in the sanctuary) Mt  
 2124Mk1115Lu1945 Jn215 (c the leper out)  
 Mk143 (demons from Mary Magdalene) Mk  
 169 (from Nazareth) Lu249 (those in Jair-  
 us' house) Lu834A (by the finger of God)  
 Lu120 (not those coming to Him) Jn637  
 disciples c o (unclean spirits) Mt101 (given  
 authority to) Mt108Mk315 (why could we  
 not) Mt719Mk928 (demons) Mk613 (could  
 not c it out) Mk918Lu940 (in Christ's name)  
 Mk1617 (c o your names) <sup>1</sup>Lu622 If Satan is  
 c o Satan Mt1240Mk333Lu1115a farmers c o  
 the owner's son <sup>1</sup>Mt2139g Mk128Lu2015 (the  
 slave) <sup>1</sup>Lu2012 the man without apparel c o  
<sup>1</sup>Mt2213 the useless slave <sup>1</sup>Mt2580 the offend-  
 ing eye <sup>1</sup>Mk947 the false out of the kingdom  
 Lu1328 man born blind Jn934 35 Chief of this  
 world Jn1231 Stephen from the city Ac738  
 grain into the sea Ac2738 this maid Hagar  
 Ga430 Diotrophes some of the brethren 3J10  
 the court c outside Rv112

eject: Jesus (the throng) Mt925Mk540 (a  
 by the spirit) Mk112 the Lord e workers Mt  
 938Lu102 the shepherd his sheep Jn104 Peter  
 the widows Ac940 Paul (and Barnabas from  
 Antioch) Ac1350 (and Silas from jail) Ac  
 1637 Rahab the messengers Jn225

extract: from the eye (the mote) <sup>1</sup>Mt74 5  
 Lu642 42 (the beam) <sup>1</sup>Mt75Lu642 from the  
 treasure (good things) <sup>1</sup>Mt1235 (wicked things)  
<sup>1</sup>Mt1235 (things new and old) <sup>1</sup>Mt1352 the  
 Samaritan two denarii <sup>1</sup>Lu1035

evacuate: contents of the bowels <sup>1</sup>Mt1517  
 (s5Mt1721 sMk719 ALu1114). bring forth3,  
 cast57, drive2, expel1, pluck out1, pull out3,  
 put5, send5, take out1, thrust out2.

cast out, expound1, exposed1, stretch out1, toss1.  
 cast selves, dive1.

cast upon, toss on2.

castaway, disqualified1.

## apo bol' FROM-CASTING

casting away (idiomatically cast away). not  
 one soul <sup>1</sup>Ac2722 Israel's <sup>1</sup>Rol115. casting  
 away1, loss1.

castle, camp6.

Castor and Pollux, Dioscuri1.

casual. See happen.

cataclysm. See quake.

catamite. See soft.

## ag'cu'o CATCH

catch. Jesus by word <sup>1</sup>Mk1213.

catch, apprehend1, catch alive1, get3, -hold2,  
 grip1, pounce upon1, arrest2, snatch1.

## zo gre'o LIVE-CATCH

catch alive, catch living prey in hunting or  
 war. disciples to c men a <sup>1</sup>Lu510 by the Ad-  
 versary <sup>1</sup>R2Ti226. catch1, take captive1.

## ag'ra CATCH

catch of fishes. miraculous Lu54 9. draught2.

cattle, nourished (what was)1.

## Kau'da CAUDA

Cauda, a small island in the Mediterranean,  
 south of the western half of Crete, about 35'  
 north and 24' east. It is now called Gavdhos.  
 passed on Paul's journey Ac2718.

## ait'a REQUEST

cause, an action which calls for a response;  
 when censurable, a charge; fault (not one in  
 Christ) Jn1838 194 6. dismissing a wife for  
 Mt193 of a man with a woman Mt1910 of  
 touching Christ Lu847AB of the men's pres-  
 ence Ac1021 no c of death (in Christ) Ac1328  
 (in Paul) Ac2818 of the Jews (shouting) Ac  
 2224 (assembling) Ac2820 for which c  
 (Paul reminding) 2Ti16 (Paul suffering)  
 2Ti12 (Titus to expose) Ti113 (Christ not  
 ashamed) Hb211

charge: Christ (c written) Mt2737 Mk1526  
 against Paul Ac2328 2518 27. accusation3,  
 case1, cause9, crime1, fault3.

cause, effect1, word1, (without), gratuitously1.

## ait'ios REQUESTER

cause, fault (none in Christ) Lu234 14. Christ  
 (not one c of death in) Lu2322 (c of eonian  
 salvation) Hb59 no c for commotion Ac1940.  
 do. cause. See do.

## ka u s t' e r i a' z o BURNERIZE

cauterize, scar with a hot iron. conscience <sup>1</sup>Fi11  
 42. scar with a hot iron1.

## dia stel'lo THROUGH-PUT

caution, assignment. Jesus (c the disciples not  
 to say He is Christ) Mt1620g2s (the people  
 to be telling no one) Mk543 736 36 (the dis-  
 ciples about the Pharisees) Mk815 (Peter,  
 James and John) Mk99 assignment: those  
 the apostles gave no Ac1524 they did not  
 carry out the Hb1220. be commanded1,  
 charge6, give commandment1.

[h]ipp'ik on' HORSE-ic  
 cavalry. troops of <sup>1</sup>Rv916 (bRv917). horsemen1.

[h]ipp'eu s' HORSEMAN  
 cavalry. seventy Ac2323 32. horsemen2.

## spel'ai on CAVE

cave, a considerable cavity in the earth. a  
 burglar's c (the sanctuary) <sup>1</sup>Mt2113Mk1117  
 Lu1946 tomb of Lazarus Jn1138 the faithful  
 straying in Hb1138 the great hide in <sup>1</sup>Rv615.  
 cave, hole1.

## seir os' CAVERN

cavern. of Tartarus 2P24. chain1.

## pau'o CEASE

cease, discontinue acting. Jesus c (speaking)  
 Lu54 (praying) Lu111 wind and water Lu  
 824 apostles c not teaching Ac542 Stephen  
 does not c speaking Ac613 Elymas c pervert-  
 ing Ac1310 the tumult Ac201 Paul c not (ad-  
 monishing) Ac2031 (giving thanks). Ep116  
 (praying) Col9 Jews c beating Paul Ac2132  
 languages 1C138 sacrifices Hb102 the tongue  
 from evil 1P310 the saint his sins 1P41.  
 cease12, leave2, refrain1

cease, flag3, intermit1, nullify1, quiet (be)1,  
 stop1, (cannot), stop (not)1, (without), un-  
 intermit1.

## ep our an'i on ON-SEE-UP-ed

celestial, ON-heavens, that part of the universe  
 which is ON, or higher than (Hb726) and may  
 be seen through the heavens (Hb414). With  
 the subterranean and the terrestrial, it com-  
 pletes the universe (Ph240). In the dative,  
 that located above the heavens Ep13. telling  
 you of Jn312 bodies 1C1540 40 as the C One  
 such those who are 1C1548 48 wearing image

of 1C15<sup>49</sup> among the c (spiritual blessing) Ep13 (seating Christ) Ep120<sup>As</sup> (seats us together) Ep26 (authorities) Ep310 (forces of wickedness) Ep612 every knee bowing, c and Ph210 God's c kingdom 2Ti418 calling Hb31 gratuity Hb64 divine service of Hb85 things cleansed Hb923 country Hb1116 Jerusalem PhB1222, celestial<sup>2</sup>, heavenly<sup>10</sup>, -places<sup>3</sup>, -things<sup>3</sup>, high places<sup>1</sup>, in heaven<sup>1</sup>.

celibate. See virgin.

Ke[n]gchre ai' CENCHREA

Cenchrea, a port of Corinth, on the eastern side of the isthmus, about 38° north, 23° east. Paul's head shorn in Ac1818 Phoebe of the ecclesia of Ro161.

thu mi a tēr i on SACRIFICE-place

censer, in which incense was burned, golden censer, thurible<sup>2</sup>.

kata ginō'skō DOWN-KNOW

censure. Cephas self-censured Ga211 if our heart c 1J320 21, be blamed<sup>1</sup>, condemn<sup>2</sup>.

center. See midst.

centered. See up and midst.

central wall. See wall (central).

[h]ekaton't arch os HUNDRED-ORIGINER  
centurion. Christ (c came to) Mt858 13 13s (saying truly this was God's Son) Mt2754 Lu2347 (c sends friends to) Lu76 Hb's slave ill Lu72 Cornelius a c Ac101 22 Paul (c comes to his assistance) Ac2132 (speaks to) Ac2225 26 (calling one) Ac2317 (Felix directs c concerning) Ac2423<sup>As</sup> the captain calling two Ac2323 c named Julius Ac271 6 11 31 43.

kenturi'ōn (Latin) CENTURION

centurion, the Latin equivalent of centurion in Mark, which was written with Latin idioms. at the crucifixion Mk1639 44 45.

Kēphas' (Hebrew) bedrock

Cephas, surname of Simon, the chief of the twelve apostles, the equivalent of Peter. Simon called Jn142 I of Apollos, I of C 1C112 Paul (or Apollos or C) 1C322 (relates his story to) Gal18Aas1\* (withstands) Ga211 14 wife of 1C95 Christ seen by 1C155 James and C and John Ga298a.

alis'gēma CEREMONIAL-POLLUTION

ceremonial pollution. abstaining from Ac1520.

certain. See secure.

certain, any<sup>7</sup>, evident<sup>1</sup>, (a), human<sup>3</sup>, one<sup>6</sup>.

acertain. See any.

certainly. See securely.

certainly. See security.

certainly. See secure.

dia mart u'r o mai THROUGH-MARK

certify to facts, conjure in exhortation. Lazarus to the five brothers PhLu628 the word of the Lord Ac825 God charges the apostles to Ac1042 Paul c (Jesus is the Christ) Ac185 (repentance toward God) Ac2021 (evangel of the grace of God) Ac2024 (that which concerns Christ) Ac2311 (to the kingdom of God) Ac2823 (God calls us to holiness) 1Th46 the holy spirit c bonds for Paul Ac2023 someone c (what is man) Hb26

conjure: Peter c them be saved Ac240

Paul c (that Timothy guard these things) 1Ti521 (them before the Lord) 2Ti214 (herald the word) 2Ti41. charge<sup>3</sup>, testify<sup>11</sup>, witness<sup>1</sup>.

certify, known (make)<sup>1</sup>.

ach'ur on CHAFF

chaff, the husks and refuse when winnowing grain. Christ will burn PhMt312 Lu317.

chaff (scatter like). See scatter like chaff.

[h]a'u lu si s UN-LOOSING  
chain, the instrument which makes not loose, demonic bound with Mk53 4 Lu829 Peter's Ac126 7 Paul (bound with two) Ac2133 (this c about me) Ac2820 (embassy in) Ep620 (Onesiphorus not ashamed of) 2Ti116 messenger having large vRv201, bonds<sup>1</sup>, chain<sup>10</sup>, chain, bond<sup>1</sup>, cavern<sup>1</sup>.

chal'kēdōn' CHALCEDONY

chalcedony, probably a wax-like, translucent precious stone, colored white or bluish grey. third foundation vRv2119.

Chalda'i'os CHALDEAN

Chaldean, a native of Chaldea, a country east of Palestine, probably the basin of the Euphrates and Tigris rivers. Abraham coming out of Ac74.

pro kal'e o mai BEFORE-CALL

challenge. not c one another Ga528, provoking<sup>1</sup>.

chamber (audience). See audience chamber.

chamber (bridal). See bridal chamber.

chamber (secret), storeroom<sup>1</sup>.

[h]uper d'on OVER-apartment

chamber (upper), a room in the upper story of a house, often accessible from the outside of the building or from the flat roof. disciples went up into Ac113 Tabitha in Ac937 39 Paul in Troas in Ac208, upper chamber<sup>3</sup>, -room<sup>1</sup>.

chambering. See bed.

epi' tou koitōn'os

ON THE CHAMBERING

chamberlain, the king's Ac1220.

chamberlain, administrator<sup>1</sup>.

chance, coincidence<sup>1</sup>.

la[n]gch an'ō CHANCE-ON

chance on or upon. Zechariah, to burn incense

Lu19 on Jesus' tunic Jn1924

chance upon: Judas the allotment Ac117

faith 2P11, be one's lot<sup>1</sup>, cast lots<sup>1</sup>, obtain<sup>2</sup>.

chance upon. See chance on.

chancellor. See chief.

kerma' CLIP-effect

change, from the custom of clipping a small portion from a coin by the money-changer as a charge for his service. Jesus pours out Jn215, money<sup>1</sup>.

all a'ssō CHANGE

change, cause to become otherwise. Jewish customs Ac614 God's glory Ro123 Paul's voice Ga420 saints at the last trump 1C1551 52 heavens and earth Hb112 (s<sup>1</sup> Hb112).

change, alter<sup>2</sup>, transfer<sup>1</sup>, -ence<sup>1</sup>, transfigure<sup>1</sup>,

changed (be), transform<sup>1</sup>.

changer, broker<sup>1</sup>.

changer (money). See money changer.

di tha'las s on THROUGH-SEA

channel, a place through which the sea goes.

craft falling into Ac274, where two seas meet<sup>1</sup>.

channel. See place.

chaos (submerged). See submerged chaos.

ēth'os CUSTOM

character. corrupting 1C1533, manner<sup>1</sup>.

Charran' (Hebrew) HEAT

Charan, a city in northern Mesopotamia, about 37° north, 38° east Ac72 4.

anthra k'ia EMBER

charcoal fire. deputies made Jn1818 disciples

observe Jn219, fire of coals<sup>2</sup>.

ait i'ō ma REQUEST-effect

charge. against Paul Ac257, complaint<sup>1</sup>.

*par a[n]ggel'ō* BESIDE-MESSAGE  
**charge.** Christ c (disciples) Mt10<sup>5</sup>Mk6<sup>8</sup>ABs<sup>8</sup> Lu 9<sup>21</sup> Ac1<sup>4</sup> (throng) Mt15<sup>35</sup> Mk8<sup>6</sup> (healed leper) Lu5<sup>14</sup> (unclean spirit) Lu8<sup>29</sup> (Jairus) Lu8<sup>56</sup> God c (apostles) Ac10<sup>42</sup> (mankind) Ac17<sup>30A</sup> Sanhedrin c Peter and John Ac4<sup>18</sup> 5<sup>28</sup> 40 Pharisees c Paul's converts Ac15<sup>5</sup> Paul c (python spirit) Ac16<sup>18</sup> (to the married) 1C7<sup>10</sup> (not applauding) 1C11<sup>17</sup> (working) 1Th4<sup>11</sup> 2Th3<sup>10</sup> 12 (doing) 2Th3<sup>4</sup> (putting yourselves from) 2Th3<sup>6</sup> (Timothy) 1Ti6<sup>13</sup> officers c the warden Ac16<sup>23</sup> captain c Paul's nephew Ac23<sup>22</sup> Lysias c Paul's accusers Ac 23<sup>30</sup> Timothy to be c 1Ti13<sup>41</sup> 5<sup>7</sup> 6<sup>17</sup>, charge<sup>6</sup>, command<sup>20</sup>, declare<sup>1</sup>, etc.

*par a[n]ggel'ia* BESIDE-MESSAGE  
**charge,** a message which is left in one's charge for his further attention (noun). do we not charge you with Ac5<sup>28</sup> warden getting such a Ac16<sup>24</sup> Paul (gives c through the Lord Jesus) 1Th4<sup>2</sup> (committing to Timothy) 1Ti 11<sup>8</sup> consummation of the c is love 1Ti15<sup>5</sup>. charge<sup>2</sup>, commandment<sup>2</sup>, straightly<sup>1</sup>.

**charge.** See cause and word.  
 charge, adjure by<sup>1</sup>, caution<sup>3</sup>, certify<sup>3</sup>, direct<sup>3</sup>, enjoin<sup>1</sup>, indict<sup>1</sup>, -ment<sup>1</sup>, rebuke<sup>4</sup>, testify<sup>1</sup>, (without), expense (without)<sup>1</sup>.

**charge** (previously). See previously charge.  
 charge strictly, mutter<sup>2</sup>, rebukel.  
 charge to account. See account (take into).  
 chargeable (be), encumbrance (be)<sup>1</sup>.  
 chargeable to (be), burdensome (be)<sup>2</sup>.  
 charged, burdened (be)<sup>2</sup>.  
 charger, platter<sup>1</sup>.  
 charges, ration<sup>1</sup>, (be at), spend<sup>1</sup>.

*[h]arm'a* CONNECT  
**chariot.** of the eunuch Ac8<sup>28</sup> 29 38 as sound of c horses vRv9<sup>9</sup>.

charitably, love<sup>1</sup>.  
 charity, love<sup>27</sup>, (feast of), love<sup>1</sup>.

*nau'klēr os* NAUTICAL-LOT  
**charterer** of ship, who has an interest in the cargo. centurion persuaded by Ac2<sup>11</sup>. owner of a ship<sup>1</sup>.

*cha s'ma* GAPE  
**chasm,** a deep gap. established PLu16<sup>26</sup>. gulfi.  
**chaste.** See pure.

*kol'a'zō* CHASTEN  
**chasten,** with a view to amendment, in contrast to punishment which is penal. not c the apostles Ac4<sup>21</sup> messengers kept for 2P2<sup>4</sup> as the unjust 2P2<sup>9</sup> (s<sup>2</sup>1F2<sup>20</sup>). punish<sup>2</sup>.  
 chasten, discipline<sup>6</sup>.

*kol'a si s* CHASTENING  
**chastening.** c eonian (nations go into) Mt25<sup>46</sup> fear has 1J4<sup>18</sup>. punishment<sup>1</sup>, torment<sup>1</sup>.

chastening, discipline<sup>3</sup>.

chastise, discipline<sup>2</sup>.

chastisement, discipline<sup>1</sup>.

cheat. See deprive.

*siag'ōn'* CHEEK

**cheek.** slapping on Mt5<sup>39</sup> Lu6<sup>29</sup>.

*eu psuch e'ō* WELL-COOL  
**cheer** (be of good). Paul Ph2<sup>19</sup>Es. be of good comfort<sup>1</sup>.

*eu'thum on* WELL-FEELING  
**cheerful.** those on the ship becoming Ac27<sup>36</sup>. of good cheer<sup>1</sup>.

cheerful, gleeful<sup>1</sup>.

*eu'thum e'ō* WELL-FEEL  
**cheerful** (be). Paul exhorting to be Ac27<sup>22</sup> 25 is anyone c Ja5<sup>13</sup>, be merry<sup>1</sup>, be of good cheer<sup>2</sup>.

*eu'thum'ōs* WELL-FEEL-AS

**cheerfully.** Paul defending c Ac24<sup>10</sup>.

cheerfulness, glee<sup>1</sup>.

*thal'p'ō* INCUBATE-DO

**cherish.** own flesh vEp5<sup>29</sup> as a nurse her own children 1Th2<sup>7</sup>.

*Cherub im' (Hebrew)* AS-MANY

**cherubim,** the winged figures above the propitiatory in the tabernacle Ex25<sup>18</sup>. overshadowing Hb3<sup>5</sup>.

*stēkh'os* CHEST

**chest,** the upper front of a human torso. beat c (tribute collector) PLu18<sup>13</sup> (the throng at the cross) Lu23<sup>48</sup> John leans on Jesus' Jn 13<sup>25</sup> 21<sup>20</sup> messengers girded about vRv15<sup>6</sup>. breast<sup>5</sup>.

chicken, brood<sup>1</sup>.

*arch'ōn* ORIGIN-BEING

**chief,** the verbal noun, chieftainship Lu8<sup>41</sup>, magistrate of a civil office, suzerain over other rulers Rv15, used also for the Hebrew *razn* chancellor Ac4<sup>26</sup>. Jesus (a c worshiped) Mt9<sup>18</sup> (coming into house of) Mt9<sup>23</sup> (inquires of Him) Lu18<sup>18</sup> (scouted Him) Lu23<sup>35</sup> (give Him up) Lu24<sup>20</sup> (ignorant of) Ac13<sup>27</sup> of the demons Mt9<sup>34</sup> 12<sup>24</sup> Mk3<sup>22</sup> Lu11<sup>15</sup> of the nations (and Jews) Mt20<sup>25</sup> Ac14<sup>5</sup>. one of the c Pharisees Lu14<sup>1</sup> Pilate calling together Lu23<sup>13</sup> Nicodemus a c Jn3<sup>1</sup> lest the c know this Jn7<sup>26</sup>AB the c believe (no one of) Jn7<sup>48</sup> (many of) Jn12<sup>42</sup> Christ C of this world Jn12<sup>31</sup> 14<sup>50</sup> 16<sup>11</sup> of Israel (commit it in ignorance) Ac3<sup>17</sup> (gathered in Jerusalem) Ac4<sup>5</sup> (Peter speaks to) Ac4<sup>8</sup> (not declaring evil of) Ac23<sup>5</sup> who constitutes you Ac 7<sup>27</sup> 35 38<sup>35</sup> c men of this eon 1C26<sup>8</sup> of the jurisdiction of the air Ep2<sup>2</sup>

**magistrate:** with your plaintiff to Lu25<sup>8</sup> of Philippi Ac16<sup>19</sup> not a fear to Ro13<sup>3</sup>. chief<sup>2</sup>, -ruler<sup>1</sup>, magistrate<sup>1</sup>, prince<sup>1</sup>, ruler<sup>22</sup>.

**chief, deem<sup>2</sup>, first<sup>12</sup>, (be), deem<sup>1</sup>.**

**chief.** See begin and origin.

**chief** among the publicans, chief tribute collector<sup>1</sup>.

chief captain, captain<sup>19</sup>.

chief corner, capstone of corner<sup>2</sup>.

*arch a[n]g'gel os* ORIGIN-MESSANGER

**chief messenger.** Christ 1Th4<sup>16</sup> Michael Ju9.

archangel<sup>2</sup>.

*archi tr i'klin os* ORIGIN-THREE-CLINER

**chief of the dining room,** whose duty it was to arrange the courses and taste the wine and food before offering it to the guests. at Cana Jn28<sup>9</sup> 9. governor of the feast<sup>2</sup>, ruler of the feast<sup>1</sup>.

**chief of the province of Asia.** See Asia (chief of the province of).

*archi sun ag'ō g os* ORIGIN-TOGETHER-LEADER

**chief of the synagogue.** Jairus Mk5<sup>22</sup> 35 36 38 Lu8<sup>49</sup> resenting that Jesus cures Lu13<sup>14</sup> invite Paul to speak Ac13<sup>15</sup> Crispus Ac18<sup>8</sup> Sosthenes Ac18<sup>17</sup>.

*arch ter eu s'* ORIGIN-SACREDER

**chief priest.** Herod gathering Mt2<sup>4</sup> Christ (to be suffering from) Mt16<sup>21</sup> (be given up to) Mt20<sup>18</sup> Mk10<sup>33</sup> (perceiving His marvels) Mt 21<sup>15</sup> (ask by what authority) Mt21<sup>23</sup> Mk11<sup>27</sup> Lu20<sup>18</sup> (hearing His parables) Mt21<sup>45</sup> (led to Caiaphas) Mt26<sup>57</sup> Mk14<sup>53</sup> Jn18<sup>24</sup> (sought false testimony against) Mt26<sup>59</sup> Mk14<sup>55</sup> (questions Him) Mt26<sup>62</sup> 63 Mk14<sup>60</sup> 61 (hold consultation against) Mt27<sup>1</sup> Mk15<sup>1</sup> (His accusation by) Mt27<sup>12</sup> (scoffing) Mt27<sup>41</sup> Mk15<sup>31</sup> (to be rejected by) Mk8<sup>31</sup> Lu9<sup>22</sup> (sought to destroy) Mk11<sup>18</sup> 14<sup>1</sup> Lu19<sup>47</sup> 22<sup>2</sup> (coming to



gether to Him) Mk14<sup>53</sup> (accused) Mk15<sup>3</sup> Lu 23<sup>10</sup> (given up by) Mk15<sup>10</sup>as (seek to lay hands on) Lu20<sup>19</sup> (as after a robber do you come out) Lu22<sup>52</sup> (led into c p house) Lu 22<sup>54</sup> (voices prevail against) Lu23<sup>23a</sup> (give Him up to death) Lu24<sup>20</sup> (desire to arrest) Jn7<sup>32</sup> 11<sup>57</sup> (entered courtyard of) Jn18<sup>15</sup> (are you answering) Jn18<sup>22</sup> (give Him up to Pilate) Jn18<sup>35</sup> (clamor, crucify) Jn19<sup>6</sup> (a merciful C P) Hb2<sup>17</sup> (Apostle and C P) Hb3<sup>1</sup> (able to sympathize) Hb4<sup>14</sup> 15 (does not glorify Himself) Hb5<sup>5</sup> (order of Melchizedek) Hb5<sup>10</sup> 6<sup>20</sup> (benign) Hb7<sup>28</sup> (no necessity daily) Hb7<sup>27</sup> (seated) Hb8<sup>1</sup> (of the impending good) Hb9<sup>11</sup> Caiaphas (courtyard of) Mt26<sup>3</sup> (Hannas and) Lu3<sup>2</sup> Ac4<sup>6</sup> (c p that year) Jn11<sup>49</sup> 51 18<sup>13</sup> 19 smiting the slave of Mt26<sup>51</sup> Mk14<sup>47</sup> Lu22<sup>50</sup> Jn18<sup>10</sup> tears his garments Mt26<sup>65</sup> Mk14<sup>63</sup> gathered (in the courtyard) Mt26<sup>3</sup> (a Sanhedrin) Jn11<sup>47</sup> Judas Iscariot (being gone to) Mt26<sup>14</sup> Mk14<sup>10</sup> (with a throng from) Mt26<sup>47</sup> Mk14<sup>43</sup> (turns back silver to) Mt27<sup>3</sup> 6 (confers with) Lu22<sup>4</sup> (getting a squad of the) Jn18<sup>3</sup> the throng (c p persuade) Mt27<sup>20</sup> (excite) Mk15<sup>11</sup> Peter follows Jesus to courtyard of Mt26<sup>58</sup> Mk14<sup>54</sup> Pilate (c p gathered with) Mt27<sup>62</sup> (speaks to) Lu23<sup>4</sup> (calling together) Lu23<sup>13</sup> (said to him do not be writing) Jn19<sup>21</sup> Abs<sup>1\*</sup> soldiers report to Mt28<sup>11</sup> Abiathar the c p Mk 2<sup>26</sup> a maid of Mk14<sup>66</sup> eldership and c p gathered Lu22<sup>66</sup> deputies came to Jn7<sup>45</sup> plan to kill Lazarus Jn12<sup>10</sup> John known to Jn18<sup>15</sup> 16 a slave of Jn18<sup>26</sup> no king except Caesar Jn 19<sup>15</sup> the apostles (report what c p say) Ac 4<sup>23</sup> (c p laid hands on) Ac5<sup>17</sup> (bewildered concerning) Ac5<sup>24</sup> (inquire of) Ac5<sup>27</sup> call Sanhedrin together Ac5<sup>21</sup> inquires of Stephen Ac7<sup>1</sup> Paul (approaching) Ac9<sup>1</sup> (authority from) Ac9<sup>14</sup> 26<sup>10</sup> 12 (to lead the saints to) Ac9<sup>21</sup> (testifying them to jail) Ac22<sup>5</sup> (Lysias stands him among) Ac22<sup>30</sup> (Ananias enjoins to beat his mouth) Ac23<sup>2</sup> (reviling God's c p) Ac23<sup>4</sup> (not aware he is) Ac23<sup>5</sup> (c p informs Festus against) Ac25<sup>12</sup> Sceva, a Jew a c p Ac19<sup>14</sup> forty men coming to Ac 23<sup>14</sup> Ananias Ac24<sup>1</sup> obtained from among men Hb5<sup>1</sup> law appointing men Hb7<sup>28</sup> offer oblations Hb8<sup>3</sup> once a year Hb9<sup>23</sup> day by day Hb10<sup>11ab</sup> blood carried by Hb13<sup>11</sup> (sJn 7<sup>28</sup> sAc4<sup>4</sup>), chief of the priests<sup>1</sup>, chief priest<sup>64</sup>, high priest<sup>59</sup>.

*arch ier a t ikon'* ORIGIN-SACREDIC  
chief priestly, pertaining to the chief priest.  
race Ac4<sup>6</sup>. of the high priest<sup>1</sup>.

chief ruler of the synagogue, chief of the synagogue<sup>2</sup>.  
chief shepherd. See shepherd (chief).

*arch i tel on'es* ORIGIN-FINISHER  
chief tribute collector. Zaccheus Lu19<sup>2</sup>. chief among the publicans<sup>1</sup>.

chieftest (very), paramount<sup>2</sup>.  
chiefly, especially<sup>2</sup>.  
chieftainship. See chief.

*tek'n on* BROUGHT-FORTH  
child, children. of Rachel rMt2<sup>18</sup> of Abraham rMt9<sup>9</sup> Lu3<sup>8</sup> Pl6<sup>25</sup> rJn8<sup>39</sup> Ac7<sup>5</sup> rRo9<sup>7</sup> of wisdom Lu7<sup>35ab</sup> wicked give gifts to Mt11<sup>1</sup> Lu 11<sup>13</sup> Jesus (to paralytic) rMt9<sup>2</sup> Mk2<sup>5</sup> (disciples called) rMk10<sup>24as</sup> father giving up Mt10<sup>21</sup> Mk13<sup>12</sup> against parents Mt10<sup>21</sup> Mk13<sup>12</sup> bread cast to puppies rMt15<sup>26</sup> Mk7<sup>27</sup> 27 lord orders c disposed of rMt18<sup>25b</sup> everyone who leaves (on My account) Mt19<sup>29</sup> Mk10<sup>29</sup> Lu18<sup>29</sup> (will be getting back) Mk10<sup>30</sup> Abs<sup>1\*</sup> dying leaving no Mt22<sup>24</sup> Mk12<sup>19</sup> Lu20<sup>31</sup> of Jerusalem rMt23<sup>37</sup> Lu13<sup>34</sup> 1944 23<sup>28</sup> man had two

rMt2<sup>128</sup> 28 His blood be on our (Jews) Mt27<sup>25</sup> Elizabeth Lu17<sup>7</sup> turn hearts of fathers to Lu 11<sup>7</sup> mother of Jesus Lu24<sup>8</sup> not hating Lu14<sup>26</sup> father to elder son rLu15<sup>31</sup> of God rJn11<sup>12</sup> 11<sup>52</sup> mRo8<sup>16</sup> r17 r21 rEp5<sup>1</sup> rPh2<sup>15</sup> rJ3<sup>1</sup> 2 10 52 (not) rRo9<sup>8</sup> promise (to) Ac23<sup>9</sup> r13<sup>33</sup> (of) rRo9<sup>8</sup> Ga4<sup>28</sup> Paul sent forward by Ac2<sup>15</sup> not to be circumcising Ac2<sup>11</sup> of the flesh Ro9<sup>8</sup> beloved 1C4<sup>14</sup> Timothy r1C4<sup>17</sup> Ph22<sup>2</sup> r1T12 18 r2T12 21 else are unclean 1C7<sup>14</sup> Paul saying it as to r2C6<sup>13</sup> hoarding up for 2C12<sup>14</sup> 14 of Hagar Ga4<sup>25</sup> of the desolate rGa4<sup>27</sup> not of the maid mGa4<sup>31</sup> of indignation mEp2<sup>3</sup> of light mEp5<sup>8</sup> be obeying your parents Ep6<sup>1</sup> Co 3<sup>20</sup> not vexing Ep6<sup>4</sup> Co3<sup>21</sup> nurse cherishing 1Th2<sup>7</sup> as a father 1Th2<sup>11</sup> in subjection 1Th3<sup>4</sup> controlling 1Th3<sup>12</sup> if any widow has 1Ti5<sup>4</sup> Titus rTi1<sup>4</sup> elder having believing Ti1<sup>6</sup> Onesimus rPhn<sup>10</sup> obedient 1P1<sup>14</sup> of Sarah r1P3<sup>6</sup> of a curse 2P2<sup>14</sup> of the Adversary r1J3<sup>10</sup> of chosen (lady) 2J1<sup>4</sup> (sister) 2Jn<sup>13</sup> of John rJ3<sup>4</sup> of Jezebel Rv2<sup>23</sup> of sun-clothed woman vRv12<sup>4</sup> 5 (AMk12<sup>19</sup> Bs<sup>1\*</sup> Ga4<sup>19</sup> s<sup>1\*</sup> Ep5<sup>28</sup>). child<sup>77</sup>, daughter<sup>1</sup>, son<sup>21</sup>.

child, babe<sup>2</sup>, boy<sup>7</sup>, minor<sup>7</sup>, son<sup>50</sup>, (be), minor (be)<sup>1</sup>, (be with), have<sup>7</sup>, (great with), parturient<sup>1</sup>, (little)-(young), little boy<sup>7</sup>, (only) only begotten<sup>3</sup>, (with), belly<sup>7</sup>, have<sup>7</sup>.

*tek n o gon i'a* BRING-FORTH-BECOMING  
child bearing, saved through 1Ti2<sup>15</sup>.  
childish, minor<sup>1</sup>.

*a'tek n on* UN-BROUGHT-FORTH  
childless, seven brothers Lu20<sup>28</sup> Abs<sup>1\*</sup> 29 30A.  
children (bear). See bear children.  
children (bring up), nourish children<sup>1</sup>.  
children (fond of). See fond of children.

*tek n i'on* BROUGHT-FORTH(dim.)  
children (little). used by (Christ) rJn13<sup>33</sup> (Paul) rGa4<sup>10</sup> As<sup>2</sup> (John) r1J2<sup>1</sup> 12 28 Ab 3<sup>7</sup> 18 44 52<sup>1</sup> (AMk10<sup>24</sup>).

children (little). See little boy.  
children (nourish). See nourish children.

*apo psuch'o* FROM-COOL  
chill, men from fear rLu21<sup>26</sup>. hearts failing them<sup>1</sup>.

*Chi'os* CHIOS  
Chios, the name of an island off the coast of Lydia in the Aegean sea about 38° north and 26° east. abreast of Ac20<sup>15</sup>.

*en tup o'd* IN-BEAT  
chisel, letters in stone 2C3<sup>7</sup>. engrave<sup>1</sup>.

*Chlo'e* GREEN  
Chloe. by those of 1C1<sup>11</sup>. the house of Chloe<sup>1</sup>.  
*choin'ix* CHOENIX

choenix, a dry measure, less than our quart, supposed to be sufficient for one day's ration. of wheat and barley vRv6<sup>6</sup> 6. measure<sup>1</sup>.

*ek log'e* OUT-LAID(said)  
choice, chosen (encountered it) rRo11<sup>7</sup>. Paul a c instrument Ac9<sup>15</sup> God (His purpose remaining as) Ro9<sup>11</sup> (the saints c by) 1Th1<sup>4</sup> of grace Ro11<sup>5</sup> Israel beloved as to Ro11<sup>28</sup> saints to confirm their 2P1<sup>10</sup>, chosen<sup>1</sup>, election<sup>6</sup>.

choice make, choose<sup>1</sup>.

*pni'gō* CHOKE  
choke, act so as to deprive of air. a slave his fellow rMt18<sup>23</sup> hogs in the sea Mk5<sup>13</sup>. choke<sup>1</sup>, take by the throat<sup>1</sup>.  
choke, smother<sup>3</sup>, stifle<sup>4</sup>.

*ek leg'o* OUT-LAY(say)  
choose, single out. Lord (whom He c) Mk13<sup>20</sup>

(indicate one whom Thou) Ac124 Christ (c twelve) Lu613 (do I not c you) Jn670 (aware whom I) Jn1318 (I c you) Jn1516 16 19 (the apostles whom He) Ac12 God (this is My Son the C) Lu935a (c our fathers) Ac1317 (c among you) Ac157 (c the stupid and weak) 1C121 27 28 (c the saints in Christ) Ep14 (c the poor rich in faith) Ja25 Mary c the good part Lu1042 c first reclining places Lu147 disciples c Stephen Ac65 c men to send with Paul Ac1522 25 (BAc738). choose17, -out1, make choice1.

choose, fix upon before1, prefer1, select1, term1. choose before, select before1. choose to be a soldier, enlist1.

#### kop tō STRIKE

chop branches of trees, grieve, strike the breast in grief, the throng (c boughs) Mt218 (soft foliage) Mk118 grieve: we wail and you do not Mt117 all the tribes shall Mt2430 for Jarius' daughter Lu852 over Christ (the women) Lu2327 (all the tribes will) Rv17 kings over Babylon vRv189, bewail2, cut down2, lament2, mourn1, wail1.

#### chor os' CHORUS

choral dancing. elder son hears vLu1525.

#### Chorazin' SPACEIZE

Chorazin, the name of a city on the northern shore of lake Galilee, possibly the present Kerazeh ruins, an hour northeast of Tell Hum, 82° 55' north, 35° 35' east. woe to you aMt1124Lu1013.

#### ek lek t on' OUT-LAID (said)

chosen. few are Mt2214 saints (those who are) Mt2422 24Mk1320 22 2Ti210 (as God's c ones) Co312 (called and c) vRv1714 Christ assembling His Mt2431Mk1327 God (avenging His) Lu187 (Christ C of) Lu2335 (who will be indicting His) Ro833 (faith of His c) Ti11 (the Stone c by) 1P24 6 Rufus c in the Lord Ro1613 c messengers 1Ti521 c expatriates 1P11 Israel a c race 1P29 ecclesia in Babylon c 1P513 the c lady 2J1 c sister 2Jn13. chosen7, elect10.

chosen. See choice and choose.

chosen, choice1.

sun ek lek t on' TOGETHER-OUT-LAID (said)  
chosen together. ecclesia of Babylon 1P513. elected together with1.

#### Christ os' ANOINTED

Christ. Corresponding to the Hebrew Messiah, a title applied to priests, kings and prophets after their official consecration by means of anointing with oil. Especially used of the Anointed, Whose exaltation places Him above the rest Hb19. Also applied to His figurative body 1C1212. all the members of which are anointed 2C121. The various combinations of this title with His personal name and appellations should be carefully discriminated. For the combination Christ Jesus see below, for Jesus Christ see Jesus.

Christ is: David's Son Mt2242Mk1235Lu2041 Preceptor Mt2309 Israel (king of) Mk1532 (out of) Ro95 God's Lu920 1C323 (power of) 1C124 consummation of law Ro104 Servant of the Circumcision Ro153 the Rock 1C104 Head 1C113 Ep415 523 Seed Ga316 to be living is Ph121 expectation of glory Co127 all and in all is Co311

Is Christ: Jesus is (Who is termed) Mt 116 2717 22 (Peter said) Mt1618Mk829 (he saying to no one) Mt1620 (Jews said) Mt2603 Mk1461Lu2297 232 35 Jn1024 (demons aware

that He is) Mk1345a2 Lu441 41a (malefactor said) Lu2339 (Samaritan woman said) Jn 425 29 42a (lest the chiefs should know) Jn 726 (others said) Jn741 (Martha said) Jn 1127 (John said) Jn2031 (Paul said) Ac922 173 185 28 (saying He is not) 1J222 (believing) 1J51 John is not Lu315 Jn120 25 328 false c Mt245 23 Mk1321

Christ does: is born Mt24 prophesy to us Mt2608 suffered Lu2428 46 Ac173 2C15 1P221 41 coming Jn727 31 41 42 Hb911 remaining for the eon Jn1234 died Ro58 8 149 15 1C811 153 Ga221 1P313 pleases not Himself Ro153 took you to Himself Ro157 what C does not effect through Paul Ro1518 not commission Paul to baptize 1C117 what... with Belial 2C615 not dispenser of sin Ga217 reclaims us from the curse Ga313 frees us Ga51 of no benefit Ga27 to dwell in your hearts Ep317 loves Ep523 dawn upon you Ep514 nourishing the ecclesia Ep529 invigorating Paul Ph 413a2 where C is Co31 Abs2 as a son over His house Hb36 does not glorify Himself Hb55 entered not the holy places Hb924

Christ the object of action: Messiah found Jn141 avowing Jn922 herald Ac855 1C123 1512 Ph115 roused Ro64 9 1C1513 14 15 16 17 20 leading C down Ro1067 where C is not named Ro1520 C parted 1C113 sacrificed 1C57 the Firstfruit 1C1523 if we have known 2C516 put on Ga327 formed in you Ga419 not thus learn Ep420 announcing Ph117 18 magnified Ph120 gaining Ph38 manifested Co34 offered Hb925

in Christ: the truth Ro91 one body Ro125 apostles Ro167 fellow worker Ro169 attested Ro1610 minors 1C31 prudent 1C410 ten thousand escorts 1C415 put to repose 1C1518 expectation 1C1519 vivified 1C1522 Ep25 gives us a triumph 2C214 speaking 2C217 1219 nullified 2C314 anyone (new creation) 2C517 God in C conciliating 2C519 pureness 2C113 a man (Paul) 2C122 ecclesia of Judea Ga122 justified Ga217 spiritual blessing Ep13 head up all Ep110 pre-expectant Ep112 His might has operated Ep120 deals graciously Ep432 Paul's bonds Ph113 consolation Ph21 brethren Co12 faith Co25 the dead rising 1Th416 boldness Phn8 Paul's compassions Phn22As good behaviour 1P316 eonian glory 1P510 peace to all 1P514

Christ in: if C in you (the body dead) Ro 810

that which is Christ's: works Mt112 you are Mk941Abs2 1C323 Ga329 resurrection of Ac231 His sufferings Ac318 2623 1P413 51 body Ro74 1C1016 1227 Ep412 Co217 spirit Ro 89 1P114as allotment Ro817 declaration Ro 1017Bsl\* evangel Ro1519 1C912 2C212 913 1014 Ga17 Ph127Abs\* 1Th32 blessing Ro1529 ecclesia Ro1616 testimony 1C16 yet I of C 1C112 cross 1C117 Ga514A Ph318 mind 1C216as deputies 1C41 members 1C615 15 slave 1C713 Ga110 Ep66 legally 1C921 blood 1C1016 Ep213 Hb914 1P119 imitators 1C111 Head 1C113 those who are 1C1523 in the face of 2C23 fragrance 2C215 letter 2C38 glory 2C44 823 dais 2C510 love 2C514 Ep319 leniency 2C101 obedience 2C105 confidence to be 2C107 as he is 2C107 truth 2C1110 apostles 2C1113 1713 26 servants 2C1123 power 2C129 a test 2C133 grace Ga18 faith Ga216 Ph339 law Ga62 secret Ep34 Co4Abs2 riches Ep38 gratuity Ep 47 complement Ep413 kingdom Ep55 fear Ep521 day Ph110 216 dispenser Co17 afflictions Col24 Father Co22 circumcision Co211 peace Co315Abs\* word Co316as\* endurance 2Th35 partners Hb314 rudiments Hb61 re-

proach Hb11<sup>26</sup> name 1P41<sup>4</sup> teaching 2J9  
priests vRv20<sup>6</sup>

various relations to Christ: generations Mt 11<sup>7</sup> together with (if we died) Ro6<sup>8</sup> Co22<sup>0</sup> (with C have I been crucified) Ga23<sup>0</sup> (to be) Ph12<sup>3</sup> (rouse) Co31<sup>1</sup> (life hid) Co33<sup>1</sup> (live and reign) vRv20<sup>4</sup> anathema from Ro9<sup>3</sup> slaving for Ro14<sup>18</sup> firstfruit for Ro16<sup>5</sup> because of (stupid) 1C41<sup>0</sup> (forfeit) Ph3<sup>7</sup> against (sins) 1C81<sup>2</sup> (restive) 1Ti51<sup>1</sup> through C (consolation) 2C15<sup>1</sup> (confidence) 2C34<sup>1</sup> (God conciliates us) 2C51<sup>8</sup> (enjoyers of God's allotment) Ga4<sup>2</sup> ambassadors beseeching for 2C52<sup>0</sup> 20 to present a chaste virgin to 2C11<sup>2</sup> distresses for 2C12<sup>10</sup> living in Paul Ga22<sup>0</sup> to lead us to Ga3<sup>24</sup> baptized into Ga3<sup>27</sup> from (exempted) Ga5<sup>4</sup> (apart) Ep21<sup>2</sup> subject to Ep5<sup>24</sup> as to C (secret) Ep53<sup>2</sup> (obeying) Ep 65<sup>8</sup> suffering (for) Ph12<sup>9</sup> (pertaining to) 1P11<sup>1</sup> not in accord with Co28 (p1s1\*Mt1621 s1\*Ae814 s2\*Ro1410 s11532 A1C1127 s2\*C45 B912 BGa220 BEp222 s41 BPh230 A46 A7 s2\*Co313 bs11Ti27 A2Ti16 A215 bRv2221)

### Christ Jesus

Other appellations used with Christ: God (should dispatch) Ac32<sup>0</sup>s (rouse) Ro81<sup>5</sup>s the One dying Ro83<sup>4</sup> disposed according to Ro15<sup>5</sup>b recognizing that C J is in you 2C 135<sup>5</sup> receive Paul as Ga4<sup>14</sup> capstone of its corner Ep22<sup>0</sup> not seeking Ph22<sup>1</sup>b came into the world 1Ti1<sup>5</sup> one Mediator a Man 1Ti2<sup>5</sup> Paul conjuring in the sight of 1Ti52<sup>1</sup>As 2Ti4<sup>1</sup>As

various relations to Christ Jesus: evangel of Ac5<sup>42</sup> faith (into) Ae24<sup>24</sup> (of) Ga216<sup>AB</sup> (in) Ga32<sup>6</sup> Co1<sup>1</sup>Bs2<sup>7</sup> 1Ti11<sup>4</sup> 2Ti11<sup>3</sup> 315 slave of Ro1<sup>1</sup>B Ph11 Co41<sup>2</sup> deliverance in Ro3<sup>24</sup> baptized into Ro6<sup>3</sup> no condemnation in Ro8<sup>1</sup> law of life in Ro8<sup>2</sup> love in Ro33<sup>5</sup> 1C16<sup>24</sup> Paul (a minister of) Ro15<sup>16</sup> (boasting in) Ro15<sup>17</sup> (an apostle of) 1C1<sup>1</sup>B 2C11<sup>8</sup> Ep11<sup>1</sup> Co11 1Ti1<sup>3</sup> 2Ti1<sup>1</sup>bs (beget you in) 1C41<sup>5</sup> (my ways in) 1C41<sup>7</sup> (the prisoner of) Ep31 Phn<sup>1</sup>As 9<sup>As</sup> (grasped by) Ph31<sup>2</sup> (conjuring) 1Ti52<sup>1</sup>As fellow workers Ro16<sup>3</sup> (captive) Phn<sup>23</sup> heralding of Ro16<sup>25</sup>b through (be glory) Ro16<sup>27</sup>b (place of a son) Ep15<sup>B</sup> hallowed in 1C1<sup>2</sup> grace (in) 1C14 2Ti21<sup>1</sup> (from) Ti14<sup>As</sup> you are in 1C130 Ga326<sup>28</sup> freedom in Ga24 believe in to Ga216<sup>As</sup> in C J circumcision Ga56 615<sup>As</sup> those of C J crucify the flesh Ga52<sup>4</sup> cross of Ga61<sup>2</sup> saints in Ep11 Ph11 421 seats us in Ep26 kindness in Ep27 created in Ep210 became near in Ep213 promise (in) Ep36 (of life) 2Ti11 glory in Ep321 Ph126 33 419 compassions of Ph18 disposition in Ph25 God's calling above in Ph31<sup>4</sup> garrison your hearts in Ph47 mature in Co12<sup>8</sup> ecclesia in 1Th21<sup>4</sup> will of God in 1Th51<sup>8</sup> servants of 1Ti46<sup>As</sup> grace in 2Ti19 our Saviour 2Ti110<sup>As</sup> soldier of 2Ti23<sup>As</sup> salvation in 2Ti21<sup>0</sup> live devoutly in 2Ti31<sup>2</sup> good for Phn<sup>6</sup> (nMt118 bRo216 A322 B517 As<sup>12</sup>C119 AGa314 bPh16 Ab1Ti613 ATi11 s1Ti213)

### Christ Jesus, Lord

God makes Jesus L as well as C Ac23<sup>6</sup> living to God in Ro61<sup>1</sup> life eonian in Ro62<sup>3</sup> love of God in Ro83<sup>9</sup> Paul boasting in 1C15<sup>31</sup> heralding 2C45<sup>B</sup> purpose of the sons in Ep 311 knowledge of Ph33<sup>8</sup> as you accepted Co26 peace from 1Ti12 2Ti12 invigorates Paul 1Ti11<sup>2</sup> (bRo521)

### the Lord's Christ

Simoon acquainted with Lu22<sup>6</sup> gathered against Ac4<sup>26</sup> kingdoms become vRv11<sup>5</sup> authority of God's C vRv12<sup>10</sup> Christ the Lord a Saviour Lu21<sup>1</sup>.

Lord Christ and Lord Jesus Christ. See Lord. Jesus Christ. See Jesus. christ (false). See false christ.

Christ ianos' ANOINTED- (Latin suffix)  
Christian (Latin termination), a term of contempt for the followers of Christ. Ac11<sup>25</sup>26<sup>28</sup> 1P41<sup>6</sup>,  
chrysolite, topaz1.

chrus o'pras os GOLD-LEEK

chrysoprase. tenth stone vRv21<sup>20</sup>, chrysoprasus1,  
church, ecclesia11<sup>2</sup>.

### Chouzars' CHUSA

Chusa, manager for Herod Antipas. Joanna wife of Lu8<sup>3</sup>, Chuza1.

### Kilikia's CILICIA

Cilicia, a province of Asia Minor, north of the eastern end of the Mediterranean sea, between 36°-38° north and 32°-37° east, men from Ac6<sup>9</sup> brethren in Ac15<sup>23</sup> Paul (came through) Ac15<sup>41</sup> Ga121 (born in Tarsus of) Ac21<sup>39</sup> 223 233<sup>4</sup> the ocean off Ac27<sup>5</sup>.

### tephro'o CINDER

cinders reduce to, Sodom and Gomorrah 2P2<sup>6</sup>. turn into ashes1.

### kinna'mom on CINNAMON

cinnamon, the aromatic bark of an oriental tree, called *Cinnamomum zeylanicum* by botanists. for Babylon vRv181<sup>3</sup>,

### peritom'o ABOUT-CUT

circumcise, the special sign of faith given to Abraham's descendants, but later merely marking his physical progeny. John the baptist Lu15<sup>9</sup> Jesus Lu22<sup>1</sup> on a sabbath Jn7<sup>22</sup> Isaac Ac7<sup>8</sup> nations to be c (some taught) Ac15<sup>1</sup> (compelled) Ga61<sup>2</sup> 13 13 Timothy Ac 16<sup>3</sup> Paul accused teaching not to Ac21<sup>21</sup> those called (having been) 1C7<sup>18</sup> (in uncircumcision) 1C7<sup>18</sup> Titus not Ga2<sup>3</sup> Christ of no benefit to those Ga52<sup>3</sup> saints c in Christ fCo21<sup>1</sup>.

### peritom e' ABOUT-CUTTING

circumcision. Moses gave Jn7<sup>22</sup> on a sabbath Jn7<sup>23</sup> covenant of Ac7<sup>8</sup> believers of the C AC104<sup>5</sup> the C doubted Peter AC11<sup>2</sup> becomes uncircumcision Ro22<sup>5</sup> is of benefit Ro22<sup>5</sup> 31 law keeping counted for fRo22<sup>6</sup> through letter and Ro22<sup>7</sup> flesh c Ro22<sup>8</sup> AEp21<sup>1</sup> is of the heart fRo22<sup>9</sup> God justifying the C ARo33<sup>0</sup> is happiness for the ARo4<sup>9</sup> Abraham (faith not reckoned in) Ro41<sup>10</sup> 10 (father of the C) ARo41<sup>2</sup> 12ABS1\* sign of Ro41<sup>1</sup> Christ Servant of ARo15<sup>8</sup> is nothing 1C7<sup>19</sup> evangel of the AGa27 8 9 Peter feared those of AGa21<sup>2</sup> availing nothing in Christ Ga56 615 Paul (not heralding) Ga51<sup>1</sup> (c the eighth day) Ph35 saints (the true) MPh33 (not of hands) fCo 211 (in Christ's c) fCo21<sup>1</sup> no C in the young humanity ACo31<sup>1</sup> disciples of the C with Paul ACo41<sup>1</sup> those of the C insubordinate Ti110,

circumspectly, accurately1.

### ou me' NOT NO

circumstances (under no, -any)\*, by no means, not by all means, a combination of the absolute and relative negatives expressing negation under all circumstances, with still, nevertheless. It occurs often; see under other keywords. by no means1, -any-1, in no case1, -wise6, neither2, never10, no9, ...at all5, nor1, -ever1, not54, -any more1, -in any wise1.

### [A]uper ba i'n'o OVER-STEP

circumvent, get the better of by "stepping over" the bounds of right, no one to c his brother 1Th4<sup>6</sup>. go beyond1.

citadel. See camp.

*politēs* MANY

**citizen**, one enjoying community privileges and responsibilities. younger son joined *PLu1515* his c hated him *PLu1914* Paul *Ac2139* teaching *Hb311*, citizen<sup>s</sup>, neighbor<sup>s</sup>.

*politēu'ō* MANY

**citizen (be)**, use citizenship, especially in reference to social or political conduct. c walking worthy *PLu127* Paul *Ac231*, live<sup>1</sup>, let your conversation be<sup>1</sup>.

**citizen (follow)**. See fellow citizen.

*politēa'* MANY

**citizenship**, enfranchisement. captain acquires *Ac2228* of Israel *Ep212*, commonwealth<sup>1</sup>, freedom<sup>1</sup>.

**citizenship**. See citizen (be).

*thu'in on* CITRON

**citron**, an evergreen tree, like the orange or lemon, the *Citrus medica* of botanists. for Babylon *vRv1812*, thyme<sup>1</sup>.

*pol'is* MANY

**city**, a place of many people. names of: Antioch *Ac1344* 50 Arimathea *Lu2351* Athens *Ac1718* Babylon *Rv1718* 1810 16 18 19 21 Bethesda *Lu910* *ABs2* Jn144 Caesarea *Ac2523* Capernaum *Mt91* Mk133 *ABs2* *Lu431* Cilicia *Ac2139* Corinth *Ac1810* Damascus *Ac96* 2C1132 Derbe *Ac1421* *ABs1\** Ephesus *Ac1929* 35 Ephraim *Jn1154* Gergesa *Mt833* *Ac34* Mk514 *Lu827* 34 39 Iconium *Ac144* Jerusalem *Mt45* 535 2110 17 *ABs2* 18 2618 2753 2811 Mk1119 1413 16 *Lu1941* 2210 2319 2449 Jn1920 *ABs1\** *Ac427* 516 758 1210 2129 30 223 2412 *Rv112* 8 13 1420 1619 209 Joppa *Ac109* 115 Lasea *Ac278* Lystra *Ac1413* 19 20 Nain *Lu711* 12 Nazareth *Mt223* *Lu126* 24 39 429 29 New Jerusalem *Hb110* 16 1222 *Rv312* 212 10 14 15 16 18 19 21 23 2214 19 Philippi *Ac1612* 12 20 39 Sodom *Mt1015* Mk611 *Lu1012* 2P26 Ju7 Sychar *Jn45* *ABs1\** 8 28 30 39 Thessalonica *Ac175* Thyatira *Ac1614* Tyre *Ac215* city of (David) *Lu2411* (Israel) *Mt1023* (Judah) *Lu139* (Lycaonia) *Ac146* (Samaria) *Mt105* *Ac85* 8 9 Christ (led disciples about) *Mt935* (heralding in) *Mt111* (reproaches) *AMt1120* (throngs from follow) *Mt1413* (He could not be entering) *Mk145* (many came to Him) *Mk633* (wherever He went) *Mk656* (must bring the evangel in) *Lu443* (leper from) *Lu512* (traversing c by c) *Lu1144* (went through) *Lu1322* disciples (whichever c entering) *Mt1011* *Lu108* 10 (coming outside) *Mt1014* *Lu95* (persecuting) *Mt1023* 2334 34 (go into every) *Lu101* (wiping dust off) *Lu1011* Paul (to visit) *Ac1536* (went through) *Ac164* (c by c holy spirit certifies) *Ac2023* 23 (persecuted the saints) *Ac2611* (in dangers) 2C1123 Others: c located upon a mountain *PLu514* parted against itself *AMt1225* king sets c in flame *PLu227* each in his own (registered) *Lu23* a woman in *Lu737* squares and streets of *PLu1421* in a c (judge and widow) *PLu1823* authority over *PLu1917* 19 Philip brought the evangel to all *Ac840* c by c (Moses has those heralding him) *Ac1521* 21 (Titus to constitute elders) *Ti15* c administrator (Erasus) *Ro1624* not having a permanent *Hb1314* going to this c *Ja413* c of the nations fall *vRv1619* (*s1\** *Lu952* *Ac1711*).

*ex ait e'ō* OUT-REQUEST

**claim**. Satan c you men *Lu2231*, desire<sup>1</sup>.

*kraugaz'ō* CRY

**clamor**, two blind men *Mt927* Jesus (will not be) *Mt1210* (to Lazarus) *Jn1143* demons *Lu441A* the throng c Hosanna *Jn1213* *ABs* the

Jews (to Pilate) *Jn1840* 196 *ABs2* 12 *ABs2* 15 *ABs2* (at Paul's words) *Ac2223*, cry<sup>7</sup>.

*kraugé'* CRY

**clamor**, in middle of night *PLu256* over Paul *Ac239* taken away (from the saints) *Ep431* (from the new earth) *vRv214* Jesus, to God *Hb57* (*Bu142*), clamor<sup>1</sup>, cry<sup>5</sup>.

**clang**. See scream.

*anti pipt'ō* INSTEAD-FALL

**clash with**. Jews with the holy spirit *Ac751*, resist<sup>1</sup>.

*a[n]gkal'é* CLASP

**clasp** in arms. Jesus by Simeon *Lu228*, arms<sup>1</sup>.

*en a[n]gkal is'o mai* IN-CLASP

**clasp** in arms. Jesus the children *Mk936* 1016, take in arms<sup>2</sup>.

*ta g'ma* SET-effect

**class**, a number placed in the same position, a group. each in his own *IC1523*, order<sup>1</sup>. Claudia, Cauda<sup>1</sup>.

*Klaudi'a* CLAUDIA

**Claudia**. greets Timothy *2Ti421*.

*Klaudios* CLAUDIUS

**Claudius**, Tiberius Claudius Drusus Nero Germanicus, Roman emperor, A. D. 41-54 *Ac1128* 182 *ABs*, Claudius Lysias, a Roman captain *Ac236*.

**clay**. See mud.

*kath ar on'* DOWN-LIFTED

**clean**, clear of transparent objects or conscience. c (in) heart (happy the) *PLu58* (love out of) *PLu15* (invoking the Lord out of) *PLu21* 222 outside of cup *PLu2326* *Lu1141* c linen (folds Jesus' body in) *Mt2759* (messengers in) *vRv156* you eleven are *PLu1310* 10 *PLu153* all food is *PLu1420* all c to the c *PLu115* 15 15 water *Hb1022* ritual *PLu127* in c cambrie (the bride) *vRv198* (armies of heaven) *vRv1914* clear: conscience (Paul's) *Ac186* *F2026* 2Ti13 (the saints') *PLu139* city is c gold *vRv218* 18 21 (*s1\** *IP122*). clean<sup>10</sup>, clear<sup>1</sup>, pure<sup>17</sup>, purgel.

**clean**, really<sup>1</sup>, scarcely<sup>1</sup>, (be), cleanse<sup>3</sup>, (make), cleanse<sup>5</sup>.

*ek kath air'ō* OUT-DOWN-LIFT

**clean out**, purge oneself from *2Ti221*. old leaven *IC57*. purgel, -out<sup>1</sup>.

*kath ar ot'ēs* DOWN-LIFT-

**cleanness**. of the flesh *Hb913*, purifying<sup>1</sup>.

*kath air'ō* DOWN-LIFT

**cleanse**. the branches *PLu152*, purge<sup>2</sup>.

*kath ar iz'ō* DOWN-LIFTIZE

**cleanse**. lepers (by Christ) *PLu823* 33 Mk140 41 42 *Lu512* 13 1714 17 (disciples told to) *Mt108* (report to John that) *PLu115* *Lu722* (Naaman) *PLu427* outside of cup *PLu2325* 26 *Lu1139* all foods *Mk719* what God c *Ac1015* *PLu119* 159 saints c themselves from *PLu271* Christ (c the ecclesia) *PLu526* (people to be about Him) *PLu214* (His blood c us) *PLu914* 1J17 9 all c in blood *PLu922* 23 those once c *PLu102* c your hands *PLu48* be clean<sup>3</sup>, cleanse<sup>16</sup>, make clean<sup>5</sup>, purge<sup>3</sup>, purify<sup>3</sup>.

*kath ar is m os'* DOWN-LIFTING

**cleansing**, for leprosy *PLu144* *Lu514* of Miriam and Jesus *PLu222* water pots *PLu26* questioning concerning *PLu325* of sins *PLu13* 2P 19. cleansing<sup>2</sup>, purification<sup>1</sup>, purifying<sup>2</sup>, that one was purged<sup>1</sup>.

*ap all a'ss ô FROM-CHANGE*

clear. from your plaintiff Lu12<sup>58</sup> diseases from the infirm Ac19<sup>12</sup> those in fear of death Hb 2<sup>15</sup>bs. deliver<sup>2</sup>, depart<sup>1</sup>.

clear. See clean.

clear, pure<sup>1</sup>, splendid<sup>1</sup>.

clear as crystal, crystalize<sup>1</sup>.

clearing of self, defense<sup>1</sup>.

clearly, distinctly<sup>1</sup>.

cleave to, join to<sup>2</sup>.

cleave unto, remain with<sup>1</sup>.

clemency, leniency<sup>1</sup>.

*Klēmēs (Latin) CLEMENT*

Clement, a Latin proper name. competes with Paul Ph4<sup>3</sup>.

*Kleopas' CLEOPAS*

Cleopas, a disciple. Lu24<sup>18</sup>.

climb up. See step up.

cling. See join.

cloak. See garments.

cloak, cover over<sup>1</sup>, pretense<sup>2</sup>.

cloak (traveling). See traveling cloak.

*Klōpas' CLOPAS*

Clopas, a name used to distinguish one of the Marys. Jn19<sup>25</sup>. Cleophas<sup>1</sup>.

*ass'on CLOSE*

close. skirted c along Crete Ac27<sup>13</sup>.

close, furl<sup>1</sup>, squint<sup>2</sup>, (keep), hush<sup>1</sup>.

*nu ôp az'ô CLOPE-VIEW*

close eyes. f2Pt1<sup>9</sup>. can not see afar off<sup>1</sup>.

close (keep). See keep close.

closet, storeroom<sup>2</sup>.

*thromb'os CLOT*

clot. Christ's sweat blood Lu24<sup>4</sup>. great drop<sup>1</sup>.

*lent'i on (Latin) CLOTH*

cloth, Latin, a coarse serving cloth. Christ girds Himself with Jn13<sup>4</sup>. towel<sup>2</sup>.

cloth, shred<sup>2</sup>.

*peri bal'l ô ABOUT-CAST*

clothe the body, cast about (a rampart) Lu19<sup>43</sup>. throw about (a cloak) Ac12<sup>8</sup>. Solomon Mt6<sup>29</sup>Lu12<sup>27</sup> do not worry about Mt6<sup>31</sup> Jesus (naked and you c Me) PMt25<sup>36</sup> 38 (c Me not) Mt25<sup>43</sup>Ab2<sup>2</sup> (c by Herod) Lu23<sup>11</sup> (by the soldiers) Jn19<sup>2</sup> a youth c (with linen wrapper) Mk14<sup>51</sup> (white robe) Mk16<sup>5</sup> c in white (conquerors) FRv3<sup>5</sup> (elders) vRv4<sup>4</sup> Laodiceans should be FRv3<sup>18</sup> vast throng vRv 79<sup>13</sup> messenger with a cloud vRv10<sup>1</sup> two witnesses in sackcloth vRv11<sup>3</sup> a woman c (with the sun) vRv12<sup>15</sup> (in purple) vRv17<sup>4</sup> in cambric (Babylon) Rv18<sup>16</sup>Ab2<sup>2</sup> (bride of the Lambkin) vRv19<sup>8</sup> Christ c in cloak dipped in blood vRv19<sup>13</sup>.

clothe, garb<sup>4</sup>, garmented<sup>2</sup>.

clothe in, dress<sup>1</sup>.

clothe with, put on<sup>1</sup>.

clothed (be), put on<sup>5</sup>.

clothed upon (be), dress<sup>2</sup>.

clothed with (be), apron (wear servile)<sup>1</sup>.

clothes, garments<sup>12</sup>, tunic<sup>1</sup>, (swaddling), swaddle<sup>2</sup>.

*peri bol'ai on ABOUT-CAST*

clothing. tresses instead of 1C11<sup>5</sup> heavens rolled up as Hb1<sup>12</sup>. covering<sup>1</sup>, vesture<sup>1</sup>.

clothing, apparel<sup>1</sup>, attire<sup>2</sup>.

*neph'el'ê CLOUD*

cloud, a mass of visible vapor in the sky. voice out of Mt17<sup>5</sup>Mk9<sup>7</sup>Lu9<sup>35</sup> overshadows Peter, James and John Mt17<sup>5</sup>Mk9<sup>7</sup>Lu9<sup>34</sup> 34 Son of Mankind (coming on) Mt24<sup>30</sup> 26<sup>64</sup> (in c) Mk 13<sup>26</sup>Lu21<sup>27</sup> (with) Mk14<sup>62</sup>Rv17<sup>1</sup> rising in the west PLu12<sup>34</sup> took Christ up Ac1<sup>9</sup> the fathers (under) 1C10<sup>1</sup> (baptized into Moses

in) 1C10<sup>2</sup> saints snatched away in 1Th4<sup>17</sup> the irreverent like waterless Ju1<sup>2</sup> a messenger clothed with vRv10<sup>1</sup> two witnesses ascend in vRv11<sup>2</sup> a white vRv14<sup>14</sup> 14 (One sitting on) vRv14<sup>15</sup> 16.

*neph'os CLOUD*

cloud. of witnesses PHb12<sup>1</sup>.

cloven, divide<sup>1</sup>.

clay. See superabound.

club. See rod.

*botr'us BUNCH*

cluster. of earth's grapevine vRv14<sup>18</sup>.

*dra'ss o mai CLUTCH*

clutch, seize with the hands. God c the wise 1C 3<sup>19</sup> (s2n20<sup>17</sup>). taketh<sup>1</sup>.

*Kni'dos CNIDUS*

Cnidus, the name of a city of Caria, on the southwestern point of Asia Minor 36° 42' north and 27° 27' east. Paul's ship off Ac27<sup>7</sup>.

*r[h]ed'ê (Galkic) COACH*

coach, a four-wheeled vehicle. in Babylon vRv18<sup>13</sup>. chariot<sup>1</sup>.

coals, ember<sup>1</sup>, (fire of), charcoal fire<sup>2</sup>.

coast, boundary<sup>10</sup>, part<sup>3</sup>, place<sup>1</sup>.

coasts, country<sup>1</sup>.

coat, tunic<sup>9</sup>.

*a lek't ôr UN-LAYER*

cock, a fowl that does not lay eggs. ere the c crow Mt26<sup>34</sup> 75Mk14<sup>30</sup> 72Lu22<sup>61</sup> immediately a c crows Mt26<sup>74</sup>Mk14<sup>68</sup>A 72Lu22<sup>60</sup>Jn18<sup>27</sup> c not crowing till Lu22<sup>34</sup>Jn13<sup>38</sup>.

*a lek't or o phô n i'a UN-LAYER-SOUNDING* cockerowing. lord of the house coming AMk13<sup>35</sup>.

*kat ex ou si az'ô DOWN-OUT-BEING-Ize* coerce. great men are Mt20<sup>25</sup>Mk10<sup>42</sup>. exercise authority upon<sup>2</sup>.

*glôs s o'kom on TONGUE-FETCHER*

coffer, a receptacle for the tongue or mouthpieces of musical instruments, then any box for valuables. Judas had Jn12<sup>6</sup> 13<sup>29</sup>. bag<sup>2</sup>.

*dia no'ê ma THROUGH-MIND-effect*

cogitation. Jesus aware of Lu11<sup>1</sup>. thought<sup>1</sup>.

cohere, have cohesion. See commend.

*su[n]g kur i'a TOGETHER-SANCTION*

coincidence, a priest descended PLu10<sup>31</sup>. chance<sup>1</sup>.

*psuch'os COOL*

cold. in the courtyard Jn18<sup>18</sup> on Melita Ac28<sup>2</sup> Paul in 2C11<sup>27</sup>.

cold, cool<sup>4</sup>, (wax), cool<sup>1</sup>.

*sum pipt'ô TOGETHER-FALL*

collapse. house built on the earth PLu6<sup>40</sup>bs. fall<sup>1</sup>.

collect. See away (be).

*log i'a LAYING*

collection. for the saints 1C16<sup>1</sup> 2.

collector (chief tribute). See chief tribute collector.

collector (tribute). See tribute collector.

*kolōn'i'a (Latin) COLONY*

colony, a settlement governed by Roman law.

Philippi of Macedonia Ac16<sup>12</sup>.

color, pretense<sup>1</sup>.

*Kolosai' COLOSSE*

Colosse, a city in southern Phrygia, at about 38° north and 28° 20' east. Col<sup>2</sup>.

*pōi'os COLT*

colt, a young horse or ass. bound Mt21<sup>2</sup>Mk11<sup>2</sup> 4 Lu19<sup>30</sup> your King mounted on Mt21<sup>5</sup>Lu19<sup>35</sup> Jn12<sup>15</sup> led to Jesus Mt21<sup>7</sup>Mk11<sup>7</sup> loosing Mk 11<sup>3</sup>Lu19<sup>33</sup> 33.

*kop ê' STRIKE*

combat. Abraham returning from Hb7<sup>1</sup>.

*kau s'o'o mai* BURN-

'combustion. the elements (dissolved by) 2P 310 (decomposed by) 2Pt312, fervent heat<sup>2</sup>.

*erch'o mai* COME

come\*, pass to a nearer position. (Many forms come from *elth* ὅ). Christ: c after John the baptist Mt311 Lu316 Jn115 27 30 not to abolish Mt517 not to call this just Mt913 Mk217 Lu532 not to be casting peace Mt1034 35 not to be served Mk1045 casting fire Lu1249 light (to His own) Jn1911 (not judging) Jn1246 47 from above Jn331 in Father's name Jn543 not from Myself Jn728 842 I am aware whence I c Jn814 for judgment Jn939 into this hour Jn1227 We will be c to him Jn1423 if I c not Jn1522 I to Thee am c Jn1711 13 into the world Jn1837

Christ's coming: the Son of Mankind Mt 1023 1627 28 2430 44 2531 Mk838 1326 Lu926 1240 188 2127 in the name of the Lord Mt2339 Lu 1335 your Lord Mt2442 in (on) (with) clouds Mt2664 Mk1326 1462 Lu2127 Rv17 in Thy kingdom Lu2342 I am c again Jn143 18 28 John remaining till I Jn2122 23 till the Lord should be 1C45 1126 to be glorified 2Th110 will be arriving Hb1037 among ten thousand Ju14 Who is c Rv18 48 I, to you Rv25 16 swiftly Rv311 227 12 20 as a thief Rv1615

Others to Christ: Mt1624 1914 Mk834 Lu647 923 1426 27 1816 Jn635 37 44 45 65

Others: many in My name Mt245 Mk136 Lu 218 not c to Me Jn540 in his own name Jn 543

as a faded figure: kingdom Mt610 Lu112 2218 days Mt915Bs1 Mk220 Lu535 1722 216 227 2329 Ac220 1344Bs 1Th52 Hb88 Rv617 peace Mt1013 snare Mt167 Lu171 blood Mt2335 lamp Mk421 eon Mk1030 Lu1830 time Mk1441 Ac319 Ga44 hour Jn421 23 525 28 730 820 1223 162 4 21 25 32 Rv310 147 15 harvest Jn435 night Jn94 what is Jn1613 184 Ph118 good Ro83 of the precept Ro79 maturity 1C1310 to apparitions 2C121 faith Ga33 25 indignation Ev56 Co36 1Th110 Rv118 apostasy 2Th103 woe Rv912 1114 Babylon's judging Rv1810Bs wedding of the Lambkin Rv197 etc. (s1) Mk638 A97 ALu1238 s1 55 sJn621 225 ALu1210 2Roi1524), appear1, bring1, come009, fall out1, go13, grow1, light1, pass by1, resort2, next1.

come, arrive27, -at10, be3, -present1, carry3, -away4, -down8, -out4, -together25, contain1, get1, hither18, intrude1, outstrip1, pass through1, -by2, present1 (-be)10, stand by1, step off1, -up, (be)1, fulfilment2, (to), about (be)14.

come. See lead.

bcome. See become.

come abroad, reach out1.

come beforehand, get before1.

come after, succeed1.

come again, come back1, return1, turn back1.

*para gin'o mai* BESIDE-BECOME

come along, magi Mt21 John (the baptist) Mt 31 (disciples of) Lu720 (baptized by) Jn323 Christ c a (from Galilee) Mt313 (His mother) Lu819 (supposing C c a to give peace) Lu1261 (chief priests c a after Him) Lu2252 (into the sanctuary) [Jn82] (a Chief Priest) Hb911 Judas Iscariot Mk1443 elders (of the Jews) Lu74 Ac521 (of the ecclesia) Ac2118 a friend Lu116 a slave Lu1421 1916 Peter and John (deputies do not find) Ac522 (report) Ac525 Saul to Jerusalem Ac926 Peter Ac930 1033 Barnabas Ac1123 Paul (into Antioch in Pisidia) Ac1314Bs (in Syria) Ac1427 (Jerusalem) Ac154 1C163 (in Berea) Ac1710 (Ephesian elders to) Ac2018 (doing alms) Ac2417Bs

(his nephew) Ac2316 (before Festus) Ac257 (his accusers) Ac2335 (no brethren c a speak against) Ac2821 Apollos Ac1827 Felix Ac 2424Bs (As12Ti416), be present1, come (hither)35, go1.

*sum par a gin'o mai*

TOGETHER-BESIDE-BECOME

come along with, or together, throngs (to behold this) Lu2843 no one with Paul 2Ti410Bs2, come together1, stand with1.

come at, fall in with1.

*ap erch'o mai* FROM-COME

come away or forth\*, pass away or forth, drop (behind), go forth, Jesus c a (from the Pharisees) Mt164 (Pharisees from Him) Mt2222 (from the world) Jn1677 leprosy from the leper Mk142 Lu513 etc. pass away or forth: Joseph afraid to p f there Mt222 time of fruition Rv1814 former (heaven and earth) Rv211 (things) Rv214 etc. drop (behind): those taking Jesus Jn186 etc. Occurs frequently; see other keywords. come4, depart27, go36, pass2.

come away. See come out.

*apo gin'o mai* FROM-BECOME

come away from. sins 1P224. being dead1.

*ep an erch'o mai* ON-UP-COME

come back, the Samaritan Lu1035 the nobleman Lu1915, come again1, return1.

come back. See go back.

*pro erch'o mai* BEFORE-COME

come before, come forward, the throng Mk633 John the baptist Lu117As Judas before the throng Lu2247 disciples to Troas Ac205ABs Paul's companions to the ship Ac2013Bs brethren to Corinth 2Co95

come forward: Christ in Gethsemane Mt2639B Mk1435 Peter one street Ac1210 (sAc1213 bAc289), go before5, -farther1, -forward1, outgo1, pass on1.

come by. See pass by.

come by, hold off1.

*kat erch'o mai* DOWN-COME

come down, Jesus into Capernaum Lu431 from the mountain Lu937 Philip into Samaria Ac85 Peter to Lydda Ac932 prophets from Jerusalem Ac1127 Herod from Judea Ac1219 Barnabas and Saul to Seleucia Ac134Bs the Circumcisionists from Judea Ac151 the apostles to Antioch Ac1530 Silas and Timothy from Macedonia Ac185 Paul (into Caesarea) Ac 1822 (to Ephesus) Ac1913As the ship (to Tyre) Ac213 (to Myra) Ac275 Agabus from Judea Ac2110 wisdom from above Ja315, come8, depart1, descend1, go down2, land1.

come down. See descend.

come forth. See come away.

come forth, go out3.

come forward. See come before.

come full, fill1.

come hither. See hither.

come hither, come along35.

come in. See enter.

come in, go into3, stand by1.

*par eis erch'o mai* BESIDE-INTO-COME

come in by the way, the law Ro520 false brethren Ga24. come in privily1, enter1.

come in privily, come in by the way1.

come into being, See become.

come into room, successor1.

*ep erch'o mai* ON-COME

come on, holy spirit (to Miriam) Lu135 (the

apostles) Ac18 a stronger one Lu122 that c o the earth Lu2126 Peter to Simon Ac824 that in the prophets Ac1340 Jews from Antioch Ac1419 wretchedness of the rich Ja51 oncoming: eons Ep27Ab81\* (AsLu2135 sJn 427 sJn622).

*epi gin'o mai* ON-BECOME

come on. south wind Ac2813 (AAc2727). blow1.

*ex erch'o mai* OUT-COME

come out\*, come away, with out, come outside. Jesus (from Bethlehem) Mt26 (from God) Jn842 133 1627 28 30 178 loins of Abraham Hb 75 etc. come away: Jesus into Galilee Jn143 Paul (from Antioch) Ac1540 1823 (from Ephesus) Ac201 (from Troas) Ac2011 (Tyre) Ac2158 etc. come outside: Peter into court Mk 1468 Lu2262 Pilate (of the pretorium) Jn194 etc. Occurs frequently; see other keywords. come4, -forth9, -out30, -thereout1, depart27, -out3, escape1, get out3, go1, -abroad2, -away1, -forth23, -out82, proceed2, -forth1, spread abroad2.

come outside. See come out.

come over, cross1.

come thereout, come out1.

come thereunto, come to1.

*pros erch'o mai* TOWARD-COME

come to, intransitively approach, figuratively Hb416 725 1022 119 1218 22 1P24. c to Jesus (His disciples) Mt51 13309 1415 1719 181 243 2617 Mk635 (a leper) Mt89 (a centurion) Mt85 (John's disciples) Mt914 (the blind) Mt928 214 (Pharisees) Mt151 195 (throng) Mt1530 (a man kneeling to Him) Mt1714 (a rich man) Mt1916 (mother of Zebedee's sons) Mt 2020 (chief priests and elders) Mt2123 (Saducees) Mt2223 (woman with vase of attar) Mt267 (Judas) Mt2649Mk1445 Others: c to Peter (those getting the double drachma) Mt 1724 (a maid) Mt2699 a man to his two children rMt2128 30 Joseph of Arimathea to Pilate Lu1034 Greeks to Philip Jn1221 a Jew not c to another tribe Ac1028 Paul to Aquila and Priscilla Ac182 centurion to the captain Ac 2226 forty Jews to chief priests Ac2314 saints (to the throne of grace) rHb416 (not to that which may be handled) rHb1218 (to mount Zion) rHb1222 c to God (able to save those) rHb725 (he who is) rHb116

approach: a Jesus (Adversary) Mt43 (messengers) Mt411 (a scribe) Mt819 Mk1228 (disciples) Mt825 1310 1512 23 241 289 Lu824 912 (a chief) Mt91891 (a woman from behind) Mt 920Lu844 (Pharisees and Sadducees) Mt161 Mk102 Lu1331 2027 (Peter) Mt1821 (a throng) Mt2650 (soldiers) Lu2336 Jesus a (disciples) Mt177 (the eleven) Mt2818 (Simon's mother-in-law) Mk131 (the bier) Lu714 (demoniac) Lu942 Others: slaves, their master rMt1327 2520 22 24 John's disciples to take his corpse Mt1412 false witnesses Mt2690 60 some standing there a Peter Mt2673 a messenger, the tomb Mt232 Joseph of Arimathea a Pilate Lu2352 Moses the thorn bush Ac731 Philip to a chariot Ac829 Saul a the chief priest Ac91 Rhoda the door Ac1213Ab a Paul (the captain) Ac2227 (those with infirmities) Ac289Aa saints (if not a with sound words) 1Ti63 (with a true heart) Hb1022 sacrifices not able perfect those Hb101 whom a living Stone r1P24 (AsMt2639 rLu117 b1Ac 205 A2013). come76, consent to1, draw near2, go6, come thereunto1.

come to, go on1, hear1, stand by1.

come to be. See become.

come to ears of, hear1.

come to pass, be, become82.

*sun erch'o mai* TOGETHER-COME

come together\*. ere Mary and Joseph Mt18 the multitude Ac26 for discomfiture 1C 1117 18 20 33 34 the ecclesia 1C1423As 26 etc. See under other keywords. accompany1, assemble with1, come25, company with1, go with4, resort2.

come together, come along with1, gather6. come unto, go to1.

*an erch'o mai* UP-COME

come up. Jesus into the mountain Jn63 Paul to Jerusalem Gal17As 18, go up3.

come up. See step up.

come up with. See parley.

come up with, ascend with2.

come upon. See concourse.

come upon, grasp1, stand by1.

*eu prep'ei a* WELL-BEHOOVE

comeliness. of aspect destroyed rJal11. grace1.

comeliness, respectability1.

comely, respectable2, (be), become1.

*para mu th'e'o mai* BESIDE-CLOSE

comfort. the Jews c Martha and Mary Jn119 31 Paul the Thessalonians 1Th211 the faint-hearted 1Th514.

comfort, consolation6, console24, solace1, (be of good), cheer (be of good)1, (good), courage (have)3.

*para mu' th' i on* BESIDE-CLOSE

comfort. of love Ph21.

*para mu th' i'a* BESIDE-CLOSE

comfort. prophesying to a1C143.

comfort together, console together1.

comforter, consoler1.

comfortless, bereave1.

*el'eusis* COMING

coming. of the Just One Ac752.

coming, entrance1, presence22, revelation1.

command (shout of). See shout of command.

command, bid6, charge20, direct11, enjoin8, order24, prescribe1.

commanded (be), caution1.

commandment, charge2, direct2, direction72, injunction6, mandate1, order2, (give), caution1, charge1.

*sun i'st e' mi* TOGETHER-STAND

commend, have cohesion (all) Col17, cohere (the earth) 2P35, literally stand together (with Christ) Lu932, God (c His righteousness) Ro 35 (c His love) Ro58 (whom the Lord is) 2C1018 Paul (c Phoebe) Ro161 (are we beginning to) 2C31 (to every man's conscience) 2C42 (not again are we) 2C512 (as servants) 2C64 (I ought to be) 2C1211 (c myself as transgressor) Ga218 c yourselves as pure 2C 711 some c themselves 2C1012 not he c himself qualified 2C1018, approve2, commend10, make1, stand1, stand with1.

commend, applaud2, place before3, present1.

commendation (of), commendatory1.

*su st a t i k on'* TOGETHER-STANDIC

commendatory. do we need c letters 2C31. of commendation1.

*sun ana mig'nu mi* TOGETHER-UP-MIX

commingle. saints not to c with (paramour) 1C59 11 (the disobedient) 2Th314. company with2, keep company1.

*sul lup c'o mai* TOGETHER-SORROW

commiserate. Christ c callousness Mk35, grieve1.

apo stel'ō FROM-PUT

commission, send officially, with authority for the execution of some task, less formally, dispatch. Jesus (c the twelve) Mt105 Mk314 Lu92 Jn438 (receiving Him Who c Me) Mt1040 Mk937 Lu948 (c only for lost sheep of Israel) Mt1524 (to heal the crushed in heart) Lu418 (to bring the evangel) Lu443 (repudiating Him Who c Me) Lu1018 (the Father c Me) Jn536 637 2021 (the One Whom God c) Jn538 629 720 842 (Thou dost c Me) Jn1142 178 21 23 25 (God c His Boy Jesus) Ac326 God (c John the baptist) Jn16 (Christ) Jn334 173 (c Moses a chief) Ac735 (the three from Cornelius) Ac1020 (Paul to the nations) Ac2617 (seven spirits for the earth) vRv56 Siloam translated c Jn97 the Lord (Jesus c Ananias) Ac917 (c His messenger) vRv226 the apostles c Judas and Silas Ac1527 33 how heralding if they should not be Ro1015 Paul not c to be baptizing 1CI17 messengers for service Hb114

dispatch: Herod (d massacred all the boys) Mt216 (and holds John) Mk617 (for John's head) Mk627 Jesus' demons entreat be d into hogs) Mt831 (disciples as sheep among wolves) Mt1016 Lu103 (two disciples for the ass) Mt211 3 Mk111 3 Lu1929 32 (to the Jews prophets and wise men) Mt2334 (His mother and brothers d to Him) Mk331 (unclean spirit entreats not be d) Mk510 (disciples two by two) Mk67 Lu101 (blind man to his home) Mk326 (two disciples to prepare pass-over) Mk1413 (to d the oppressed with a pardon) Lu418 (centurion d elders to) Lu73 (messengers before His face) Lu952 (Peter and John) Lu228 (the disciples minus purse) Lu2235 (Whom the Father d) Jn1036 1Jn414 (Mary and Martha d a message to) Jn113 (as Thou dost d Me into the world) Jn1718 18 (Hannas d Him to Caiaphas) Jn1824 God (d John the baptist) vMt110 Mk12 Lu727 (to Israel prophets and apostles) Lu149 (not d His Son to be judging) Jn317 (d the One fixed upon before) Ac320 (Moses into Egypt) Ac734 (the word He d to Israel) Ac1036 (His only-begotten into the world) 1J49 (d His Son a propitiation) 1J410 (d through His messenger to John) Rv11 Son of Mankind d His messengers Mt1341 2431 Mk1327 men of Gennesaret d for the ill Mt1435 householder (d workers into vineyard) vMt202 (his slaves) vMt2134 36 Mk122 4 5 Lu2010 (his son) vMt2137 Mk126 a king d to call invited vMt228 4 Pharisees d (to Jesus their disciples) Mt2216 (to arrest Jesus) Jn732 Jerusalem pelting with stones those d to her Mt2337 Lu1334 Pilate's wife d to him Mt2719 d the sickle (harvest) vMk429 farmers d the slaves vMk123 4A the Jews d (Pharisees to Jesus) Mk1213 (priests to John) Jn119 533 Gabriel d (to Zechariah) Lu119 (to Miriam) Lu126 John the baptist (his disciples to Jesus) Lu720 (those of the Pharisees d to) Jn124 (in front of Christ) Jn326 man d slaves to those invited vLu1417 d an embassy (a king) vLu1432 (citizens to nobleman) vLu1914 scribes d eavesdroppers Lu2020 the Sanhedrin d for the apostles who are in prison Ac521 Joseph d his brethren for Jacob Ac714 the apostles d Peter and John to Samaria Ac814 disciples (at Lydda d for Peter) Ac938 (d their gifts) Ac1130 Cornelius d domestics to Joppa Ac108 17 111 13A Paul (chief of the synagogue d to) Ac1315 (officers d to release) Ac1635 36 (d Timothy to Macedonia) Ac1922 (to the Corinthians) 2CI217 (Tychicus to Ephesus) 2Ti412 salvation of God to the nations Ac2828

holy spirit from heaven 1P112 (As<sup>1</sup> Lu2449 s<sup>2</sup> Jn2021 vAc2125 b2221). put in<sup>1</sup>, send in<sup>1</sup>, -away<sup>3</sup>, -forth<sup>15</sup>, -out<sup>2</sup>, set<sup>1</sup>.

commission, permission<sup>1</sup>.  
commit. See place before and practice (*prassō*).  
commit, do<sup>9</sup>, give<sup>1</sup>, -up<sup>2</sup>, leave<sup>1</sup>, work<sup>1</sup>.  
commit adultery. See adultery (commit).  
commit fornication, prostitution (commit)<sup>8</sup>.  
commit to trust, believe<sup>2</sup>.

para the'kē BESIDE-PLACED

committed (what is). to guard (Timothy) 1Ti620 2Ti14 (God is able) v2Ti112.

committed (what is). See practice (*praxis*).  
commodious (not), fitness (no)<sup>1</sup>.

koin on' COMMON

common, belonging to all equally, by implication not sacred, contaminating. disciples had all things in Ac244 432 faith 1Ti4 salvation Ju3

contaminating: unwashed hands vMk72 Peter ate nothing vAc1014 118 no man is vAc1028 nothing of itself vRo1414 14 14 covenant blood vHb1029 nothing entering the city Rv2127 (b's<sup>1</sup> Mk75). common<sup>7</sup>, defiled<sup>1</sup>, unclean<sup>2</sup>, unholy thing<sup>1</sup>.

common, many<sup>1</sup>, public<sup>1</sup>.common (call), contaminating (count)<sup>2</sup>.commonly, absolutely<sup>1</sup>.commonwealth, citizenship<sup>1</sup>.

commotion. See standing.

commotion, turbulence<sup>1</sup>.commune, speak about<sup>1</sup>.commune together, converse<sup>1</sup>.commune with, confer<sup>1</sup>, converse<sup>1</sup>.communicate, contributor<sup>1</sup>, participate<sup>2</sup>, participant (be joint)<sup>1</sup>, submit<sup>1</sup>.communication, communion<sup>2</sup>, conversation<sup>1</sup>, word<sup>3</sup>, (filthy), obscenity<sup>1</sup>.

koin on' a COMMON-BEING

communion in things, fellowship of persons, contribution or contributing to others. of Christ's blood and body 1CI016 16 light and darkness 2CI614 holy spirit 2CI314 spirit Ph21 fellowship: the saints (persevering in) Ac242 (of the service) 2CI84 (having f with) 1J13 7 of God's Son 1CI19 (is with the Father) 1J13 right hand of Ga29 of Christ's sufferings Ph310 of Philemon's faith Phn8A6s<sup>1</sup> with Christ 1J16

contribution. for the poor saints Ro1526 generosity of the Corinthians 2CI913 to the evangel Ph15 contributing: not forgetful of Hb1316. communication<sup>2</sup>, communion<sup>4</sup>, etc.

compacted (be), unite<sup>1</sup>.companion, participant<sup>1</sup>, -(joint)<sup>1</sup>.companion in labor, worker (fellow)<sup>1</sup>.companion in travel, fellow traveler<sup>1</sup>.

sum pos'ion TOGETHER-DRINK

company. recline c by c Mk639 39.

company, caravan<sup>1</sup>, group<sup>1</sup>, multitude<sup>1</sup>, throng<sup>7</sup>.(gather), mob (make up)<sup>1</sup>, (keep), com-mingling<sup>1</sup>, joint<sup>1</sup>.company with, come together<sup>1</sup>, commingle<sup>2</sup>.

su[n]g kri n'ō TOGETHER-JUDGE

compare, match 1CI213. with some 2CI012 12.

compare among<sup>1</sup>, -with<sup>2</sup>.compare, place<sup>1</sup>.comparison, parallel<sup>1</sup>.compass, lead about<sup>1</sup>, surround<sup>1</sup>, (fetch a),wander<sup>1</sup>.compass about, surround<sup>2</sup>.compass round, surround<sup>1</sup>.compass with, lie about<sup>2</sup>.



*spla[n]gchn'on* INTESTINE

compassion, intestines, Judas' i poured out Ac118, merciful c of our God Lu178 distressed in your c 2C612 Titus' c 2C715 in the c of Christ Jesus Ph18 if there is any c Ph21 put on pitiful c Co312 c of the saints Phn7 Paul's c Phn12 20 locking his c from a brother 1J317, bowels<sup>9</sup>, inward affection<sup>1</sup>, tender<sup>1</sup>.

compassion (be moved with), compassion (have)<sup>5</sup>, compassion for (having), sympathetic<sup>1</sup>.

*spla[n]gchn iz'o mai* INTESTINE-COMPASSION (have). Jesus h c on (the throng) Mt930 1414 1532 Mk634 82 (blind men) Mt2034 (leper) Mk141 (epileptic) Mk922 (widow at Nain) Lu713 Others: lord on the slave PMt 1827 Samaritan PLu1033 father PLu1520, have compassion<sup>7</sup>, be moved with<sup>5</sup>.

compassion (have), merciful (be)<sup>2</sup>, sympathize<sup>1</sup>, compassion on (have), moderate (be)<sup>1</sup>, pity<sup>2</sup>.

*eu'spla[n]gchn on* WELL-INTESTINED compassion (tenderly), saints to be Eph432 1P38, pitiful<sup>1</sup>, tenderhearted<sup>1</sup>.

*pol u'spla[n]gchn on* MANY-INTESTINED compassionate (very), the Lord is Ja511, very pitiful<sup>1</sup>.

*an a[n]gk a s'o* UP-COMPRESS compel. Christ c disciples step into the ship Mt 1422 Mk645 guests to enter for dinner PLu1423 Paul (saints to blaspheme) Ac2611 (appeal to Caesar) Ac2819 (to be imprudent) 2C1211 Titus not to be circumcised Ga23 the nations (to be judaizing) Ga214 (to be circumcised) Ga612, compels<sup>5</sup>, constrain<sup>4</sup>.

compel, conscript<sup>3</sup>, *ant apo'do si s* INSTEAD-FROM-GIVING compensation, from the Lord Co324, reward<sup>1</sup>.

*athl e'o* COMPETE compete, in athletic games, lawfully P2Ti25 5, strive<sup>2</sup>.

*sun athle e'o* TOGETHER-COMPETE compete together, in the faith PPh127 women with Paul PPh48, labor with<sup>1</sup>, strive together for<sup>1</sup>.

[h]ik an o't es REACH-UPNESS competency. Paul's c of God 2C35, sufficiency<sup>1</sup>, competent. See enough.

[h]ik an o'd REACH-UP competent (make), apostles c dispensers 2C39 saints c for a part Col12, make meet<sup>1</sup>, -able<sup>1</sup>.

*ath'l e's i s* COMPETITION competition, of sufferings PHb1032, fight<sup>1</sup>.

*memp's i' moi' r o s* BLAMER-TO-ME complainer, irreverent Ju10.

*momp'h e'* BLAME complaint, if anyone having Co313, quarrel<sup>1</sup>, complaint, charge<sup>1</sup>.

complement. See fills (that which).

*epitel e'o* ON-FINISH complete a task, perform an act, holiness 2C71 Titus this grace 2C38 now c the doing 2C811 thus also may be c 2C811 being c in flesh Ga3 Moses to be c the tabernacle Hb35 the same sufferings be c 1P59

perform: Paul p this Ro1523 God (a good work) Ph16 priests p divine service Hb96 (ALu1332), accomplish<sup>2</sup>, do<sup>1</sup>, finish<sup>1</sup>, make<sup>1</sup>, -perfect<sup>1</sup>, perfect<sup>1</sup>, perform<sup>3</sup>, -ancel<sup>1</sup>.

complete, fully assure<sup>1</sup>, complete, See fill.

completion (full). See full completion.

*eu pei th es'* WELL-PERSUADED

compliant, wisdom from above is Ja317, easy to be entreated<sup>1</sup>.

*chr e's to log'i'a* USE-LAY (say)ing compliment, a kind saying, deluding through Ro1618, good words<sup>1</sup>.

*ana ta s' s'o mai* UP-SET compose, a narrative Lu1, set forth in order<sup>1</sup>.

*kata stel'l o* DOWN-PUT compose (a throng) Ac1935, compose (Ephesians admonished to possess) Ac1938, appease<sup>1</sup>, quiet<sup>1</sup>.

composure. See compose, comprehend, grasp<sup>2</sup>, comprehended (be briefly), head up<sup>1</sup>.

*dia'no i a* THROUGH-MIND comprehension, your whole c (loving the Lord with) Mt2237 Mk1230 Lu1027 c of their hearts Lu151 doing the will of the Ep23 being darkened Ep418 enemies in Col21 their c (imparting My laws to) Hb810 (inscribing them) Hb1018 loins of your c 1P113 sincere 2P31 has given us 1J520, imagination<sup>1</sup>, mind<sup>9</sup>, understanding<sup>3</sup>.

*an a[n]gk as t o's'* UP-COMPRESS-AS compulsion, supervising not of 1P52, by constraint<sup>1</sup>.

compulsion. See necessity, compunction (prick with). See prick with compunction.

*sum pséph i'e'o* TOGETHER-FEBBLE compute, calculate with pebbles, value of the scrolls Ac1910, count<sup>1</sup>.

[h]etair'os COMRADE comrade, said to (vineyard worker) PMt2013 (wedding guest) PMt2212 (Judas) Mt2650, friend<sup>3</sup>, fellow<sup>1</sup>.

*apo krup't o* FROM-HIDE conceal, hide away from, these things Lu1021 God's wisdom in a secret 1C27 from the eons (administration) PEP39 (the secret) PCu120, hide<sup>8</sup>.

*apo'krup'h on* FROM-HIDDEN concealed, nothing PMk422 Lu817 wisdom c in God Co23, hid<sup>2</sup>, secret<sup>1</sup>.

*sum'phé mi* TOGETHER-AVER concede, that the law is ideal Ro710, consent unto<sup>1</sup>.

*tup'h o'o* SMOULDER-CONCEITED (be), supervisor not to be 1Ti36 c versed in nothing 1Ti64 men in last days 2Ti34, be high-minded<sup>1</sup>, be lifted up with pride<sup>1</sup>, be proud<sup>1</sup>.

conceive. See apprehend, conceive, bed<sup>1</sup>, disruption<sup>1</sup>, generate<sup>1</sup>, place<sup>1</sup>.

*phron t i'e'o* be-DISPOSIZED concerned (be), to preside for ideal acts Ti38, concerned with. See about, concerning, about<sup>39</sup>, over<sup>1</sup>, concerning. See about, concerns. See about.

*su[n]g gnó'mé* TOGETHER-KNOW-effect concession, a knowledge joined with understanding of circumstances, Paul saying as a 1C70, permission<sup>1</sup>.

*kat all a'ss o* DOWN-CHANGE conciliate, one side only, in an estrangement, being enemies we were Ro510 10B3 the wife to her husband 1C711 God c to Himself (us) 2C618 (the world) 2C519 be c to God 2C520, reconcile<sup>6</sup>.

*kat all a gē* DOWN-CHANGE  
conciliation. obtained through Christ Ro5<sup>11</sup>  
the world's c (Israel's casting away) Ro11<sup>15</sup>  
saints given (dispensation of) 2C5<sup>18</sup> (the  
word of) 2C5<sup>19</sup>, atonement<sup>1</sup>, reconciliation<sup>3</sup>.  
*sun tem'nō* TOGETHER-CUT  
concise (be). accounting on earth Ro9<sup>28</sup>, cut  
short<sup>1</sup>.

*sun tom'ōs* TOGETHER-CUT-AS  
concisely. Felix to hear Paul Ac24<sup>4</sup>, a few  
words<sup>1</sup>.

concision, maimcison<sup>1</sup>.

*sun tel e'ō* TOGETHER-FINISH  
conclude, come to a culmination together, sign  
when all this shall be Mk13<sup>4</sup> of the forty  
days Lu4<sup>2</sup> c every trial Lu4<sup>13</sup> Paul's seven  
days about to be Ac21<sup>27</sup> (c a new covenant)  
Hb8<sup>8</sup> conclusive: accounting by the Lord  
Ro9<sup>28</sup>, end<sup>3</sup>, finish<sup>1</sup>, fulfill<sup>1</sup>, make<sup>1</sup>.

conclude, lock up together<sup>2</sup>, reckon<sup>1</sup>, judge<sup>3</sup>.

*sun tel'eī a* TOGETHER-FINISH  
conclusion. of the eon (harvest) Mt13<sup>39</sup>as<sup>1\*</sup>  
(darnel burned up with fire) Mt13<sup>40</sup> (sever-  
ing the wicked from the just) Mt13<sup>49</sup> (what  
is the sign of) Mt24<sup>3</sup> (I will be with you  
till) Mt28<sup>20</sup> (repudiation of sin at) Hb9<sup>28</sup>,  
end<sup>6</sup>.

conclusive. See conclude.

*epi'st a sīs* ON-STANDING  
concourse (of the throng) Ac24<sup>12</sup>, come upon  
(Paul daily) 2C11<sup>28</sup>, raise up<sup>1</sup>, that which  
comes upon<sup>1</sup>.

concourse, conspiracy<sup>1</sup>.  
concupiscence, desire<sup>3</sup>.

*su[n]g kata tīthē mi*  
TOGETHER-DOWN-PLACE  
concur. Joseph from Arimathea c not Lu23<sup>51</sup>.

*su[n]g kata'the sīs*  
TOGETHER-DOWN-PLACING  
concurrence. temple of God with idols 2C6<sup>16</sup>,  
agreement<sup>1</sup>.

*kata kri n'ō* DOWN-JUDGE  
condemn, judge adversely. Ninevites, queen of  
the south Mt12<sup>41</sup> 42Lu11<sup>31</sup> 32 Jesus c to death  
Mt20<sup>18</sup> 273 Mk10<sup>33</sup> 148<sup>4</sup> he who disbelieves  
Mk16<sup>16</sup> Christ does not c the woman [Jn  
8<sup>10</sup> 11] yourself Ro21 sin in the flesh Ro8<sup>3</sup>  
he who is doubting if he should eat Ro  
14<sup>23</sup> world (not c with) 1C11<sup>32</sup> (Noah c) Hb  
11<sup>7</sup> Sodom and Gomorrah 2P2<sup>6</sup> in accord  
with acts vRv20<sup>13</sup>s 'Condemner (partici-  
ple) Who is the Ro8<sup>34</sup>, condemn<sup>17</sup> damn<sup>2</sup>.  
condemn, censure<sup>2</sup>, convict<sup>5</sup>, judge<sup>5</sup>.

*kata'kri sīs* DOWN-JUDGING  
condemnation, the process. dispensation of  
A2C3<sup>9</sup> not saying this with a view to 2C7<sup>3</sup>.

*kata'kri ma* DOWN-JUDGMENT  
condemnation, the effect. out of one into, for  
all mankind Ro5<sup>18</sup> 18 nothing is c in Christ  
Jesus Ro8<sup>1</sup>.

condemnation, judging<sup>3</sup>, judgment<sup>5</sup>.  
condemned (cannot be), unexcusable<sup>1</sup>.  
condescend to, lead away with<sup>1</sup>.

[*k*]uper eid'on OVER-PERCEIVE  
condone. God c times of ignorance Ac17<sup>30</sup>,  
wink at<sup>1</sup>.

*kath i st[an]t'ō* DOWN-STAND[UP]  
conduct. Paul to Athens Ac17<sup>15</sup>.  
conduct forth, send forward<sup>1</sup>.

*sul lal e'ō* TOGETHER-TALK  
confer. Moses and Elijah c with Christ Mt17<sup>3</sup>  
Mk9<sup>4</sup>AB Lu9<sup>30</sup> disciples c with one another

Lu4<sup>39</sup> Judas c with the chief priests Lu22<sup>4</sup>  
Festus c with the council Ac25<sup>12</sup>, commune  
with<sup>1</sup>, confer<sup>1</sup>, speak among<sup>1</sup>, talk<sup>1</sup>, -with<sup>2</sup>.  
confer, parley<sup>1</sup>, submit<sup>1</sup>.

confess. See acclaim.

confess, avow<sup>17</sup>.

confession, avowal<sup>1</sup>, (make), avow<sup>1</sup>.

*pe poi'thē sīs* -PERSUADING

confidence. Paul's (intending to come to you)  
2C11<sup>5</sup> (c we have) 2C3<sup>4</sup> (much c in you)  
2C8<sup>22</sup> (may not have courage with) 2C10<sup>2</sup>  
(am I having c in the flesh) Ph3<sup>4</sup> saints  
have access with Ep3<sup>12</sup>. confidence<sup>5</sup>, trust<sup>1</sup>.

confidence, assumption<sup>2</sup>, boldness<sup>6</sup>.

confidence (have). See persuade.

confident, assumption<sup>1</sup>, courage (have)<sup>3</sup>, (be),  
persuade<sup>2</sup>, (wax), persuade<sup>1</sup>.

*su schēm a tēō* TOGETHER-FIGURE

configure. saints not to be c (to this eon) vRo  
12<sup>2</sup> (the former desires) 1P1<sup>14</sup>, be con-  
formed to<sup>1</sup>, fashion according to<sup>1</sup>.

*bēba i o'ō* HAVE-STEP

confirm. the Lord c the word Mk16<sup>20</sup> Christ  
(to c promises) Ro15<sup>8</sup> (His testimony c) 1C  
18 (c the saints) 1C18 God (c the saints) 2C  
12<sup>1</sup> saints (c in the faith) Co2<sup>7</sup> (salvation c  
to us) Hb2<sup>3</sup> the heart by grace Hb13<sup>9</sup>, con-  
firm<sup>5</sup>, establish<sup>1</sup>, establish<sup>2</sup>.

confirm, establish<sup>3</sup>, interpose<sup>1</sup>, ratify<sup>2</sup>.

confirm before, ratify before<sup>1</sup>.

*bēba i'ō sīs* HAVING-STEP

confirmation. of the evangel Ph1<sup>7</sup> an oath for  
Hb6<sup>16</sup>.

*bē'ba i on* HAVE-STEPPED

confirmed. the promise to be Ro4<sup>16</sup> expecta-  
tion c (Paul's) 2C1<sup>7</sup> (the saint's) Hb6<sup>19</sup> the  
word Hb2<sup>2</sup> unto the consummation (the ex-  
pectation) Hb3<sup>6</sup>as (beginning of assumption)  
Hb3<sup>14</sup> covenant Hb9<sup>17</sup> your calling 2P1<sup>10</sup>  
prophetic word more 2P1<sup>10</sup>, firm<sup>1</sup>, of force<sup>1</sup>,  
steadfast<sup>1</sup>, sure<sup>3</sup>.

*pur'ō sīs* FIRING  
conflagration. among you vR1P4<sup>12</sup> Babylon vRv  
18<sup>9</sup> 18, burning<sup>2</sup>, fiery<sup>1</sup>.

conflict, contest<sup>2</sup>.

*sum morph i'ō* TOGETHER-FORM

conform. to Christ's death vPh3<sup>10</sup>as<sup>1\*</sup>, to be  
made conformable<sup>1</sup>.

*sum'morph on* TOGETHER-FORMED

conformed. to the image of God's Son vRo8<sup>29</sup>  
conform: to body of His glory vPh3<sup>21</sup> (s<sup>2</sup>Ph  
3<sup>10</sup>). conformed to<sup>1</sup>, fashioned like unto<sup>1</sup>.

conformed to (be), configure<sup>1</sup>.

*ek tara'ssō* OUT-DISTURB

confound. Paul and Silas c the city Ac16<sup>20</sup>,  
trouble exceedingly<sup>1</sup>.

confound, confusion<sup>2</sup>, disgrace<sup>3</sup>.

*su[n]g'chu sīs* TOGETHER-POURING  
confusion. in Ephesus Ac19<sup>29</sup>.

*su[n]g'che'ō* TOGETHER-POUR

confusion (throw into or be in), the Jews Ac  
9<sup>22</sup> the ecclesia at Ephesus Ac19<sup>32</sup> Jews  
threw entire throng into Ac21<sup>27</sup> the whole  
of Jerusalem Ac21<sup>31</sup>, was confused: multi-  
tude at Pentecost Ac2<sup>6</sup>, confuse<sup>1</sup>, confound<sup>2</sup>,  
in an uproar<sup>1</sup>, stir up<sup>1</sup>.

confusion, turbulence<sup>1</sup>.

*dia kat ele[n]g'ch o mai*  
THROUGH-DOWN-EXPOSE

confute (thoroughly). Apollos t c the Jews Ac  
18<sup>28</sup>, convince<sup>1</sup>.

*ap eleg mos'* FROM-EXPOSING

**confuted**, silversmiths, by the evangel Ac1927, at naught<sup>1</sup>.

**congregation**, synagogue<sup>1</sup>.

**conjure**. See **certify**.

*sun arm o log e'ō* TOGETHER-CONNECT-LAY  
**connect together**, buildings ¶Ep221, **articulate together**, members of the human body ¶Ep416, frame fitly together<sup>1</sup>, join fitly together<sup>1</sup>.

*nik a'ō* CONQUER

**conquer**, the stronger ¶Lu1122 Christ (the world) ¶Jn1633 (and is seated) Rv321 (to He c) vRv55 God when being judged ¶Ro34 saints (be not c by evil but c evil with good) ¶Ro1221 21 (c false spirits) ¶1J344 (accuser of the brethren) vRv1211 (on the glassy sea) vRv152 youths c the wicked one ¶1J213 14 c the world (faith) ¶1J354 (those begotten of God) ¶1J54 (those believing) 1J55 promises to the c ¶Rv27 11 17 26 35 12 21 217 white horse rider vRv62 2 the wild beast c (two witnesses) vRv117 (the saints) vRv137b the Lambkin vRv1714. conquer<sup>2</sup>, get the victory<sup>1</sup>, overcome<sup>2</sup>, prevail<sup>1</sup>.

[h]uper *nik a'ō* OVER-CONQUER

**conquer** (more than). the saints through Christ ¶Ro837.

*nik'ē* CONQUEST

**conquest**, faith conquers the world ¶1J54. victory<sup>1</sup>.

*sun eid'ē si s* TOGETHER-PERCEIVING

**conscience**, Paul (in all good c) Ac231 (a c no stumbling block) Ac2416 (my c testifying together) Ro91 (freedom decided by another's) 1C1029 (commending ourselves to every man's) 2C42 (manifest in your) 2C511 (offer divine service with a clear) 2Ti13 men's c testifying together Ro215 because of c (to be subject) Ro135 (examining nothing) 1C 1025 27 (do not eat) 1C1028 (toward God) 1P 219 weak c (polluted) 1C87 (be injured to eating) 1C810 (beating) 1C812 not your own 1C1029 testimony of 2C112 good c (love out of) 1Ti15 (having) 1Ti119 1P316 (inquiry of) 1P321 clear c (the secret of faith in) 1Ti39 a cauterized c 1Ti42 defiled Ti115 perfect as to Hb99 Christ cleansing your Hb914 a c as to sins Hb102 wicked Hb1022 an ideal Hb1318 idiomatically consciousness Hb102 1P219.

*sun eid'ē'ō* TOGETHER-PERCEIVE

**conscious** (be), all the senses acting jointly. Ananias' wife c of embezzlement Ac52 Peter Ac1212 Paul b c (of the onset) Ac146 (of nothing as to self) 1C44. be privy to<sup>1</sup>, be ware of<sup>1</sup>, consider<sup>1</sup>, know<sup>1</sup>.

*a[n]gar eu'ō* DRAFT

**conscript**, press into service. c you one mile Mt 541b Simon the Cyrenian to be picking up the cross Mt2732 Mk1521. compel<sup>2</sup>, -to go<sup>1</sup>. consecrate, dedicate<sup>1</sup>, finish<sup>1</sup>.

*kath ex'ēs'* DOWN-HAVE

**consequently**. Luke to write Lu13 it occurred Lu81 from Samuel and c whoever speak Ac 324 Peter expounded Ac114 Paul passing through Ac1828. afterward<sup>1</sup>, by order<sup>1</sup>, in order<sup>2</sup>, those that follow after<sup>1</sup>.

*epi neu'ō* ON-NOD

**consent**. Paul did not Ac1820.  
**consent**, agreement<sup>1</sup>, concede<sup>1</sup>, concur<sup>1</sup>. consent to, come to<sup>1</sup>.  
**consent** unto, endorse<sup>2</sup>.

*dia pher'ō* THROUGH-CARRY

**consequence** (be of), 'consequence (participle), testing what is of Ro128 Ph110, carry through, excel (star e star) 1C1541, cruise about (of a ship) Ac2727, man of more c (than flying creatures) Mt626 Lu1224 (than sparrows) Mt 1031 Lu127 (than a sheep) Mt1212 what kind those reputed to be somewhat once were is of no c to Paul Ga26 a minor of no m c than a slave Ga41

carry through: vessels through the sanctuary Mk1116 word of the Lord t the whole country ¶Ac1349.

**consequence** (surely in). See surely in consequence then.

*a'ra* CONSEQUENTLY

**consequently**, introducing a subjective impression which follows the conditions stated. c then: Ro518 73 25 §12 §16 18 1412 19 Ga610 Ep 219 1Th56 2Th215 what c: Mt1927 Lu1066 Ac 1218 who c: Mt181 2445 Mk441 Lu825 1242 c you: Mt1228 Lu1120 48 Ac2138 1C510 Ga329 Hb 128

Others: Mt1925 Mk1113 Lu188 2223 Ac822 1118 Ro721 81 1017 1C714 1514 15 18 2C117 514 712 Ga217 21 37 511 Hb49Ass<sup>1</sup>. haply<sup>2</sup>, no doubt<sup>1</sup>, perhaps<sup>1</sup>, so<sup>6</sup>, then<sup>12</sup>, therefore<sup>1</sup>, truly<sup>1</sup>, wherefore<sup>1</sup>.

**conserve**. See forsake.

*kata no'ē'ō* DOWN-MIND

**consider**. not c the beam ¶Mt73 Lu641 c the ravens Lu1224 anemones ¶Lu1227 Jesus c their craftiness Lu2023 Moses c the thorn bush Ac731 32 Peter c and perceived quadrupeds Ac136 mariners c a certain gulf Ac 2739 Abraham c his body deadened Ro419 c the Apostle and Chief Priest Hb31 c one another to incite to love Hb1024 man c his face Ja123 24. behold<sup>4</sup>, consider<sup>2</sup>, discover<sup>1</sup>, perceive<sup>2</sup>.

**consider, account** (take into)<sup>1</sup>. behold<sup>1</sup>, conscious (be)<sup>1</sup>, contemplate<sup>1</sup>, note<sup>1</sup>, perceive<sup>1</sup>, reason<sup>1</sup>, study<sup>1</sup>, understand<sup>1</sup>.

**considerable**. See enough.

**consist**, commend<sup>1</sup>.

**consistent**. See equal.

*para'klē si s* RESIDE-CALLING

**consolation, entreaty**, of Israel Lu225 the rich collecting their Lu624 Son of c (Barnabas) AAc436 of the holy spirit Ac931 disciples rejoiced at Ac1541 of the scriptures Ro154 God (of c) Ro155 A2C13 (from Him) 2C14 the one prophesying speaking c A1C143 of the saints 2C15 6 7 Paul filled with 2C74 18 Titus' c 2C77 if any c in Christ Ph21 eonian 2Th216 of Philemon's love Phn7A6 a strong c Hb618

entreaty: word of Ac1315 (bear with) Hb 1322 grace of Ro128 of the Macedonians 2C 84 Titus receives 2C817 not out of deception 1Th23 Timothy to heed 1Ti413 oblivious of Hb125 (sRo154). comfort<sup>8</sup>, consolation<sup>14</sup>, entreaty<sup>1</sup>, exhortation<sup>8</sup>.

*para kal'ē'ō* BESIDE-CALL

**console** when in distress, entreat with a view to conduct, literally call for (beside), Paul (the Jews of Rome) Ac2820. Rachel not c Mt218 those who mourn Mt54 Lazarus in Abraham's bosom ¶Lu1625 Paul c (the brethren) Ac1640 201 (as a father) 1Ti211 disciples Ac2012 that all may be 1C1431 God (c the saints) 2C14 4 6 76 (the humble) 2C76 one causing sorrow 2C27 Titus by the Corinthians 2C77 apostles c (by the Corinthi-

ans) 2C7<sup>13</sup> (over the Thessalonians) 1Th3<sup>7</sup>  
Tychicus to c (the Ephesians) Ep6<sup>22</sup> (the  
Colossians) Co4<sup>8</sup> hearts of the saints Co2<sup>2</sup>  
Timothy to c the Thessalonians 1Th3<sup>2</sup> c one  
another 1Th4<sup>18</sup> 5<sup>11</sup> may Christ c your hearts  
2Th2<sup>17</sup>

entreat: Jesus (by a centurion) Mt8<sup>5</sup> (by  
demons) Mt8<sup>31</sup>Mk5<sup>12</sup>Lu8<sup>31</sup> 32 (to leave) Mt  
8<sup>34</sup> Mk5<sup>17</sup> (to heal the ill) Mt14<sup>36</sup> Mk6<sup>56</sup>  
(able to e the Father) Mt26<sup>53</sup> (by a leper)  
Mk14<sup>0</sup> (by an unclean spirit) Mk5<sup>10</sup> (by the  
demoniac) Mk5<sup>18</sup> (by Jairus) Mk5<sup>23</sup>Lu8<sup>41</sup>  
(by the men of Decapolis) Mk7<sup>32</sup> (men of  
Bethsaida) Mk8<sup>22</sup> the debtor slave Fm18<sup>29</sup> 32  
John e many different things Lu3<sup>18</sup> Jews e  
(Jesus) Lu7<sup>4</sup>Ab (Festus against Paul) Ac25<sup>2</sup>  
prodigal's father e PLu15<sup>28</sup> Peter e (Israel)  
Ac24<sup>0</sup> (the dispersion) 1P21<sup>11</sup> 5<sup>12</sup> (the eld-  
ers) 1P5<sup>1</sup> the eunuch e Philip Ac8<sup>31</sup> the dis-  
ciples e (Peter) Ac9<sup>38</sup> (Paul) Ac21<sup>12</sup> Bar-  
nabas e the disciples Ac11<sup>23</sup> Paul (by those  
of Antioch) Ac13<sup>42</sup>As (the saints) Ac14<sup>22</sup>  
(e in a vision) vAc16<sup>9</sup> (by friends at Ephe-  
sus) Ac19<sup>31</sup> (the Macedonians) Ac20<sup>2</sup> (e all  
on the ship) Ac27<sup>33</sup> 34 (e to stay at Puteoli)  
Ac28<sup>14</sup> (the saints in Rome) Ro12<sup>1</sup> 15<sup>30</sup> 16<sup>17</sup>  
(e the saints in Corinth) 1C10<sup>10</sup> 4<sup>16</sup> 16<sup>15</sup> 2C2<sup>8</sup>  
10<sup>1</sup> (e Apollos) 1C16<sup>12</sup> (Titus) 2C8<sup>6</sup> 12<sup>18</sup>  
(the brethren) 2C9<sup>5</sup> (the Lord thrice) 2C12<sup>8</sup>  
(the Ephesians) Ep4<sup>1</sup> (Euodia) Ph4<sup>2</sup> (Syn-  
tyche) Ph4<sup>2</sup> (Timothy) 1Ti1<sup>3</sup> (for all man-  
kind) 1Ti2<sup>1</sup> (Philemon) Phn9<sup>10</sup> Judas and  
Silas e the brethren Ac15<sup>32</sup> Lydia e Paul Ac  
16<sup>15</sup> men of Philippi e the apostles Ac16<sup>39</sup>  
Tertullus e Felix Ac24<sup>4</sup> the grace of e Ro12<sup>8</sup>  
apostles (being calumniated) e 1C4<sup>13</sup> (e the  
Corinthians) 2C6<sup>1</sup> (e in the Lord) 1Th4<sup>1</sup> 10  
5<sup>14</sup> 2Th3<sup>12</sup> God e through us 2C5<sup>20</sup> saints be  
e 2C13<sup>11</sup> Hb10<sup>25</sup> e an elderly man 1Ti5<sup>1</sup>  
these things teach and e 1Ti6<sup>2</sup> with patience  
2Ti4<sup>2</sup> supervisors able to Ti9<sup>0</sup> e the younger  
men Ti2<sup>6</sup> e and expose Ti2<sup>15</sup> e yourselves  
Hb3<sup>13</sup> the Hebrews are e Hb3<sup>19</sup> 22 Judas  
e the saints Ju3, beseech<sup>43</sup>, call for<sup>1</sup>, com-  
fort<sup>24</sup>, desire<sup>8</sup>, entreat<sup>3</sup>, exhort<sup>22</sup>, pray<sup>6</sup>.

sum para kal e'o TOGETHER-BESIDE-CALL  
console together. Paul and the saints Ro12<sup>1</sup>.  
comfort together<sup>1</sup>.

para'kl ê't os BESIDE-CALLER

consoler, Entreater with the Father AlJ21. God  
(giving another) Jn14<sup>16</sup> (the Father will  
be sending) Jn14<sup>26</sup> Christ (sending) Jn15<sup>26</sup>  
(must come away first) Jn16<sup>7</sup>, advocat<sup>1</sup>,  
comforter<sup>4</sup>.

consort with, allot to<sup>1</sup>.

su stroph ê' TOGETHER-TURNING

conspiracy, riot in Ephesus Ac19<sup>40</sup>. Jews mak-  
ing a c against Paul Ac23<sup>12</sup>. band together<sup>1</sup>,  
concourse<sup>1</sup>.

conspiracy, cabal<sup>1</sup>.

conspire. See twist together.

r[h]abd oukh'os ROD-HAVER

constable, an officer who attended magistrates  
to execute their orders, who carried fasces,  
or a bundle of rods with an axe in the center  
as the symbol of their office. ordered to re-  
lease Paul and Silas Ac16<sup>35</sup> 38, sergeants<sup>2</sup>.

dia tel e'o THROUGH-FINISH

constantly (be). abstinent Ac27<sup>33</sup>, continue<sup>1</sup>.

as'tro on GLEAMER

constellation, a special word for a group of  
stars. signs in c Lu21<sup>25</sup> c of Raiphan Ac7<sup>43</sup>  
no c appearing Ac27<sup>20</sup> c of heaven Hb11<sup>12</sup>.  
star<sup>4</sup>.

kath i'st ê mi DOWN-STAND

constitute, place [with over], appoint (men  
priests) Hb7<sup>28</sup>, who c Me a judge Lu12<sup>14</sup>  
God c Joseph governor Ac7<sup>10</sup> who c you a  
chief (Moses) Ac7<sup>27</sup> 35 the many (c sinners)  
Ro5<sup>19</sup> (just) Ro5<sup>10</sup> celders Ti1<sup>5</sup> chief priest  
c (for men) Hb5<sup>1</sup> (to offer oblations) Hb8<sup>3</sup>  
tongue c among members Ja3<sup>6</sup> friend of the  
world c enemy Ja4<sup>4</sup> c you that you are not  
idle 2P1<sup>8</sup>

place [over]: faithful slave (over house-  
hold) Fm2<sup>24</sup> 45 47 (many things) Fm25<sup>21</sup> 23  
(his attendance) Fm12<sup>42</sup> 44 seven men p o  
daily dispensation Ac6<sup>3</sup> God p man o works  
of His hands Hb2<sup>7</sup>As. appoint<sup>1</sup>, be<sup>2</sup>, conduct<sup>1</sup>,  
make<sup>8</sup>, -ruler<sup>6</sup>, ordain<sup>3</sup>, set<sup>1</sup>.

constrain. See press.

constrain, compel<sup>4</sup>, urge<sup>2</sup>.

constraint, compulsion<sup>1</sup>.

kata skeu az'o DOWN-INSTRUMENT

construct, form people Lu1<sup>17</sup>. Thy road Fm1  
11<sup>10</sup>Mk12<sup>17</sup>27 a house, God c all Hb3<sup>8</sup> 4 4  
tabernacle Hb9<sup>2</sup> 6 ark Hb11<sup>7</sup> 1P3<sup>20</sup>. build<sup>3</sup>,  
make<sup>1</sup>, ordain<sup>1</sup>, prepare<sup>6</sup>.

meth ermēn eu'o after-TRANSLATE

construe, give a close, word for word, transla-  
tion. Emmanuel c God with us Mt12<sup>3</sup> Talitha,  
cumi c maiden rouse Mk5<sup>41</sup> Golgotha c  
Skull's Place Mk15<sup>22</sup> Elai c My God Mk15<sup>34</sup>  
Rabbi c Teacher Jn1<sup>38</sup>As<sup>2</sup> Messiah c Christ  
Jn1<sup>41</sup> Barnabas c Son of Consolation Ac4<sup>36</sup>As  
Elymas c Magician Ac13<sup>8</sup>. interpret<sup>5</sup>, be by  
interpretation<sup>2</sup>.

sum boul eu'o TOGETHER-COUNSEL

consult, plan (lay hold of Jesus) Mt26<sup>4</sup>, advise.  
priests c against Jesus Jn11<sup>5A</sup> Jews c to kill  
Paul Ac9<sup>23</sup> advise: Caiaphas a the Jews Jn  
18<sup>14</sup> Christ a the ecclesia Rv3<sup>18</sup>. counsel<sup>4</sup>,  
consult<sup>1</sup>.

sum boul'i on TOGETHER-COUNSEL

consultation, council Ac25<sup>12</sup>. Pharisees against  
Jesus Mt12<sup>14</sup> 22<sup>15</sup> of the chief priests Mt27<sup>1</sup> 7  
23<sup>12</sup> scribes and Sanhedrin Mk15<sup>1</sup>. consul-  
tation<sup>1</sup>, council<sup>2</sup>, counsels<sup>5</sup>.

kat ana hsk'o DOWN-UP-CONSUME

consume. God a c fire Hb12<sup>29</sup>.

pros ana lo'o TOWARD-UP-CONSUME

consume. livelihood by physicians Lu8<sup>43</sup>As.  
spend<sup>1</sup>.

ana lo'o UP-CONSUME

consume. the Samaritans by fire Lu9<sup>54</sup> by one  
another (beware) FGa5<sup>18</sup>.

consume, spend<sup>1</sup>.

consummate. See finish.

apo tel e'o FROM-FINISH

consummate (fully) FJa15<sup>15</sup>, perform Lu13<sup>32</sup>. do<sup>1</sup>,  
finish<sup>1</sup>.

consummation. See finish.

thiggan'o IMPINGE

contact (come into). should not Co2<sup>21</sup> lest the  
exterminator should Hb12<sup>28</sup> wild beast with  
the mountain Hb12<sup>20</sup>. handle<sup>1</sup>, touch<sup>2</sup>.

chōr e'o SPACE

contain, make room for, room, become con-  
tents of bowls Mt15<sup>17</sup>. not all c this say-  
ing Fm19<sup>11</sup> who is able to c the saying Fm1  
19<sup>12</sup> 12 pots c two or three firkins Jn2<sup>6</sup>  
world not c scrolls Jn21<sup>25</sup> make room: Paul  
F2C7<sup>2</sup> repentance F2P3<sup>9</sup> room: no r in the  
house Mk2<sup>2</sup> for Christ's word Jn8<sup>37</sup>. be  
room to receive<sup>1</sup>, can contain<sup>1</sup>, can receive<sup>1</sup>,  
come<sup>1</sup>, contain<sup>1</sup>, go<sup>1</sup>, have placel<sup>1</sup>, receive<sup>1</sup>.

contain, control self<sup>1</sup>.

contained (be), include<sup>1</sup>.

*koin o'd* make-COMMON

contaminate, count contaminating (Peter not to) *¶*Ac10<sup>15</sup> 119, not what goes into a man *¶*Mt15<sup>11</sup> 20 Mk7<sup>15</sup> 18 (but what goes out) *¶*Mt15<sup>11</sup> 18 20 Mk7<sup>15</sup> 20 23 the sanctuary (Paul accused of) Ac21<sup>28</sup> blood sprinkling the Hb9<sup>13</sup>, call common<sup>2</sup>, defile<sup>11</sup>, pollute<sup>1</sup>, unclean<sup>1</sup>.

contaminating. See common.

contaminating (count). See contaminate.

*ana the or e'o* UP-PLACE-SEE

contemplate. Paul c objects of veneration Ac17<sup>23</sup> the sequel Hb13<sup>7</sup>, behold<sup>1</sup>, consider<sup>1</sup>.

*sun elik i o't es* TOGETHER-PRIMER

contemporary, those whose adult years coincide. Paul's c in Judaism Ga14<sup>1</sup>, equal<sup>1</sup>.

contemptible. See scorn.

*agōn iz'o mai* CONTENT

contend, struggle, 'contender (participle) *¶*IC9<sup>25</sup>. Christ's deputies also would have Jn18<sup>36</sup> c the ideal contest *¶*ITi6<sup>12</sup> 2Ti4<sup>7</sup> struggle: to be entering *¶*Lul13<sup>24</sup> Paul to present all mature Col2<sup>29</sup> *¶*Epaphras in prayers Co4<sup>12</sup> (As<sup>1</sup>ITi4<sup>10</sup>), fight<sup>3</sup>, labor fervently<sup>1</sup>, strive<sup>12</sup>.

*ant agōn iz'o mai* INSTEAD-CONTENT

contend against. sin *¶*Hb12<sup>4</sup>, strive against<sup>1</sup>.

*ep agōn iz'o mai* ON-CONTENT

contend for. the faith Ju<sup>3</sup>.

contender. See contend.

*aut ark'es* SAME-SUFFICIENT

content. Paul learned to be Ph4<sup>11</sup>.

content, suffice<sup>1</sup>, (be), suffice<sup>3</sup>.

contention, contest<sup>1</sup>, faction<sup>1</sup>, incensed<sup>1</sup>, strife<sup>2</sup>, contentious, rivalrous<sup>1</sup>, (that are), faction<sup>1</sup>.

*aut ark'ei a* SAME-SUFFICIENCY

contentment, that in which no need is felt. saints having all 2Co9<sup>8</sup> devoutness with ITi6<sup>6</sup>, contentment<sup>1</sup>, sufficiency<sup>1</sup>.

contents. See contain.

*agōn' CONTEST*

contest, strive with obstacles, struggle. ideal c (contend the) *¶*ITi6<sup>12</sup> (Paul contended) *¶*2Ti4<sup>7</sup> lying before us *¶*Hb12<sup>1</sup> struggle: Philipians have *¶*Ph13<sup>0</sup> Paul (for the saints) *¶*Co21 (to speak the evangel) *¶*ITh2<sup>2</sup>, conflict<sup>2</sup>, contention<sup>1</sup>, fight<sup>2</sup>, race<sup>1</sup>.

*peri och e'* ABOUT-HAVING

context (of the scriptures) Ac8<sup>32</sup>, place<sup>1</sup>.

continual, unintermittent<sup>1</sup>.

*dia'pa n t os* THROUGH EVERY

continually. demonic c among the tombs Mk5<sup>5</sup> God (messengers c observing the Father's face) Mt18<sup>10</sup> (disciples c in the sanctuary praising) Lu24<sup>38</sup> (Cornelius beseeching c) Ac10<sup>2</sup> (Paul's conscience no stumbling block toward God c) Ac24<sup>16</sup> (sacrifice of praise to Him c) Hb13<sup>15</sup> Lord (I saw Him before me c) Ac2<sup>25</sup> (give you peace c) 2Th3<sup>16</sup> and bow their (Israel's) back together c *¶*Rol11<sup>0</sup> priests pass c into front tabernacle Hb9<sup>6</sup>, always<sup>3</sup>, continually<sup>2</sup>.

continually. See every and through.

continually, finality<sup>2</sup>.

*dia men'o* THROUGH-REMAIN

continue. Zechariah c to be mute Lu12<sup>22</sup> disciples with Christ in His trials Lu22<sup>28</sup> truth of the evangel Ga2<sup>5</sup> the Lord c Hb11<sup>11</sup> all c thus 2F3<sup>4</sup>, continue<sup>1</sup>, remain<sup>2</sup>.

continue, aside<sup>2</sup>, become<sup>1</sup>, constantly (be)<sup>1</sup>, do<sup>2</sup>, prolong<sup>1</sup>, remain<sup>11</sup>, -with<sup>2</sup>, seated (be)<sup>1</sup>, stand<sup>1</sup>, stay<sup>7</sup>, tarry<sup>2</sup>.

continue in, persevere<sup>3</sup>, remain in<sup>3</sup>.

continue instant in, persevere<sup>1</sup>.

continue steadfastly, persevere<sup>2</sup>.

*ant eip'on* INSTEAD-LAY (say)

contradict. not able to Lu21<sup>15</sup> Jews had nothing Ac14<sup>4</sup>, gainsay<sup>1</sup>, say against<sup>1</sup>.

*anti leg'o* INSTEAD-LAY (say)

contradict. Christ for a sign c Lu24<sup>34</sup> c Caesar Jn19<sup>12</sup> Jews c Paul Ac13<sup>45</sup> 2819 this sect c Ac28<sup>22</sup> Israel a c people Ro10<sup>21</sup> expose those who Ti19 slaves not c Ti29, answer again<sup>1</sup>, contradict<sup>1</sup>, deny<sup>1</sup>, gainsay<sup>1</sup>, gainsayer<sup>1</sup>, speak against<sup>5</sup>.

*anti log i'a* INSTEAD-LAY (say) ing

contradiction, an end of all Hb6<sup>16</sup> beyond all Hb7<sup>7</sup> One Who has endured such Hb12<sup>3</sup> of Korah Ju11, contradiction<sup>2</sup>, gainsaying<sup>1</sup>, strife<sup>1</sup>.

*en anti'on* IN-INSTEAD

contrary, with out, opposite (centurion o Jesus) Mk15<sup>30</sup>, wind Mt14<sup>24</sup> Mk4<sup>48</sup> Ac2<sup>74</sup> Paul (c to the name of Jesus) Ac26<sup>9</sup> (nothing c to the people) Ac28<sup>17</sup> Jews c to all men ITi2<sup>15</sup> c one may be abashed Ti2<sup>8</sup>, against<sup>1</sup>, over against<sup>1</sup>, contrary<sup>6</sup>.

contrary, hostile<sup>1</sup>, (be), oppose<sup>2</sup>.

*toun anti'on* THE-IN-INSTEAD

contrary (on the), deal graciously 2Co7<sup>7</sup> perceiving that Paul entrusted with Ga2<sup>7</sup> blessing 1P3<sup>9</sup>, contrariwise<sup>3</sup>.

contrary to, beside<sup>3</sup>.

contravening. See front of (in).

contribute. See participate.

contributing. See communion.

contribution. See communion.

contribution (joint). See participant (be joint).

*koin on i k on'* COMMON-BEING

contributor, the rich to be ITi6<sup>18</sup>, willing to communicate<sup>1</sup>.

control. See preside.

*e[n]g kra t eu'o mai* IN-HOLD

control self, if they are not 1Co7<sup>9</sup> every tender is 1Co9<sup>25</sup>, be temperate<sup>1</sup>, can contain<sup>1</sup>.

*log o mach i'a* LAY (say)-FIGHT

controversy, morbid about ITi6<sup>4</sup>, strife of words<sup>1</sup>.

*log o mach e'o* LAY (say)-FIGHT

controversy (engage in) fight with words, saints not to 2Ti2<sup>14</sup>bs, strive about words<sup>1</sup>.

controversy (without), avowedly<sup>1</sup>.

*ep athro iz'o* ON-CONVENE

convene, the throngs Lu12<sup>29</sup>, gathered thick together<sup>1</sup>.

*sun athro iz'o* TOGETHER-CONVENE

convene together. the eleven and others Lu24<sup>38a</sup> disciples at Mary's house Ac12<sup>12</sup> Demetrius c the silversmiths Ac19<sup>25</sup>, call together<sup>1</sup>, gather together<sup>2</sup>.

convenient, opportune<sup>1</sup>, (be), proper (be)<sup>2</sup>, befitting (be)<sup>1</sup>.

convenient time, opportunity (have)<sup>1</sup>.

conveniently, opportunely<sup>1</sup>.

conversation. See converse.

conversation, behavior<sup>13</sup>, manner<sup>1</sup>, state<sup>1</sup>.

conversation be, realm<sup>1</sup>.

*[h]om il i'a* LIKE-PROFITATION

conversation (evil) 1Co15<sup>33</sup>, communication<sup>1</sup>.

conversation (have), overturn<sup>2</sup>.

*[h]omil e'o* LIKE-PROFITATE

converse, conversation Lu24<sup>15</sup>, two disciples Lu24<sup>14</sup> Paul (with saints) Ac20<sup>11</sup> (Felix) Ac24<sup>26</sup>, commune together<sup>1</sup>, -with<sup>1</sup>, talk<sup>2</sup>.

*sun om il'e'ō* TOGETHER-LIKE-PROSTITUTE  
converse with. Peter w Cornelius Ac1027 (s1P 37). talk with1.

*meta streph'ō* after-TURN  
convert, distort the evangel FGal7. sun into darkness Ac220 laughter into mourning Ja40. perversely, turn2.

convert, turn back2.  
converted (be), turn1, -back6.  
convey self away, evade1.

*kata dik'az'ō* DOWN-JUST  
convict, show to be unjust. not c (the faultless) Mt127 (will not be) Lu637As37As by your words Mt1237 you murder Ja56. condemn5.

convict, expose1.

*kata dik'ē* DOWN-JUSTICE  
conviction. requesting Paul's Ac2515. judgment1.

*e'le[n]gch os* EXPOSING  
conviction. faith is Hb111 (b2T1316). evidence1.  
convince, confute (thoroughly)1, expose5.  
convocation. See universal convocation.

*spara'ss'ō* CONVULSE  
convulse, agitate violently and abnormally. men by unclean spirits Mk126 926 Lu939 (AMK 920). rend1, tear3.

*su spara'ss'ō* TOGETHER-CONVULSE  
convulse (violently), men by unclean spirits Mk 920As Lu942. tear1.

*psuch'ō* COOL  
cool. love of many FMt2412. wax cold1.

*psuch' r on'* COOL  
cool. cup to drink FMt1042 neither c or zealous FRev315 15bs 16. cold4.

*kata psuch'ō* DOWN-COOL  
cool. rich man's tongue FLu1624.

*Kōs* COS  
Cos, the name of an island in the Aegean sea off the coast of Caria, about 37° north and 27° east. Paul's ship came to Ac211.

*chalk os'* COPPER  
copper, possibly with an alloy, like brass, coins made of it, like our "coppers". disciples not to acquire AMt109Mk68 cast into the treasury AMk1241 resounding FIC131Abs1\* utensils in Babylon vRv1812. brass3, money2.

*chalk oun'* COPPER  
copper, adjective, made of. idols of vRv920. of brass1.

*chalk i'on* COPPER-  
copper vessel. baptizing of Mk74. brazen vessel1.

*chalk eu s'* COPPER-  
coppersmith, a worker in copper. Alexander 2Ti1414.

*[h]upo gram m os'* UNDER-WRITING  
copy. Christ leaving 1P221. example1.

*kor'os* (Hebrew) COR  
cor, the largest common measure, about 32 pecks, or 75 gallons. hundred c of grain FLu 167. measure1.

*korban'* (Hb. qrbn NEAR, approach)  
corban. blood money not cast into Mt276 to father or mother Mk711. corban1, treasury1.

*Kor'inth os* CORINTH  
Corinth, the name of a large city of Achaia, on the isthmus between the mainland and the Peloponnesus, about 38° north, and 23° east. Paul (came to) Ac181 (came no longer to) 2C123 Apollos in Ac191 ecclesia of God in 1C12 2C11 Erastus remains in 2Ti420.

*Korinth'ion* CORINTHIAN  
Corinthian. many believed Ac188 Paul's mouth open toward them 2C611.

corn, grain3, kernel1, sowing1, (tread out the), thresh2.  
corn field, sowing2.

*Kornē'lios* (Latin) CORNELIUS  
Cornelius, a centurion of Caesarea Ac1013 17 22 24 25 30 31.

*gōn i'a* CORNER  
corner, an angular projection. of the squares Mt65 Christ Head of PMt2142Mk1210Lu2017 Ac411 1P27 not committed in FAc2620 of the earth (messengers standing) vRv71 (nations in) FRev208. corner8, quarter1.

corner, origin2.  
corner (capstone of). See capstone of corner.

*pt'ōma* FALL-effect  
corpse. John's Mt1412Mk629 wherever the c may be PMt2428ss2 Christ's Mk1545ss of the two witnesses vRv18 99. body2, dead body3, carcase1, corpse1.

*orth o pod e'ō* ERECT-FOOT  
correct in attitude (be). toward the truth FGa214. walk uprightly1.

correcteth (which), discipliner1.

*ep an orth'ō si s* ON-UP-ERECTING  
correction. all scripture beneficial for F2Ti1316.

*orth'ōs* ERECT-AS  
correctly, adverb. deaf stammerer talked Mk735 Simon decides Lu743 lawyer answered Lu1028 Christ teaching Lu2021. plain1, right(ly)3.

*orth o tom e'ō* ERECT-CUT  
correctly cut. the word of truth 2Ti215. divide rightly1.

*anti'lu tr on* INSTEAD-LOOSENER  
correspondent ransom, a ransom corresponding to the need. Christ giving Himself F1Ti 26. ransom1.

acresponding to. See down.

*sun epi mart u r e'ō* TOGETHER-ON-MARK  
corroborate. God c by signs Hb24As. bear witness also1.

*kat i'o'ō* DOWN-VENOM  
corrode. your gold and silver Ja53. canker1, corrosion. See feeding.

*phthier'ō* CORRUPT  
corrupt, cause decay. God c those c His temple 1C311 17 kind characters 1C1533 apostles c no one 2C72 the serpent c the saint's apprehension 2C113 the old humanity Ep422 unjust shall be 2P212 in these things they are Ju10 Babylon c the earth vRv192a. corrupt6, defile1, destroy1.

corrupt, decay2, deprave1, disappear2, peddle1, rot1, rotten1.

*phthar t on'* CORRUPTIBLE  
corruptible. human being Ro123 wreath F1C925 must put on incorruption 1C1550 54 silver or gold 1P18 seed 1P123.

*phthor a'* CORRUPTION  
corruption. slavery of ARo821 body sown in 1C1542 not enjoying allotment of incorruption 1C1550 reaping Ga68 things for c from use Co222 in the world by lust 2P14 unjust born for 2P212 12 slaves of A2P19 (As1P123). corruption1, perish1, to be destroyed1.

corruption, decay6.

*Kōsam'* (Hebrew) DIVINATION  
Cosam, one of the ancestors of our Lord. Lu328. cost. expensel.  
costliness, preciousness1.

*poluteles'* MANY-FINISH  
costly. the attar Mk14<sup>98s</sup> vesture 1Ti2<sup>9</sup> a  
quiet spirit c before God 1P3<sup>4</sup>. costly<sup>1</sup>, of  
great price<sup>1</sup>, very precious<sup>1</sup>.  
costly (very), precious (very)<sup>1</sup>.

*klin a'ri on* -CLINE(dim.)  
cot. inform on (Peter) Ac5<sup>15</sup>. couch<sup>2</sup>.

*klin i'd i on* -CLINE(dim.)  
cot. let down through the tiles Lu5<sup>19</sup> pick up  
Lu5<sup>24</sup>. couch<sup>1</sup>.

*klin'e* -CLINE  
couch. a light form of bed a paralytic on Mt  
9<sup>2</sup> b a lamp under PMk42<sup>1</sup>Lu8<sup>16</sup> baptizing  
of Mk7<sup>4</sup> a little girl on Mk7<sup>30</sup> two people on  
one Lu17<sup>34</sup> Jezebel cast into Rv22<sup>2bs</sup>. bed<sup>9</sup>,  
table<sup>1</sup>.

couch, cot<sup>3</sup>, pallet<sup>1</sup>.

*kou'mi* (Aramaic) STAND-UP

cumi. Talitha c Mk5<sup>41</sup>. cumi<sup>1</sup>.

council. See consultation.

council, sanhedrin<sup>22</sup>.

*boul e'* COUNSEL

counsel, mutual consultation or advice. God's  
(Pharisees repudiate) Lu7<sup>30</sup> (Christ given  
up by) Ac23<sup>428</sup> (David put to repose by)  
Ac13<sup>36</sup> (Ephesians informed of) Ac20<sup>27</sup> (c  
of His will) Ep11<sup>1</sup> (immortality of) Hb6<sup>17</sup>  
Jews against Christ Lu23<sup>51</sup> of the apostles  
Ac5<sup>38</sup> to leave Ideal Harbors Ac27<sup>12</sup> soldiers  
to kill the prisoners Ac27<sup>42</sup> manifest the c  
of the hearts 1Co<sup>45</sup>, counsel<sup>10</sup>, will<sup>1</sup>.

counsel, consult<sup>4</sup>, consultation<sup>5</sup>.

*boul eut es'* COUNSELOR

counselor. Joseph of Arimathea Mk15<sup>43</sup>Lu23<sup>50</sup>.  
count, calculate<sup>2</sup>, compute<sup>1</sup>, deem<sup>10</sup>, have<sup>4</sup>,  
reckon<sup>5</sup>.

*ops'is* VIEW

countenance, that which is exposed to view.  
be not judging by Jn7<sup>24</sup> Lazarus' c bound  
about Jn11<sup>14</sup> Christ's c as the sun Rv1<sup>16</sup>,  
appearance<sup>1</sup>, countenance<sup>1</sup>, face<sup>1</sup>.

countenance, face<sup>3</sup>, perception<sup>1</sup>.

countenance (sad). See sad countenance.

*chōr'a* SPACE

country, a geographical division of land, a par-  
ticular province, a limited district, a coun-  
try place Lu12<sup>16</sup> Ja5<sup>4</sup>, countryside PJn4<sup>35</sup>,  
magi into Mt21<sup>129b</sup> Gergesenes Mt8<sup>28</sup>Mk5<sup>1</sup>Lu8<sup>26</sup>  
not dispatching demons out of Mk5<sup>10</sup> a far  
c (travels to) PLu15<sup>13 14 15</sup> (a noble went  
into) PLu19<sup>12</sup> let not those in be entering  
Lu21<sup>21</sup> Jesus came into c near the wilder-  
ness Jn11<sup>54</sup> many went up into Jerusalem  
out of Jn11<sup>55</sup> of the Jews Ac10<sup>39</sup> of the  
Tyrians Ac12<sup>20</sup> word carried through whole  
Ac13<sup>49</sup> mariners suspected some c nearing  
them Ac27<sup>27</sup> province: of death PMt4<sup>16</sup> of  
Judea AMk15 Ac26<sup>20</sup> of Iturea Lu31 the Ga-  
latian Ac16<sup>6 1323</sup> district: shepherds in same  
Lu28 of Judea and Samaria Ac8<sup>1</sup> (s'Mt14<sup>15</sup>  
BsMk6<sup>55</sup> sLu4<sup>14</sup>). coasts<sup>1</sup>, country<sup>14</sup>, field<sup>2</sup>,  
ground<sup>1</sup>, land<sup>3</sup>, region<sup>5</sup>.

country, field<sup>3</sup>, land<sup>2</sup>.

*peri'chor on* ABOUT-SPACE

country about. the Jordan AMt35<sup>15</sup>Lu3<sup>3</sup> Genna-  
saret Mt14<sup>35</sup>Mk6<sup>55A</sup> Galilee Mk12<sup>18</sup>Lu4<sup>14AB 37</sup>  
Judea Lu7<sup>17</sup> the Gergesenes Lu8<sup>37</sup> Derbe  
and Lystra Ac14<sup>6</sup>. country about<sup>1</sup>, -round  
about<sup>3</sup>, region round about<sup>5</sup>, -that lieth round  
about<sup>1</sup>.

*ek chōr e'ō* OUT-SPACE

country (come out into). those in Judea Lu  
21<sup>21</sup>. depart out<sup>1</sup>.

country of, race<sup>1</sup>.

*patri's* FATHER[-place]

country (own). Jesus coming into His Mt13<sup>54</sup>  
Mk6<sup>1</sup> prophet dishonored in Mt13<sup>57</sup>Mk6<sup>4</sup>Lu  
4<sup>24</sup>Jn4<sup>44</sup> do miracles here also PLu4<sup>23</sup> seek-  
ing Hb11<sup>14</sup>. country<sup>3</sup>, one's own<sup>5</sup>.

country place. See country.

countryman, race<sup>1</sup>, tribesman (follow)<sup>1</sup>.

countryside. See country.

*thar's os* COURAGE

courage. Paul, perceiving brethren, Ac23<sup>15</sup>.

*thar r e'ō* HAVE-COURAGE

courage (have or en-). Christ speaks c (to a  
paralytic) Mt9<sup>2</sup> (a woman) Mt9<sup>22</sup>Lu8<sup>48A</sup>  
(the disciples) Mt14<sup>27</sup> Mk6<sup>50</sup> Jn16<sup>33</sup> (a blind  
man) Mk10<sup>49</sup> (to Paul) Ac23<sup>11</sup> the saints  
2Co6<sup>8</sup> Hb13<sup>6</sup> Paul towards the Corinthians  
2Co7<sup>16 10 12</sup>, be bold<sup>3</sup>, confident<sup>3</sup>, good cheer<sup>5</sup>,  
good comfort<sup>3</sup>.

course, career<sup>3</sup>, eon<sup>1</sup>, routine<sup>2</sup>, sailing<sup>1</sup>, wheel<sup>1</sup>,  
(by), part<sup>1</sup>.

*aul e'* COURT

court (of the temple) Rv11<sup>2</sup>, courtyard, fold of  
sheep Jn10<sup>116</sup>, of the chief priest Mt26<sup>3</sup>  
(Peter in) Mt26<sup>58 69</sup>Mk14<sup>54 66</sup> (Christ led to)  
Mk15<sup>16</sup> (a fire in) Lu22<sup>55</sup> (John in) Jn13<sup>15</sup>  
a strong one guarding his own PLu11<sup>21</sup>.

*agor ai'os* BUY

court sessions, which were held at the market  
Ac19<sup>38</sup>, loafer, a frequenter of the market  
Ac17<sup>5</sup>, of the baser sort<sup>1</sup>, law<sup>1</sup>.

courtier. See king<sup>1</sup>.

courteously, amiably<sup>1</sup>, humanely<sup>1</sup>.

courtyard. See court.

*aneps ios'* COUSIN

cousin, an uncle's son. Mark c of Barnabas  
Co4<sup>10</sup>, sister's son<sup>1</sup>.

cousin, relative<sup>2</sup>.

*dia ti'thé mi* THROUGH-PLACE

covenant, or make a contract, which was an-  
ciently ratified by sacrificing a covenant  
victim. c a covenant (Jesus, with disciples)  
Lu22<sup>29</sup> (God with Israel) Ac32<sup>5</sup> Hb8<sup>10</sup> 10<sup>16</sup>  
the Father c the kingdom to Christ Lu22<sup>29</sup>  
the c victim Hb9<sup>16 17</sup>, appoint<sup>2</sup>, make<sup>3</sup>, tes-  
tator<sup>2</sup>.

*dia the'kē* THROUGH-PLACE

covenant. new c (blood of) AMt26<sup>28</sup>Mk14<sup>24</sup>  
(cup of) ALu22<sup>20</sup> 1Co11<sup>25</sup> (dispensers of) A2C  
36 (God will be concluding) AHb8<sup>8</sup> (Jesus is  
the Mediator of) AHb9<sup>15</sup> His holy c (the  
Lord to be reminded of) Lu17<sup>2</sup> sons of the c  
(Jews are) Ac32<sup>5</sup> c of circumcision (God  
gives Abraham) Ac7<sup>8</sup> Israel (whose are the  
c) Ro9<sup>4</sup> (God's c with) FRo11<sup>27</sup> AHb8<sup>9 10 1016</sup>  
(remain not in) Hb8<sup>9</sup> the old c (reading of)  
2Co3<sup>14</sup> a human c Ga3<sup>15</sup> ratified by God Ga3<sup>17</sup>  
two c (Sarah and Hagar) MGa4<sup>24</sup> promise c  
(guests of) Ep21<sup>2</sup> a better c (Jesus sponsor  
of) Hb7<sup>22</sup> (Mediator of) Hb8<sup>9</sup> ark of Hb9<sup>4</sup>  
vRv11<sup>19</sup> tablets of Hb9<sup>4</sup> the first c (those  
under) Hb9<sup>15</sup> where there is a Hb9<sup>16</sup> con-  
firmed over the dead Hb9<sup>17</sup> blood of the c  
(which God directs) Hb9<sup>20</sup> (deem common)  
AHb10<sup>29</sup> (eonian) AHb13<sup>20</sup> a fresh c (Jesus  
Mediator of) Hb12<sup>24</sup>.

covenant, agree<sup>1</sup>.

covenant breaker, perfidious<sup>1</sup>.

covenant with for, stand<sup>1</sup>.

*kalu'p tō* COVER

cover, overspread so as to hide. the ship by bil-  
lows Mt8<sup>24</sup> nothing is c RMt10<sup>26</sup> not c (a  
lamp) PLu8<sup>16</sup> to the hills c us Lu23<sup>30</sup> the

evangel to some  $\text{F}2\text{C}43^3$  a multitude of sins  
 $\text{rJa}5^{20}$   $\text{IF}4^8$  (sLu122). cover<sup>5</sup>, hide<sup>3</sup>.

*kata ka lu'p t o* DOWN-COVER  
 cover. the head (let the woman c)  $\text{IC}116^6$  (man  
 ought not)  $\text{IC}117$  (sLu122).

*peri kalu'p t o* ABOUT-COVER  
 cover about. Jesus (while beating Him)  $\text{Mk}1405$   
 $\text{Lu}2204$  the ark with gold  $\text{Hb}9^4$ . blindfold<sup>1</sup>,  
 cover<sup>1</sup>, overlay<sup>1</sup>.

*epi kalu'p t o* ON-COVER  
 cover over. sins  $\text{F}2\text{Ro}4^7$ .

*epi ka'lu m ma* ON-COVER  
 cover over. evil  $\text{rIP}216$ , cloak<sup>1</sup>.

*su[n]g kalu'p t o* TOGETHER-COVER  
 cover up. nothing is  $\text{rLu}12^{2AB}$ .

*ka'lu m ma* COVER-effect  
 covering. over Moses' face  $\text{2C}313$  on Jewish  
 hearts  $\text{F}2\text{C}314$   $15$   $16$ , veil<sup>4</sup>.

covering, clothing<sup>1</sup>.

covertly. See surreptitiously.

covet. See desire.

covet, zealous (be)<sup>2</sup>.

covet after, crave<sup>1</sup>.

coveting. See desire.

covetous, fond of money<sup>2</sup>, greedy<sup>4</sup>.

covetousness, greed<sup>9</sup>, (without), fond of money  
 (not)<sup>1</sup>.

cradle. See recline.

*naus NAUTICAL*

craft, a larger ship. run the c aground  $\text{Ac}27^{41}$ .  
 ship<sup>1</sup>.

craft, guile<sup>1</sup>, part<sup>1</sup>, trade<sup>1</sup>, vocation<sup>1</sup>, (of the  
 same), like trade<sup>1</sup>.

*pa n ourg i'a* EVERY-ACTION  
 craftiness. of the eavesdroppers inquiring of  
 Jesus  $\text{Lu}20^{23}$  God clutching the wise in their  
 $\text{IC}319$  not walking in  $\text{2C}42$  of the serpent  
 $\text{2C}113$  systematizing of the deception  $\text{Ep}414$ .

craftsman, artificer<sup>3</sup>.

*pa n ourg'on* EVERY-ACTING  
 crafty. Paul  $\text{2C}1216$ .

*gem iz'e* REPLETIZE  
 cram, soak (a sponge)  $\text{Mk}1536$ , be dense (tem-  
 ple with fumes)  $\text{vRv}158$ , fill to the brim with  
 water (a ship)  $\text{Mk}437\text{ABS}^*$  (water pots)  $\text{Jn}27^7$   
 a house with guests  $\text{rLu}1423$  twelve panniers  
 $\text{Jn}613$  a thurible with fire  $\text{vRv}85$  ( $\text{ALu}1516$   
 $\text{sRv}1010$ ). fill<sup>7</sup>, full<sup>2</sup>.

cram. See brim.

*sten on'* CRAMPED  
 cramped. gate  $\text{FM}713$   $14\text{Lu}1324$ . strait<sup>3</sup>.

*kra i pal'e* SKULL-WRESTLE  
 crapulence, giddiness and headache due to  
 drinking to excess. burdened with  $\text{Lu}2134$ .  
 surfeiting<sup>1</sup>.

*r[h]e'g ma* BURST-effect  
 crash. house with no foundation  $\text{rLu}649$ . ruin<sup>1</sup>.

*oreg'o* EXTEND  
 crave. the supervision  $\text{IT}131$  some c money  $\text{IT}1$   
 $610$  a better country  $\text{Hb}1116$ , covet after<sup>1</sup>,  
 desire<sup>2</sup>.

crave, request<sup>1</sup>.

*o'rex is* EXTENDING  
 craving. inflamed in  $\text{Ro}127$ . lust<sup>1</sup>.

*kti'z o* CREATE  
 create, bring into existence from previous ma-  
 terial. Man was created out of soil and  
 spirit. All things are created out of God  $\text{Ro}$   
 $1136$  for in Him we are living and moving  
 and are  $\text{Ac}1728$ , the Creator (creature rather  
 than the)  $\text{Ro}125$ . God c (the creation)  $\text{Mk}1319$

(all)  $\text{Ep}39$   $\text{Rv}411$   $11\text{bs}$  (the young humanity)  
 $\text{FCo}310$  (foods)  $\text{IT}143$  (heaven)  $\text{vRv}109$  man  
 not c because of the woman  $\text{IC}119$  saints, for  
 good works  $\text{rEp}210$ . Christ c (new humanity)  
 $\text{rEp}215$  (all c in Him)  $\text{Co}116$  (through and  
 for Him)  $\text{Co}116$  new humanity in righteous-  
 ness  $\text{rEp}424$  ( $\text{BMt}194$ ).

*kti'si s* CREATION  
 creation of things generally, a living creature,  
 the work of God or man  $\text{IP}213$  in originat-  
 ing what was previously unknown. creative,  
 Christ, God's c Original  $\text{Rv}314\text{Abs}^2$ , the be-  
 ginning of  $\text{Mk}106$   $1319$   $\text{2P}34$  the evangel to  
 the entire  $\text{Mk}1615$   $\text{Co}123$  of the world  $\text{Ro}120$   
 the premonition of  $\text{ARo}819$  subjected to van-  
 ity  $\text{ARo}820$  shall be freed  $\text{ARo}821$  is groaning  
 $\text{ARo}822$  not able to separate from God's love  
 $\text{Ro}839$  a new  $\text{F}2\text{C}517$   $\text{Ga}615$  tabernacle not of  
 this  $\text{Hb}911$  human c  $\text{rIP}213$   
 creature: men offer divine service to  $\text{Ro}125$   
 Christ firstborn of every  $\text{Co}115$  every c ap-  
 parent  $\text{Hb}413$ . building<sup>1</sup>, creation<sup>6</sup>, creature<sup>11</sup>,  
 ordinance<sup>1</sup>.

creative. See creation.

*Kti's t es* CREATOR  
 Creator. a faithful  $\text{IP}419$ .

Creator. See create.

*kti's ma* CREATURE  
 creature. of God (ideal for food)  $\text{IT}144$  (the  
 saints a firstfruit of)  $\text{Ja}118$  every c praises  
 the Lambkin  $\text{vRv}513$  in the sea  $\text{vRv}89$ .

creature. See creation.

*en dech'o mai* IN-RECEIVE  
 credible (be). not c a prophet perish outside  
 Jerusalem  $\text{Lu}1333$ . can be<sup>1</sup>.

*kl'e'os* CALL-  
 credit. what c is  $\text{IP}220$ . glory<sup>1</sup>.

*dani st es'* LOANER  
 creditor. a certain  $\text{rLu}741$ .

creep in unawares, slip in<sup>1</sup>.  
 creep into, put on<sup>1</sup>.  
 creeping thing, reptile<sup>3</sup>.

*Kre'skes* (Latin) CRESCENS  
 Crescens, a proper name. gone to Galatia  $\text{2Ti}410$ .

*Kre's* CRETAN  
 Cretan. in Jerusalem  $\text{Ac}211$  ever liars  $\text{Ti}112$ .

*Kre't e* CRETE  
 Crete, the name of a large island in the eastern  
 Mediterranean below the Aegean sea, between  
 $35^{\circ}$ - $36^{\circ}$  north and  $23^{\circ}$ - $27^{\circ}$  east. Paul in  $\text{Ac}$   
 $27$   $12$   $13$   $21$  (leaves Titus in)  $\text{Ti}115$ .  
 crime, cause<sup>1</sup>, indictment<sup>1</sup>.

*ana'per on* UP-CRIPPLED  
 cripple. to invite the  $\text{Lu}1413$   $21$ . maimed<sup>2</sup>.  
 cripple (being a), lame<sup>1</sup>.

*Kri'spos* (Latin) CRISPUS  
 Crispus, a proper name. chief of a synagogue  
 $\text{Ac}188$  Paul baptized  $\text{IC}114$ .

*a[n]gge'ion* CROCK  
 crock. fish culled into  $\text{Mt}1348$  virgins carried  
 oil in  $\text{rMt}254$ . vessel<sup>2</sup>.

*skoli on'* CROOKED  
 crooked, wrongly bent, not straight. c way  
 made straight  $\text{Lu}35$  this generation  $\text{rAc}240$   
 $\text{Ph}215$  subject to c owners  $\text{IP}218$ . crooked<sup>2</sup>,  
 froward<sup>1</sup>, untoward<sup>1</sup>.

*stau ros'* STANDER  
 cross, an upright stake or pale, without any  
 crosspiece, now, popularly, cross. he who is  
 not taking his  $\text{AMt}1038\text{Lu}1427$  pick up and  
 be following  $\text{AMt}1624\text{Mk}834$   $1021\text{A}$   $\text{Lu}923$  cross



of Christ (Simon to pick up) Mt27<sup>32</sup>Mk15<sup>21</sup> Lu23<sup>26</sup> (descend from) Mt27<sup>40</sup> 42 Mk15<sup>30</sup> 32 (bearing it Himself) Jn19<sup>17</sup> (Pilate places title on) Jn19<sup>19</sup> (His mother beside) Jn19<sup>25</sup> (lest made void) 1C11<sup>17</sup> (persecuted for) AGa 612 (Paul boasting in) AGa6<sup>14</sup> (enemies of) Ph3<sup>18</sup> (He endures) Hb12<sup>2</sup> lest bodies remaining on Jn19<sup>31</sup> word of the 1C11<sup>18</sup> snare of AGa5<sup>11</sup> reconciling through AEp2<sup>16</sup> the death of Ph28 blood of ACol<sup>20</sup> nailing decrees to ACo2<sup>14</sup>.

*dia bai n'ō* THROUGH-STEP

cross. those wanting to PLu6<sup>52</sup> into Macedonia VAc16<sup>9</sup> the Red Sea Hb11<sup>29</sup>. come over<sup>1</sup>, pass<sup>1</sup>, -through<sup>1</sup>.

crow. See shout.

*sun thlib'ō* TOGETHER-CONSTRUCT

crowd. Jesus by the throng Mk5<sup>24</sup> 31. throng<sup>2</sup>.

crowd. See afflict.

crown, diadem<sup>3</sup>, wreath<sup>21</sup>.

*staur o'ō* CAUSE-STAND

crucify, drive a stake into the ground, fasten on a stake, impale, now by popular usage, crucify, though there was no crosspiece. Christ: will be giving Him to be Mt20<sup>19</sup> 26<sup>2</sup> Lu24<sup>20</sup> the throng cry (let Him be) Mt27<sup>22</sup> 23 (C Him) Mk15<sup>13</sup> 14 Lu23<sup>21</sup> 21 23 Jn19<sup>6</sup> 6 13 Pilate (gives Him over to) Mt27<sup>28</sup> Mk15<sup>15</sup> Jn19<sup>16</sup> (you take him and) Jn19<sup>6</sup> (has authority to) Jn19<sup>10</sup> (shall I be) Jn19<sup>15</sup> soldiers (led Him off to) Mt27<sup>31</sup> Mk15<sup>20</sup> (c Him divide His garments) Mt27<sup>35</sup> Mk15<sup>24</sup> Jn19<sup>23</sup> c two robbers with Mt27<sup>35</sup> Mk15<sup>27</sup> seeking Jesus the C Mt28<sup>5</sup> Mk16<sup>6</sup> c the third hour Mk15<sup>25</sup> the place where (called a Skull) Lu23<sup>33</sup> Jn19<sup>18</sup> (near the city) Jn19<sup>20</sup> (a garden) Jn19<sup>41</sup> this Jesus Whom you Ac23<sup>6</sup> 41 heralding Christ c 1C12<sup>3</sup> and Him c 1C2<sup>2</sup> if they know they would not 1C2<sup>8</sup> out of weakness 2C13<sup>4</sup> graphically c Ga3<sup>1</sup> Sodom and Egypt where RVr11<sup>8</sup>

Others: Pharisees will c some Mt23<sup>34</sup> was Paul 1C11<sup>3</sup> c the flesh rGa5<sup>24</sup> world c to Paul rGa6<sup>14</sup>.

crucify, gibbet<sup>1</sup>.

crucify afresh, crucify again<sup>1</sup>.

*ana staur o'ō* UP-cause-STAND

crucify again. Son of God rHb6<sup>6</sup>, crucify afresh<sup>1</sup>.

*su staur o'ō* TOGETHER-cause-STAND

crucify together. with Christ (those c t) Mt 27<sup>44</sup> Mk15<sup>32</sup> Jn19<sup>32</sup> (our old humanity) rRo6<sup>6</sup> (Paul) rGa2<sup>20</sup>, crucify with<sup>5</sup>.

crucify with, crucify together<sup>5</sup>.

*a pai'd eut on* UN-HIT

crude. c questionings 2Ti2<sup>23</sup>, unlearned<sup>1</sup>.

cruise about. See consequence.

crumb, scrap<sup>3</sup>.

*sun tri'b'ō* TOGETHER-WEAR

crush, bruise Mt12<sup>20</sup> Lu9<sup>39</sup>. Christ (to heal the c heart) rLu4<sup>18</sup> (a bone of His body not) Jn 19<sup>36</sup> fethers Mk5<sup>4</sup> alabaster vase Mk14<sup>3</sup> God c Satan rRo16<sup>20</sup> as vessels of pottery RV22<sup>7</sup>. break<sup>5</sup>, bruise<sup>3</sup>.

*kra'z'ō* CRY

cry, make a loud vocal sound. two demoniacs Mt8<sup>29</sup> disciples in fear Mt14<sup>26</sup> Peter Mt14<sup>30</sup> Canaanitish woman Mt15<sup>22</sup> 23 the blind Mt 20<sup>30</sup> 31 Lu18<sup>39</sup> throngs c (Hosanna) Mt21<sup>9</sup> 15 Mk11<sup>9</sup> (Great is Artemis) Ac19<sup>28</sup> 34 (others some other thing) Ac19<sup>32</sup> (Salvation) RV7<sup>10</sup> Jews c (Let him be crucified) Mt27<sup>23</sup> Mk 15<sup>13</sup> 14 (at Stephen's words) Ac7<sup>57</sup> (against Paul) Ac21<sup>28</sup> 36 Jesus (on the cross) Mt27<sup>50</sup>

Mk15<sup>39A</sup> (in the sanctuary) Jn7<sup>28</sup> 37 (He who is believing) Jn12<sup>44</sup> unclean spirits Mk 311 9<sup>26</sup> man with unclean spirit Mk5<sup>7</sup> Lu 9<sup>39</sup> little boy's father Mk9<sup>24</sup> Bar-Timeus Mk 10<sup>47</sup> 48 the stones will Lu19<sup>40</sup> John the baptist Jn11<sup>5</sup> Stephen Ac7<sup>60</sup> Barnabas and Paul Ac14<sup>14</sup> a maid after Paul Ac16<sup>17</sup> Paul in the Sanhedrin Ac23<sup>6</sup> Abba, Father Ro8<sup>15</sup> Ga 4<sup>6</sup> Isaiah over Israel Ro9<sup>27</sup> wages of the workers Ja5<sup>4</sup> souls under the altar rVr6<sup>10</sup> messengers rVr7<sup>2</sup> 103 3 1415 132 1917 woman travelling rVr12<sup>2</sup> navigators over Babylon rVr18<sup>18</sup> 19 (Mt9<sup>27</sup> AMK12<sup>6</sup> BsLu44<sup>1</sup> s<sup>1</sup> Jn19<sup>6</sup>). cry4<sup>0</sup>, -out1<sup>9</sup>.

cry, clamor<sup>12</sup>, exclaim<sup>1</sup>, implore<sup>11</sup>, -ing<sup>1</sup>, let<sup>1</sup>, shout<sup>16</sup>

cry against, shout<sup>1</sup>.

cry aloud, exclaim<sup>1</sup>.

*ek kra'z'ō* OUT-CRY

cry out. Paul Ac24<sup>21</sup>.

*ana kra'z'ō* UP-CRY

cry out. man with unclean spirit Mk12<sup>3</sup> Lu4<sup>33</sup> 828 disciples on the ship Mk6<sup>49</sup> throng against Christ Lu23<sup>18</sup>.

cry out, exclaim<sup>1</sup>.

*kru'stal los* FREEZE-PUT

crystal. glassy sea like rVr4<sup>6</sup> a river resplendent as rVr22<sup>1</sup>.

*kru'stal l'iz'ō* FREEZE-PUTIZE

crystallize, crystalline. the new Jerusalem like a c jasper rVr21<sup>11</sup>, be clear as crystal<sup>1</sup>.

*pēch'us* CUBIT

cubit, a length equal to the distance from the elbow to the end of the middle finger, hence, about a foot and a half. add one c to the stature Mt6<sup>47</sup> Lu12<sup>25</sup> two hundred from land Jn21<sup>18</sup> one hundred forty-four (wall) rVr 21<sup>17</sup>.

cudgel. See wood.

*thō'raz* CUIRASS

cuirass, a corselet or double breastplate, protecting the body from the neck to the waist. of righteousness rPe6<sup>14</sup> faith rPiTh5<sup>8</sup> locusts with rVr9<sup>9</sup> sulphurous rVr9<sup>17</sup>. breast-plate<sup>5</sup>.

*sul leg'ō* TOGETHER-LAY

cull. not from thorns (grapes) rMt7<sup>16</sup> (figs) rLu6<sup>44</sup> c the darnel rMt13<sup>28</sup> 29 30 40 out of the kingdom rMt13<sup>41</sup> c the fine species (fish) rMt13<sup>48</sup>. gather<sup>5</sup>, -together<sup>1</sup>, -up<sup>2</sup>.

*kal l'el'at os* IDEAL-OLIVE

cultivated olive tree, nations grafted into Ro 11<sup>24</sup>, good olive tree<sup>1</sup>.

cumber, distracted (be)1, nullify<sup>1</sup>.

cumi, cummi<sup>1</sup>.

*ku'min on* CUMIN

cumin, the name of a plant whose bitter seeds were used as a condiment, called *Cuminum sativum* by botanists, tithes from Mt23<sup>23</sup>. cummi<sup>1</sup>, cummin, cumini<sup>1</sup>, cunning craftiness, craftiness<sup>1</sup>.

*po tēr'i on* DRINK-

cup, giving a (to drink) AMt10<sup>42</sup> (of water) Mk9<sup>41</sup> (God's indignation to Babylon) rVr 16<sup>19</sup> drinking the (are you able) AMt20<sup>22</sup> Mk 10<sup>38</sup> (you shall be) AMt20<sup>23</sup> Mk10<sup>39</sup> (which the Father has given Me) Jn18<sup>11</sup> (not drink the c of the Lord and of demons) 1C10<sup>21</sup> 21 (announcing) 1C11<sup>26</sup> (unworthily) 1C11<sup>27</sup> (abus, testing) 1C11<sup>28</sup> (cleansing the (outside of) rMt23<sup>25</sup> Lu11<sup>39</sup> (inside) rMt23<sup>26</sup> Jesus taking the Mt26<sup>29</sup> Mk14<sup>23</sup> Lu22<sup>17</sup> let this c pass by AMt26<sup>29</sup> Mk14<sup>26</sup> Lu22<sup>42</sup> the baptizing

of Mk74 this c is the new covenant Lu220 20 1Cl125 25 the c of blessing M1C1018 the c of God's indignation ARv1470 golden (woman having) vRV174 188.

### *ku'ōn* TEEMER

cur, in the east dogs are wild and savage, hence are best represented by this word. not giving the holy to PMt76 licked Lazarus' ulcers FLu1621 beware of PPh32 turning to his own vomit P2P222 outside are Rv2215. dog5.

### *ther ap'eu'ō* WARM-FROM

cure, idiomatically attended (by human hands) Ac1725. Christ (c every disease) Mt423 24 935 (I will c him) Mt87 (all who are ill) Mt818 1215 (demoniacs) Mt1222 1718 (the ailing) Mt1414 Mk65 (the lame and blind) Mt1530 (on other side of Jordan) Mt192 (in the sanctuary) Mt2114 (many) Mk134ABs 310 Lu440 721 (on the sabbath, Mk32Lu67 1314 (those with infirmities) Lu515 (those with unclean spirits) Lu618 disciples (commissioned to) Mt1018 Mk315 613 Lu91 109 (could not c) Mt1716 (everywhere) Lu96 is it allowed on the sabbath Mt1210 Lu148 Physician c yourself FLu423 woman (of wicked spirits) Lu82 (not strength to be) Lu843 come on six days to be Lu1314 the Jews (speak to the one c) Jn510 (observe him) Ac414 the infirm c Ac516 Philip, the lame Ac87 on Melita Ac289 wild beast's death blow c vRV 133 12. cure5, heal38, worship1.

### *ther ap'ei'a* WARM-FROM

cure, attendance Lu1242. Christ healed those in need of Lu911 leaves of the tree for vRV 222. healing2, household2.

cure, healing1.

curious arts, meddler1.

### *nom'i s ma* LAW-effect

currency, a lawfully established medium of exchange, legal tender. poll tax Mt2219. money1.

current. See now.

current. See carried away by current.

### *kata ti'thé mi* DOWN-PLACE

curry (favor with). the Jews (Felix) Ac2427 (Festus) Ac259. do pleasure1, show pleasure1.

### *kat ara'o mai* DOWN-EXECRATE

curse, call down evil. go from Me you PMt2541 the fig tree Mk1121 bless (those who are c) Lu628 (and c not) Ro1214 with the tongue Ja39.

### *kat a'ra* DOWN-EXECRATION

curse. of the law Ga310 Christ (reclaims us out of) Ga313 (becoming a) AGa313 land with thorns near a c PHb68 blessing and Ja 310 children of 2P214.

curse, anathematize1, damn1, doom1, evil (say)2, (bind under a) anathematize2, (great), anathema1.

curse, accursed2.

cursing, imprecation1.

### *kata pet'a s ma* DOWN-EXPANDER

curtain. of the temple rent Mt2751Mk1538Lu 2345 entering beyond the ABh619 after the second Hb93 Christ's flesh Hb1020. veil9.

### *pros kepha' ai on* TOWARD-HEAD

cushion, a headrest. Christ drowsing on Mk 438. pillow1.

custody. See keeping.

### *eth'os* CUSTOM

custom, what is usual or habitual, of the priestly office Lu19 of the festival Lu242 Jesus to visit Olivet Lu2239 of Moses (changing-) Ac614 (circumcision) Ac151 Paul and Silas announcing Ac1621 Jewish (for burial) Jn1940 (Paul accused teaching apostasy from) Ac2121 (Agrippa versed in) Ac263 (Paul doing nothing contrary to) Ac2817 Roman Ac2516 of some not to assemble Hb1025. custom7, manner4, be wont1.

### *eth'izō* ACCUSTOM

custom. of the law Lu227.

custom, finish3, usage2, (receipt of), tribute offices.

### *eth'ō* be-CUSTOM

custom (be), accustom. to release a prisoner Mt2715 Jesus (to teach) Mk101 (to enter the synagogue) Lu416 Paul to enter the synagogue Ac172. be wont2, custom1, manner1.

cut, gash1, (be), harrow2.

### *di ch o tom e'ō* TWO-CUT

cut asunder. the lord c a the slave PMt2451Lu 1246. cut asunder1, cut in sunder1.

cut (correctly). See correctly cut.

cut down, chop2, strike off2.

cut off, eliminate2, strike off10.

cut out, strike off1.

cut short, concise (be)1.

### *chrō's* INTEGUMENT

cuticle, or epidermis. aprons from Paul's Ac 1912. body1.

### *kum'b a lon* HOLLOW

cymbal, two hollow brass basins, which are struck together to produce musical sounds. a clanging c 1Cl131ABs14.

### *Kup'rios* CYPRIAN

Cyprian, Joseph a native Ac436 disciples Ac 1120 Mnason Ac2116. country of Cyprus3.

### *Kup'ros* CYPRUS

Cyprus, the largest island in the eastern Mediterranean, lying between 34°-36° north and 32°-35° east. dispersed disciples visit Ac1119 Barnabas (and Saul visit) Ac134 (and Mark sail to) Ac1539 Paul sails by Ac213 274.

Cyprus (country of), Cyprian3.

### *Kurēn'ē* CYRENE

Cyrene, a city on the northern coast of Africa, opposite Greece, at about 33° north and 22° east. Jews from Ac210.

Cyrene (of), Cyprenian3.

### *Kurēn ai'os* CYRENIAN

Cyrenian. Simon Mt2732Mk1521Lu2326 discussing with Stephen Ac69 disciples Ac120 Lucius Ac131, Cyrenian3, of Cyrene3.

## D

### *kath ēmer in on'* DOWN-DAYED

daily, adjective. widows overlooked in the d dispensation Ac61.

daily. See day.

daily, dole2, each1.

dainty, sumptuous1.

*bē'ma STEP-effect*

**dais, platform** (for Abraham's foot) Ac75, seated on (Pilate) Mt2718Jn1913 (Herod) Ac1221 (Festus) Ac25617 Gallio's (Paul led to) Ac1812 (Jews driven from) Ac1816 (Sosthenes beaten in front of) Ac1817 Paul standing at Caesar's Ac2510 of God P1410 of Christ P2C510, judgment seat<sup>10</sup>, throne<sup>1</sup>, to set... on<sup>1</sup>.

*Dalmanoutha' DALMANUTHA*

**Dalmanoutha**, a village near the western shore of the sea of Galilee. Jesus and disciples came into Mk810.

*Dalmati'a DALMATIA*

**Dalmatia**, a district on the western coast of the Adriatic sea, between 43°-46° north and 13°-20° east. Titus gone to 2Ti410.

**damage**. See **outrage**.

**damage, forfeit<sup>1</sup>**, (receive), forfeit<sup>1</sup>.

*Da'maris DAMARIS*

**Damaris**, a woman of Athens. Ac1734.

*Damask ēn on' DAMASCENE*

**Damascene**. the city of the 2C1132.

*Damask os' DAMASCUS*

**Damascus**, the oldest and most celebrated city of Syria, about 33° 30' north, 36° 15' east. Paul (his conversion) Ac92381019222722581011261220 (escape from) 2C1132 (return to) Gal17.

*kata the mat iz'ō DOWN-PLACIze*

**damn**. Peter begins to Mt2674. curse<sup>1</sup>.

**damn, condemn<sup>2</sup>**, judge<sup>1</sup>.

**damnable, destruction<sup>1</sup>**.

**damnation, destruction<sup>1</sup>**, judging<sup>3</sup>, judgment<sup>7</sup>.

**damself, little boy or girl<sup>4</sup>**, maid<sup>4</sup>, -en<sup>6</sup>.

*orch e'o mai DANCE*

**dance**, move the body and feet rhythmically. we flute and you do not Mt1117 daughter of Herodias Mt146Mk622.

*kind'u n o's DANGER*

**danger**, liability to evil or injury. not able separate us from God's love Ro835 endured by Paul 2C1126 eight times.

*kind u n eu'ō be-in-DANGER*

**danger (be in)**. disciples in the ship Lu823 silversmiths in Ephesus Ac192740 Paul 1C1530, be in danger<sup>2</sup>, be (or stand) in jeopardy<sup>2</sup>.

**danger of (in)**, liable<sup>5</sup>.

**dangerous, hazardous<sup>1</sup>**.

*Dan i ēl' (Hebrew) ADJUDICATION-DEITY*

**Daniel**, the writer of the book of the same name. Mt2415Mk1314.

*tolm a'ō DARE*

**dare**, act boldly, without caution. d not inquire of Jesus (any one) Mt2246Mk1234Lu2040 (disciples) Jn2112 Joseph coming with d to Pilate Mk1543 no one d join the disciples Ac513 Moses d not consider Ac732 d to die for the good Ro57 Paul (not) d Ro15182C102121121 d any of you be judged before the unjust 1C61 whatever anyone is d 2C1121 the brethren more d Ph14 Michael d not Ju9, be bold<sup>4</sup>, boldly<sup>1</sup>, dare<sup>11</sup>.

*apo tolm a'ō FROM-DARE*

**daring (be very)**. Isaiah is Ro1020, be very bold<sup>1</sup>.

*tolm ē r oter'ōs DARING-more-AS*

**daringly (more)**, adverb. Paul writes Ro1515AB. more boldly<sup>1</sup>.

*skot ein on' DARK*

**dark**, without light, especially in a spiritual sense, the whole body P1M23Lu113438, dark<sup>1</sup>, full of darkness<sup>2</sup>.

**dark, darkness<sup>2</sup>**, dingy<sup>1</sup>.

*skot o'ō DARKEN*

**darken**. comprehension P1Ep418 (ARv92 As<sup>1</sup>Rv1610). full of darkness<sup>1</sup>.

*skot iz'ō DARKEN*

**darken**. the sun Mt2429Mk1324 unintelligent heart Ro121 Israel's eyes P1Ro1110 a third of the sun, moon, stars RV812 sun and air RV92bs kingdom of the wild beast vRv1610bs<sup>a</sup> (ALu2345).

**darkly, enigma<sup>1</sup>**.

*skot'os DARKNESS*

**darkness**. light and M1M2623r23P1Lu1135P1Ac2618 Ro2192C461614 cast into outer P1Mt81222132530 at the death of Christ Mt2745Mk1533Lu2344 sitting in Lu179 jurisdiction of 1Lu2253 Co113 men love P1Jn319 sun converted into P1Ac220 falls on Elymas P1Ac1311 acts of (saints to put off) P1Ro1312 (unfruitful) P1Ep511 hidden things of P1C45 the nations were once M1Ep58 world-mights of this P1Ep612 saints are not in P1Th545 Christ calls you out of P1P29 the gloom of A2P217P1Ju13 walking in P1J16 (sHb1218).

*skot i'a DARKNESS*

**darkness**. sitting in P1Mt416 what I say in the P1Mt10217Lu123 light appearing in P1Jn15 grasped it not Jn15 had already come Jn617 walking in (not) P1Jn312P123535 not remaining in Jn1246 still being Jn201 in God none P1J15 is passed by P1J28 one hating his brother is in P1J291111, dark<sup>2</sup>, darkness<sup>1</sup>, darkness, gloom<sup>2</sup>, (full of), dark<sup>1</sup>, darken<sup>1</sup>.

*zizan'i on BEARDED-DARNEL*

**darnel**, the Arabic *zawan*, a kind of rye grass, poisonous, in appearance just like wheat until the ear appears. P1Mt1325-40 eight times, tares<sup>8</sup>.

**dart, arrow<sup>1</sup>**.

**dash**. See **cast on**.

*pros kop t'ō TOWARD-STRIKE*

**dash against, stumble**. Thy foot against a stone Mt46Lu411 winds a house P1Mt727 stumble: walking in day not s P1Jn11910 Israel Ro932 P1P28 a brother Ro1421Abs<sup>1</sup>, beat upon<sup>1</sup>, dash against<sup>2</sup>, stumble<sup>5</sup>.

*thugat'ēr DAUGHTER*

**daughter**, figuratively, a common name expressive of affection. Jairus' Mt918Mk535Lu842 woman with hemorrhage Mt922Mk534Lu848 against mother Mt1035Lu1253 fond of d above Me Mt1037 Herodias' Mt146Mk622 Canaanitish woman's Mt152228 of Zion (say to) P1Mt215 (fear not) P1Jn1215 Syro-Phoenician's Mk72829 of Aaron (Elizabeth) P1Lu15 of Penuel (Hannah) Lu236 mother against Lu1253 of Abraham (woman with infirmity) M1Lu1316 of Jerusalem P1Lu2328 sons and (prophesying) Ac217 (you shall be) P2C618 Pharaoh's (lifts Moses up) Ac721 (Moses disowns the term son of) Hb1124 four d of Philip Ac219 (AMk730).

**daughter, child<sup>1</sup>**, (young), daughter (little)<sup>1</sup>.

*thugat'r i on DAUGHTER (dim.)*

**daughter (little)**. Jairus' Mk535 Syro-Phoenician woman's Mk725, little (young) daughter<sup>2</sup>.

**daughter-in-law**. See **bride**.

*David' or David' (Hebrew) AFFECTION*

**David**, the greatest of Israel's kings, to whose

greater Son the throne belongs. Christ (Son of) Mt11 927 1223 1522 2030 31 219 15 2242 Mk10 47 48 1235 Lu18 38 39 2041 (ancestry) Mt16 6 17 17 Lu3 31 (calling Him Lord) Mt22 43 45 Mk12 36 37 Lu20 42 44 (seed of) Jn7 42 Ro13 21 2128 (Root) Rv5 5 2216

David: Joseph son of Mt120 ate the show bread Mt12 36 Mk25 Lu6 3 father Mk11 10 Lu1 32 kindred of Lu1 27 24 house of Lu1 69 city of Lu2 41 village of Jn7 42 mouth of Ac1 16 425 saying Ac2 20 Ro4 119 Hb4 7 patriarch Ac2 29 not ascended Ac2 34 days of Ac7 45 God rouses for king Ac13 22 22 faithful benignities of Ac13 34 put to repose Ac13 36 tabernacle of Ac15 16 concerning Hb13 2 the key of Rv3 7.

dawn, break (day)1, (begin to) light up1.

*epi pha u sk'o ON-APPEAR*

dawn upon. Christ shall d u you vEp5 14. give light1.

[h]emer'a DAY

day\*, the time from sunrise to sunset, daytime as opposed to night, but generally the whole period from sunset to sunset. Idiomatically, according-day, daily. (Occurs too often to give all of the occurrences. The day of certain men and other things, as Noah's day, the day of indignation, and days with numerals will be found with these keywords.) d of God: r2P3 12 vRv16 14 the Lord's vRv11 10 d of the Lord: vAc2 20 1Th5 2 4 2Th2 2 P3 10 of the Lord Jesus: 1C5 5 2C1 14 Lord Jesus Christ v1C18 Jesus Christ vPh16 Christ vPh10 216 the Son of Mankind Lu17 22 24 26

Others: d of man v1C4 3 those (that) (of Christ's return) Mt24 29 Mk13 17 19 24 Lu17 30 31 21 23 34 (will be discounted) Mt24 22 Mk13 20 20 (no one aware) Mt24 36 Mk13 32 (which d the Lord comes) Mt24 42 50 25 13 Lu1 246 (drawing near) Hb10 25 (drinking with you) Mt26 29 Mk14 25 (you shall know) vJn14 20 (not asking Me) Jn16 23 (requesting in My name) vJn16 26 by Paul vRo2 16 1C3 2 r2Th11 10 2Ti 1 12 r18 748 My d vJn5 56 d coming Mt9 15 Ps1 Mk22 0 Lu5 35 17 22 19 43 216 23 29 Hb8 8 bear the burden of Mt20 12 I will be with you all the Mt28 20 must work while it is vJn9 4 in the sanctuary Ac2 46 added those being saved Ac2 47 lame man Ac3 2 d is near Ro13 12 walking as in Ro13 13 deciding for Ro14 5 5 6 scrutinizing Ga4 10 sons of A1Th5 5 8 breaking r2P11 9 as 1000 years 2P3 8 8 day and night, see night

daily (according to day): d was I with you Mt26 55 Mk14 49 Lu22 53 pick up cross vLu9 23 our d bread Lu11 3 making merry vLu16 19 Bereans Ac17 11 Paul (d dying) 1C15 31 (that coming upon me) d 1C11 28 offering of Levitical priesthood Hb7 27 10 11 etc. day355, daytime1, judgment1, time3, years2.

day (a night and). See night and day (a).

day following, havel, morrow (on)2.

*eph e'm er on ON-DAY*

day (for the). lacking nourishment Ja2 15.

day (fourth). See fourth day.

day star, morning star1.

day (very). See today.

*aug e' RADIANCE*

daybreak. Paul conversing until Ac20 11, break of day1.

dayspring. See east.

deacon, servant3, (use the office of), serve2.

*nekron' DEAD*

dead, lacking life, dead to, oblivious to. God: not the God of the d Mt22 32 Mk12 27 Lu20 38 is rousing Jn5 24 Ac26 8 2C1 9 raises (rouses)

Christ from among Ac13 34 17 31 Ro4 24 8 11 11 109 Gal1 Ep120 Co2 12 1Th11 0 1P121 vivifying the Ro4 17 able to rouse Isaac from among Hb11 19 leading up the Lord Jesus from Hb13 20

Christ: He was roused from the Mt27 64 28 7 from among the (must be suffering and rise) Lu24 46 Jn20 9 Ac17 3 (He was roused) Jn22 21 14 Ro4 9 74 (Whom God rouses) Ac 3 15 410 1330 (announcing in Jesus the resurrection) Ac4 2 (after His rising from) Ac10 41 (the first out of a resurrection of) Ac26 23 (leading Christ up) Ro10 7 (has been roused) 1C15 12 20 2Ti2 8 (Firstborn) Col1 3 (resurrection of Jesus Christ) 1P13 the living and the d (Judge of) Ac10 42 (Lord of) Ro14 9 (judging) Mt2 14 1P4 5 of the d (Son of God by the resurrection) Ro14 (resurrection through a man) 1C15 21 (Firstborn) Rv15 He became d Rv11 28

Others: leave the d to entomb their vMt 8 22 Lu9 60 disciples commissioned to be rousing Mt10 8 d are being roused (Moses divulges) Mk12 26 Lu20 37 (Go, report to John) Mt15 Lu7 22 (if they are not) 1C 15 15 16 20 32 (how are they) 1C15 35 (incorruptible) 1C15 52 this is John roused from Mt14 2 Mk6 14 16 Lu9 7 roused from among the (till the Son of Mankind) Mt17 9 Mk9 9 (Lazarus whom Jesus) Jn12 19 17 resurrection of the (concerning the) Mt22 31 Ac23 2 4 21 (Athenians hearing of) Ac17 32 (some saying no) 1C15 12 13 Ab8 1\* (thus also is) 1C15 42 (foundation of) Hb6 2 the bones of the Mt23 27 keepers became as the Mt28 4 rising from (what is the) Mk9 10 (those not marrying) Mk12 25 Lu20 35 man's son became as if Mk9 28 widow's d son sits up vLu17 15 prodigal son was d Lu15 24 32 if some one going to them from Lu16 30 31 seeking the living with Lu24 5 hearing the voice of the Son of God vJn5 25 youths found Sapphira d Ac 5 10 Eutychus picked up d Ac20 9 expected Paul fall down d Ac20 8 saints (as if alive from the) Ro6 13 (rouse O drowsy one and rise from) vEp5 14 (d in Christ rising first) 1Th4 16 (happy are the) vRv14 13 apart from law Sin is d vRo7 8 the body (indeed is) d vRo8 10 (apart from the spirit is) Ja2 26 Israel (life from among) vRo11 15 it is for the sake of 1C15 29 resurrection out from among Ph3 11 from d works (repentance) vHb6 1 (cleansing your conscience) vHb9 14 covenant is confirmed over the Hb9 17 women obtained their Hb11 35 faith (d by itself) vJa2 17 (apart from works d) vJa2 20 as 26 an evangel brought to A1P46 John (falls at Jesus' feet as) vRv11 7 (perceived the d standing) vRv20 12 ecclesia in Sardis d vRv3 1 d judged (era for the d to be) vRv11 15 (the d were) vRv20 12 blood as if of a d man vRv16 3 rest of the d live not until vRv20 5A gives up the (the sea) vRv20 13 (death and the unseen) vRv20 13

dead to: saints (d indeed t sin) vRo6 11 (to your offenses) vEp2 1 5 vCo2 13 (AAc13 33 AsRo8 34).

dead, die29, deaden2, (be), de cease4, repose1, (become), death (put to), (being), come away from1.

*thne'sk o DIE*

dead (be), have died, those seeking the little Boy's soul Mt22 0 Jesus Mk15 44 Jn19 33 Ac25 19 son of the widow of Nain Lu7 12 as Jairus' daughter Lu8 49 Lazarus Jn11 44 12 1A inferring that Paul is Ac14 19 she who is prodigal though living v1Ti5 6 (AJn11 21).

dead body, corpse3.

dead (half). See half dead.

dead ripe. See ripe (dead).

dead to. See dead.

dead with, die together<sup>1</sup>.

*nekr' o's* make-DEAD

deaden. Abraham's body considered *r*Ro41<sup>9</sup> Hb 112<sup>2</sup> d than your members *r*Co3<sup>5</sup>, mortify<sup>1</sup>, dead<sup>2</sup>.

*nekr' o's* s DEADENING

deadening. Sarah's matrix Ro41<sup>9</sup> of Jesus (Paul carrying) 2C41<sup>9</sup>, deadness<sup>1</sup>, dying<sup>1</sup>.

*tha n' a' s' m* on DEATHLY

deadly. drinking anything Mk16<sup>18</sup>.

deadly, death<sup>2</sup>, -carrying<sup>1</sup>.

deaf, deaf-mute<sup>1</sup>.

*kōph on'* MUTE

deaf-mute, one who is either deaf or mute or both Mk9<sup>25</sup>, deaf: Mt11<sup>5</sup> Mk7<sup>32</sup> 37 Lu7<sup>22</sup>, mute: Mt9<sup>32</sup> 38 12<sup>22</sup> 22 15<sup>30</sup> 31 Lu12<sup>2</sup> 11<sup>14</sup> 14, deaf<sup>3</sup>, dumb<sup>8</sup>, speechless<sup>1</sup>.

deal, part<sup>1</sup>.

*kata soph iz'o mai* DOWN-WISE

deal astutely. Pharaoh with Israel Ac71<sup>9</sup>.

deal out. See give.

deal with, do<sup>2</sup>, offer<sup>1</sup>, plead<sup>1</sup>.

dealings with (have), beholden to (be)<sup>1</sup>.

dear, beloved<sup>3</sup>, honor (held in)<sup>1</sup>, love<sup>1</sup>, valuable<sup>1</sup>.

dearth, famine<sup>2</sup>.

*tha'n a' t o's* DEATH

death, the return of the body to the soil Gn31<sup>9</sup>, the spirit to God Ec12<sup>7</sup>, and the soul to the unseen Ps91<sup>7</sup> Ac22<sup>7</sup> 31, sitting in the shadow of *r*Mt41<sup>6</sup> Lu1<sup>7</sup> giving up relatives to Mt10<sup>21</sup> Mk13<sup>12</sup> let him deace in Mt15<sup>4</sup> Mk7<sup>10</sup> tasting d (some here should not) Mt16<sup>28</sup> Mk9<sup>1</sup> Lu9<sup>27</sup> (not for the eon) Jn8<sup>52</sup> (Christ, for the sake of everyone) Hb2<sup>9</sup> Jesus (condemned to) Mt20<sup>18</sup> As 26<sup>6</sup> Mk10<sup>33</sup> 14<sup>8</sup> Lu24<sup>20</sup> (sorrow-stricken to) Mt26<sup>38</sup> Mk14<sup>34</sup> (not deserving of) Lu23<sup>15</sup> (no cause of d in) Lu23<sup>22</sup> Ac13<sup>28</sup> (what d He was to die) Jn12<sup>33</sup> not acquainted with (Simeon) Lu26<sup>6</sup> Peter ready to be going to Lu22<sup>33</sup> out of d (into life) *r*Jn5<sup>24</sup> 1J 31<sup>4</sup> (able to save Christ) Hb5<sup>7</sup> beholding d (not for the eon) Jn8<sup>51</sup> Lazarus' d Jn11<sup>14</sup> 13 with what d Peter glorifying God Jn21<sup>19</sup> God losing the pangs of Ac22<sup>4</sup> Paul (persecuting the saints to) Ac22<sup>4</sup> (nothing deserving of) Ac23<sup>29</sup> 25<sup>11</sup> 25<sup>26</sup> 31 (no cause of d in) Ac28<sup>18</sup> (in d often) 2C11<sup>23</sup> deserving of d (those committing such things) Ro13<sup>2</sup> through d (of His Son conciliated to God) Ro 5<sup>10</sup> 8s (or through life Christ magnified) Ph 12<sup>0</sup> (discarding him who has the might of) Hb21<sup>14</sup> 14 entered thru sin Ro5<sup>12</sup> thus d passed through into all Ro5<sup>12</sup> reigns Ro5<sup>17</sup> (from Adam to Moses) Ro5<sup>14</sup> in d (as Sin reigns) Ro5<sup>21</sup> (remaining) *r*1J3<sup>14</sup> Christ's d (baptized into) Ro6<sup>3</sup> (planted in likeness of) Ro6<sup>5</sup> (you are announcing) 1C11<sup>26</sup> (obedient unto) Ph2<sup>8</sup> 8 (conforming to) Ph3<sup>10</sup> (He reconciles us through) Col2<sup>22</sup> through baptism into Ro6<sup>4</sup> lords it over Christ no longer *r*Ro6<sup>9</sup> for d (slaves of Sin) Ro6<sup>16</sup> (precept for life) Ro7<sup>10</sup> consummation of those things d Ro6<sup>21</sup> ration of Sin is Ro6<sup>23</sup> bearing fruit to *r*Ro7<sup>5</sup> became good d to me Ro7<sup>13</sup> sin (producing d) Ro7<sup>13</sup> (sting of d is) 1C15<sup>56</sup> (teeming forth d) *r*Ja1<sup>15</sup> (not to) d 1J 51<sup>16</sup> 18 16 17 this body of Ro7<sup>24</sup> the law of sin and d Ro8<sup>2</sup> disposition of the flesh is *r*Ro8<sup>6</sup> death or life (cannot separate) Ro8<sup>38</sup> (all are yours) 1C3<sup>22</sup> d is (through a man) 1C15<sup>21</sup> (operating) 2C41<sup>2</sup> (fleeing) *r*Rv9<sup>6</sup>

the last enemy being abolished 1C15<sup>26</sup> swallowed up was d by Victory 1C15<sup>54</sup>. Where, O D is your (victory) 1C15<sup>55</sup> (sting) 1C15<sup>55</sup> the rescript of 2C1<sup>9</sup> of such proportions 2C11<sup>0</sup> odor of d for d 2C21<sup>16</sup> dispensation of 2C3<sup>7</sup> given up to 2C41<sup>1</sup> sorrow of the world producing 2C71<sup>0</sup> Epaphroditus near to Ph27<sup>30</sup> Christ (abolishes) 2T11<sup>10</sup> (made inferior to messengers because of suffering of) Hb2<sup>9</sup> (clearing those in fear of) Hb21<sup>18</sup> (has the keys of) *r*Rv1<sup>18</sup> d prevents priests from abiding Hb7<sup>23</sup> occurring for the deliverance of transgressions Hb9<sup>15</sup> of the covenant victim Hb9<sup>18</sup> Enoch transferred so as not to perceive Hb1<sup>15</sup> saving a soul from Ja5<sup>20</sup> until d (become faithful) *r*Rv21<sup>0</sup> (they love not their souls) *r*Rv12<sup>11</sup> killing with *r*Rv23<sup>8</sup> v6<sup>8</sup> wild beast (slain to d) *r*Rv13<sup>3</sup> (its d blow cured) *r*Rv13<sup>3</sup> 12<sup>16</sup> second d (not injured by) *r*Rv21<sup>1</sup> (no jurisdiction over) *r*Rv20<sup>6</sup> (lake of fire the) *r*Rv20<sup>14</sup> M21<sup>8</sup> d sitting upon the green horse *r*Rv6<sup>8</sup> seeking and not finding *r*Rv9<sup>6</sup> arriving on Babylon *r*Rv13<sup>8</sup> d gives up the dead *r*Rv20<sup>13</sup> cast into the lake of fire *r*Rv20<sup>14</sup> will be no more *r*Rv21<sup>4</sup>, death<sup>117</sup>, deadly<sup>2</sup>.

death, assassination<sup>2</sup>, deace<sup>1</sup>, die<sup>1</sup>, (appointed to), death-doomed<sup>1</sup>, (lie at point of), last<sup>1</sup>, (put to), kill<sup>6</sup>, lead away<sup>1</sup>, lift up<sup>2</sup>.

*tha n' a' t o's* (cause-to)-DIE

death (put to), children (parents) Mt10<sup>21</sup> Mk13<sup>12</sup> to p Jesus to d (sought false witnesses) Mt 26<sup>58</sup> Mk14<sup>55</sup> (consultation) Mt27<sup>1</sup> to p disciples to d Lu21<sup>16</sup> p t d to the law *r*Ro7<sup>4</sup> the practices of the body *r*Ro8<sup>13</sup> on Thy account we are *r*Ro8<sup>36</sup> as disciplined and not 2C6<sup>9</sup> Christ p t d in flesh 1P3<sup>18</sup>, become dead<sup>1</sup>, kill<sup>2</sup>, mortify<sup>1</sup>, put to death<sup>7</sup>.

*tha n' a' t e phor'on* DEATH-CARRYING

death-carrying, venom (the tongue) Ja3<sup>8</sup>, deadly<sup>1</sup>.

*epi tha n' a' t i o n* ON-DEATHED

death-doomed. God demonstrates with us as 1C4<sup>9</sup>, appointed to death<sup>1</sup>.

*ek klei'o* OUT-LOCK

debar. boasting *r*Ro3<sup>27</sup> the saints *r*Ga4<sup>17</sup>, exclude<sup>2</sup>.

debate, strife<sup>2</sup>.

*oin o phlug i'a* WINE-BUBBLE

debauch. the nations in 1P4<sup>8</sup>, excess of wine<sup>1</sup>.

*malak i'a* SOFTNESS

debility. Christ curing Mt4<sup>23</sup> 93<sup>5</sup> 101, disease<sup>3</sup>.

*o pheil'e'* OWED

debt Mt18<sup>32</sup>, what is due, render (to all their d) Ro13<sup>7</sup> (to the wife her d) 1C7<sup>3</sup>.

*opheil'e' ma* OWE-effect

debt, remit to us our Mt6<sup>12</sup> wages reckoned as Ro4<sup>4</sup>.

debt, loan<sup>1</sup>, owe<sup>1</sup>.

*opheil'e't' es* OWE-er

debtor. debts of our d Mt6<sup>12</sup> owed ten thousand talents *r*Mt18<sup>24</sup> not d beyond all men Lu13<sup>4</sup> Paul d to wise and foolish Ro14<sup>4</sup> saints not d to the flesh Ro8<sup>12</sup> nations d to Israel Ro15<sup>27</sup> d to do whole law Ga5<sup>3</sup>.

*chr'e opheil'e't' es* USE-OWER

debtor paying usury, Lu7<sup>41</sup> 16<sup>5</sup>, debtor<sup>2</sup>.

decadent. See decay.

*Deka'pol is* TEN-MANY

Decapolis, a region embracing ten cities east of the Jordan, somewhat south of the sea of Galilee, about 32° 40' north, 35° 40' east.

throngs from Mt425 herald in Mk520 boundaries of Mk731.

*dia phthein'ō* THROUGH-CORRUPT  
decay of dead substance, blight of earth vRv  
1118 18, be decadent of minds 1Ti65, where  
moths cause no pLu1233 our outward man  
2C416 one third the ships vRv89 (bRv192),  
corrupt<sup>2</sup>, destroy<sup>3</sup>, perish<sup>1</sup>.

*dia phthor a'* THROUGH-CORRUPTION  
decay. Christ not acquainted with Ac227 31  
1334 35 37 David acquainted with Ac1336,  
corruption<sup>6</sup>.

decay, old (make)<sup>1</sup>.

*teleu t ē'* FINISH

decease. of Herod Mt215, death<sup>1</sup>.

*teleu t a'ō* FINISH-

decease, death viewed as the result of life's  
completion. Herod Mt219 Jairus' daughter  
Mt918 let him d in death Mt154Mk710 first  
(of seven brothers) Mt223 worm d not Mk  
944A 48A 48 slave (centurion's) Lu72 Laz-  
arus Jn1139 David Ac229 Jacob Ac715  
Joseph Hb1122, be dead<sup>4</sup>, decease<sup>1</sup>, die<sup>6</sup>.

decease, exodus<sup>2</sup>.

deceit, deception<sup>1</sup>, guile<sup>2</sup>, seduction<sup>3</sup>, (use),  
defraud<sup>1</sup>.

deceitful, fraudulent<sup>1</sup>.

deceitfully (handle), adulterate<sup>1</sup>.

deceivableness, seduction<sup>1</sup>.

deceive. See stray.

deceive, beguile<sup>1</sup>, deception<sup>1</sup>, delude<sup>4</sup>, impose<sup>1</sup>,  
seduce<sup>1</sup>.

*plan'on* STRAYER

deceiver, one who leads astray. Jews call  
Christ Mt2763 apostles as 2C68 d spirits  
1Ti41 many d came out 2J77. deceiver<sup>4</sup>,  
seducing<sup>1</sup>.

deceiver, imposter<sup>1</sup>.

deceiving, seduction<sup>1</sup>.

decently, respectably<sup>1</sup>.

*pla'n ē* STRAYING

deception. last d worse Mt2764 retribution  
of Ro127 systematizing of Ep414 entreaty  
not out of 1Th23 God sending operation of  
2Th211 turns back sinner out of Ja520 those  
behaving with 2P218 led away with 2P317  
spirit of 1J46 of Balaam's wages Jull.  
deceit<sup>1</sup>, deceive<sup>1</sup>, delusion<sup>1</sup>, error<sup>7</sup>.

decide. See judge.

*phra z'ō* DECIPHER

decipher. the parable Mt1515 (s<sup>2</sup>Mt1336). de-  
clare<sup>2</sup>.

*epi spa'o mai* ON-PULL

de-circumcize, of those who wished to renounce  
circumcision, let him not be 1C718, become  
uncircumcised<sup>1</sup>.

deck, gild<sup>2</sup>.

*peri'the s is* ABOUT-PLACING

decking, with finery. 1P33, wearing<sup>1</sup>.

*apo phthe[n]g'o mai* FROM-UTTER

declaim, speak in a lofty style, the apostles  
Ac24 Peter Ac214 Paul Ac2625, say<sup>1</sup>,  
speak forth<sup>1</sup>, utterance<sup>1</sup>.

*r[h]ē'ma* GUSH-effect

declaration. of God (living by) Mt44Lu44A  
(came to John) Lu32 (Christ speaking) Jn  
334 (he who is of God hearing) Jn847  
(sword of the spirit is) Ep617 (the ideal)  
Hb65 (eons adjusted to) Hb113 not impos-  
sible fulfill His every Lu137 according to  
Owner's d pLu220

Christ's d: Peter (reminded of) Mt2675Mk  
1472Ac1116 (will be lowering nets) Lu55  
answered Pilate not one d Mt2714 disciples  
(ignorant of) Mk932Lu945 (d hid from them)  
Lu1834 (reminded of) Lu248 (remaining  
in them) Jn157 His parents understood not  
Lu250 completes His d Lu71 Jews (not get  
hold of) Lu2026 (how not believing My) Jn  
547 d are spirit and life Jn668 in the  
treasury Jn820 not those of a demoniac Jn  
1021 if anyone should be hearing Jn1247  
not getting Jn1248 not from Myself Jn1410  
the d that Jesus is Lord Ro109s tidings  
through Ro1017 cleansing it with His d  
Ep526 carrying on all Hb13 remaining for  
the eon 1P125

Other (proper names): Mirlam Lu139 219 51  
John Lu165 Peter Ac214 1022 44 1114 Stephen  
Ac611 13 in Judea concerning Christ Ac1037  
Paul Ac1342 1638 2625 2825 Ro108

Others: every idle Mt1236 made to stand  
Mt1816 2C131 to the shepherds ALu215 17  
appeared as nonsense Lu2411 the d of this  
life Ac520 apostles are witnesses of Ac532  
near you Ro109s came out to ends of the  
earth Ro1018 ineffable 2C124 sound of Hb  
1219 brought in the evangel 1P125ss re-  
mind you of 2P32 remember Ju17, saying<sup>9</sup>,  
thing<sup>5</sup>, word<sup>56</sup>.

declaration, narrative<sup>1</sup>.

declaration (make). See declare.

*ere'ō* GUSH

declare, protest, speak forcefully. God d (I am  
the God of Abraham) Mt2231 (giving be-  
nignities of David) Ac1334 (sit at My right)  
Hb113 (I swear) Hb43 (God stops) Hb44  
(not lax) Hb135 the Father has d to Christ  
Jn1250

Christ: d to Him (Lord, Lord) Mt722 (cure  
yourself) Lu423 (d a word against the Son)  
Lu1210 Christ d (to the reapers) Mt1330  
(by what authority) Mt2124Mk1129 (why do  
you not believe John) Mt2125Mk1131Lu205  
(to Peter) Mt2675 (I am not acquainted)  
Lu1325 27 (disciples found it so) Lu2213  
(no one can be coming to Me except) Jn665  
(ere it is occurring) Jn1429 (disciples are  
friends) Jn1515 (lo I am arriving) Hb109  
the King will d Mt2534 40 41

Other (proper names): Peter to Simon Ac  
824 Greek poets Ac1728 Paul (behold his  
face no longer) Ac2058 (the truth) 2C126 (be  
rejoicing) Ph44 Abraham Ro418 Ga316 Re-  
becca Ro912 John Rv714As

Others: d through the prophets (virgin)  
Mt122 (out of Egypt) Mt215 (lamentation  
in Rama) Mt217 (called a Nazarene) Mt223  
(voice of one imploring) Mt33 (land of  
Zebulun) Mt414 (He our infirmities got)  
Mt817 (Lo, My Boy) Mt1217 (in parables)  
Mt1335 (your King is coming) Mt214 (abom-  
ination of desolation) Mt2415Mk1314A (thirty  
silver pieces) Mt279 (pour out from my  
spirit) Ac216 (perceive you despisers) Ac  
1340 d to the ancients (shall not murder)  
Mt521 (not be perjuring) Mt533 it was d  
(not commit adultery) Mt527 (dismissing a  
wife) Mt531 (an eye for an eye) Mt538 (be  
loving) Mt543 (not putting on trial the  
Lord) Lu412 (not My people are you) Ro926  
(to the souls underneath the altar) vRv611  
(to the locusts) vRv94 d to brother (move)  
Mt748s\* disciples d (to this mountain) pMt  
1720 (the Lord has need of them) Mt213Lu  
1931 (where is My caravansary) Lu2211

d in the law Lu224 rich man to his soul  
 PLu1219 the host will be d (give place) PLu  
 149 (step further up) PLu1410as younger  
 son PLu1518 owner will d to slave Lu1778  
 they will be d (lo here, lo there) Lu172123  
 (happy are the barren) Lu2329 the woman  
 d truly Jn418 of your people's chief not d  
 evil Ac235 what shall we d (God not unjust)  
 Ro35 914 (Abraham found) Ro41 (persisting  
 in sin) Ro61 (that the law is sin) Ro77  
 (if God is for us) Ro331 (the nations grasped  
 righteousness) Ro330 boughs broken out Ro  
 1119 plain person d (amen) 1C1416 (that  
 you are mad) 1C1423 holy spirit having d  
 Hb1015 some one will d you have faith Ja218  
 messenger d the secret vRv177 vast throng d  
 Hallelujah vRv198

make declaration: Christ concerning Lazarus' death Jn1113

protest: you will be (why is God blaming)  
 Ro919 the molded will not p to the molder  
 Ro920 how are the dead roused 1C1535 God  
 p to Paul (My grace sufficient) 2C129 (ALu  
 115). call1, say57, speak9, tell4.

declare, announce2, charge1, decipher2, detail2,  
 display1, evangelize1, evident (make)3, in-  
 form3, known (make)4, publish1, relate3,  
 report3, specify1, submit1, unfold5.

*pro e'ē'ō BEFORE-GUSH*

declare before. Jesus to disciples Mt2425 Mk1323  
 Isaiah Ro929 Paul 2C73 132 Gal9 in David  
 Hb47 declaration 2P32 Ju17. foretell1, say1,  
 say before3, speak-2, tell-2.

declare glad tidings, evangelize1.

declare plainly, disclose1.

decline. See recline.

*tēk'ō MELT*

decompose. elements by combustion 2P312, melt1,  
 decorate. See adorn.

*kos'mion SYSTEMED*

decorous. supervisor must be 1Ti32 (Abas'1Ti  
 29). of good behaviour1.

*kosm'ios SYSTEM-AS*

decorously (adverb). adorning in raiment 1Ti  
 29a. modest1.

decrease, inferior (make or be)1.

*dōg'ma SEEM-effect*

decree, the opinion of a lawmaker embodied  
 in a decree. from Cæsar Augustus Lu21 Paul  
 gives over to ecclesiastical Ac164 contravening  
 d of Cæsar Ac177 law of precepts in Ep215  
 handwriting of Co214. decree3, ordinance2.  
 decree, judge1.

*dōg ma t is'ō SEEMize*

decree (be subject to). why are you Co220.  
 be subject to ordinances1.

*gēr as'k'ō be-VETERAN*

decrepit (be). whenever Peter growing Jn2118  
 that which is Hb813. be old1, wax old1.

*gēr as VETERAN*

decrepitude. Elizabeth conceived in her Lu136.

*e[n]g kain is'ō IN-NEWIZE*

dedicate. first covenant Hb918 recently slain  
 way Hb1020. consecrate1, dedicate1.

*e[n]g kain i'a IN-NEWING*

dedication, an annual festival of eight days in  
 the month Kisleu in commemoration of the  
 dedication of the temple in the times of the  
 Maccabees 1Mac486-59 2Mac1078 Josephus'  
 Antiquities 12, 7, 6-7. in Jerusalem Jn1022.  
 feast of the dedication1.

deduce. See unite.

deed, doing1, practice1 4, work22.

*[h]ēg e'ō mai LEAD*

deem, leading (men) Lu2226 Ac1522 (speaker)  
 Ac1412, leader (of the saints) Hb137 17 24,  
 ruler (Christ) Mt26, govern (Joseph) Ac710,  
 Paul (d myself happy) Ac262 (I d necessary)  
 2C95 Ph225 (d a forfeit) Ph37 88 saints (d  
 one another superior) Ph23 (d them dis-  
 tinguished) 1Th513 (not d him as an enemy)  
 2Th315 (slaves d their owners) 1Ti61 (d  
 reproach of Christ) Hb1126 (all joy d it)  
 Ja12 (d the patience of our Lord) 2P315  
 Christ (d it not pillaging) Ph26 (d Paul  
 faithful) 1Ti112 d the blood contaminating  
 Hb1029 Sarah d the Promiser faithful Hb111  
 Peter d it just 2P113 d gratification a lux-  
 ury 2P213 as some d tardiness 2P39, account1,  
 chief8, count10, esteem3, governor2, have the  
 rule over3, judge1, suppose1, think4.

deem, suspect1.

*pro ēg e'ō mai BEFORE-LEAD*

deem first. saints to d one another f Ro1210.  
 prefer1.

deem worthy. See worthy (deem).

*bath u' DEEP*

deep. Jacob's well Jn411 Eutyclus' sleep Ac  
 209 things of Satan vRv224.

deep, submerged chaos2, deepen1, depth3, marsh1.

*bath un'ō DEEPEN*

deepen. for a foundation PLu648. deep1.

deepness, depth1.

*dus phē m i'a ILL-AVERMENT*

defamation. Paul 2C68. evil report1.

defame, blaspheme1.

*ek leip'ō OUT-LACK*

default. whenever it may be Lu169 your faith  
 may not Lu2232 of the sun Lu2345as Thy  
 years not Hb112, darken1, fail3.

*a nek'leip't on UN-OUT-LACKED*

default (not). a treasure PLu1233, that fail-  
 eth not1.

*apo log e'ō mai FROM-LAY (say)*

defend, make a defense. what your d should  
 be Lu1211 not premeditating Lu2114 Alex-  
 ander wanting to make Ac1933 Paul (made  
 his) Ac2410 258 261 2 24 (d ourselves) 2C1219  
 men's reckonings accusing or Ro215. answer3,  
 -for one's self3, excuse2, make defense1,  
 speak for self1.

defend, succor1.

*apo log i'a FROM-LAY[say]ing*

defense. Paul's Ac221 1C93 2Ti416 d position  
 Ac2516 of diligence, nay d 2C711 of the  
 evangel Ph17 16 ready with 1P315. answer3,  
 -for self1, clearing of self1, defense2.

defense. See defend.

*an apo log'ē t on UN-FROM-LAID (said)*

defenseless. you are d O man Ro120 21. in-  
 excusable1, without excuse1.

*[h]u peik'ō UNDER-SIMULATE*

defer. to your leaders Hb1317. submit self1.

defer. See about (be).

defer, postpone (make)1.

*[h]us ter'ē ma WANT-effect*

deficiency, want. Corinthians' d filled 1C1617  
 Paul (fills up) Co1111 -to adjust) 1Th310

## deficiency

## Greek-English Keyword Concordance

## demon

want: widow's Lu214 for others w 2C314 14 replenished 2C912 119 Philippians' w Ph230, lack<sup>2</sup>, penury<sup>1</sup>, that which is behind<sup>1</sup>, want<sup>3</sup>, deficient (be). See want.

*mia i'n o* DEFILE

defile, make filthy or unclean. lest the Jews be fJn1828 to the d nothing clean fTij115 conscience fTij115 the majority may be fHb 1215 the flesh Ju8.

defile, common (count)<sup>1</sup>, corrupt<sup>1</sup>, pollute<sup>3</sup>, spot<sup>1</sup>, defiled, common<sup>1</sup>.

*mi'a s ma* DEFILEMENT

defilement. of the world f2P220, pollution<sup>1</sup>, defileth self with mankind (that), sodomite<sup>1</sup>.

*mia s m os'* DEFILING

defiling. lust 2P210, uncleanness<sup>1</sup>.

*dol i o' o* FRAUD

defraud. with their tongues Ro313. use deceit<sup>1</sup>.

defraud, deprive<sup>1</sup>, overreach<sup>2</sup>.

degree, rank<sup>1</sup>, (of low), humble<sup>2</sup>.

*the o't'es* PLACERSHIP

Deity, that which with respect to God. dwelling in Christ Co29. Godhead<sup>1</sup>.

*kat e'ph ei a* DOWN-APPEARANCE

dejection. joy converted into Ja49, heaviness<sup>1</sup>.

*chron iz'o* TIMEIZE

delay, spend time. my lord fMt2448 Lu1245 bridegroom's fMt255 Zechariah's Lu121 He Who is coming will not Hb1037. delay<sup>2</sup>, tarry<sup>3</sup>.

delay, postponement<sup>1</sup>, slothful (be)<sup>1</sup>.

*ex apo stel'l o* OUT-FROM-PUT

delegate officially, or send away, dispatch word to Israel Ac1326. Christ (d the promise of the Father) Lu2449Bs<sup>2</sup> (d Paul to the nations) Ac221As Jacob d the fathers first Ac712 the ecclesia d Barnabas to Antioch Ac1122 the Lord d His messenger to Peter Ac1211 God (d His Son) Ga44 (the spirit of His Son) Ga49

send away: God s the rich a empty Lu153 the farmers s the slave a empty fLu2010 11 Paul (the brethren s to Tarsus) Ac930 (to go as far as the sea) Ac1714. send<sup>2</sup>, -away<sup>4</sup>, -forth<sup>1</sup>, -out<sup>1</sup>.

delicacy, indulge<sup>1</sup>.

delicately, luxury<sup>1</sup>.

*eu dok e'o* WELL-SEEM

delight, have a favorable opinion, seem well (to be left at Athens) 1Th31. God: My Son the Beloved in Whom I d Mt317 1218 175 Mk111 Lu322 2P117 d to give you the kingdom Lu1232 d through the stupidity of heralding 1C121 d not in the majority 1C105 d Him to unveil His Son Ga115 in ascent approaches Thou dost not Hb1068 not d in the one shrinking back Hb1038 Others: d Macedonia and Achaia aRo1528 27 Paul d (be away from home) 2C58 (in infirmities) 2C1210 (share with the saints) 1Th28 complement d dwell in Christ Co119 men who d in injustice 2Th212 (sMk97 a1C713). be well pleased<sup>7</sup>, be good pleasure<sup>1</sup>, be willing<sup>2</sup>, have pleasure<sup>1</sup>, it pleaseth<sup>3</sup>, think good<sup>1</sup>.

*eu dok i'a* WELL-SEEMING

delight. God: a d in front of Thee Mt1126 Lu1021 d of His will Ep159 saints to work for His Ph213 fulfilling every d of goodness

2Th111 Others: peace among men d Lu214 Paul's d and petition Ro101 heralding because of Ph115. desire<sup>1</sup>, good pleasure<sup>4</sup>, -will<sup>2</sup>, seem good<sup>2</sup>.

delight in, gratify with<sup>1</sup>.

deliver, clear<sup>2</sup>, extricate<sup>3</sup>, free<sup>1</sup>, give<sup>1</sup>, -up<sup>55</sup>, grace<sup>2</sup>, hand<sup>2</sup>, nullify<sup>1</sup>, pay<sup>2</sup>, rescue<sup>17</sup>.

deliver up, give up<sup>9</sup>.

*apo lu'tr o si s* FROM-LOOSENING

deliverance, including the full fruition of a ransom or redemption. saints (near is drawing your) Lu2128 (of our body) Ro323 (not anticipating) Hb1136 Christ (d which is in) Ro324 (became to us) f1C130 (through His blood) Ep17 (in Whom we are having) Co114 of that procured Ep114 day of Ep430 of the transgressions Hb915. deliverance<sup>1</sup>, redemption<sup>9</sup>.

deliverance, pardon<sup>1</sup>.

delivered (be), bring forth<sup>5</sup> (being), given up<sup>1</sup>.

delivered of (be), generate<sup>1</sup>.

deliverer, redeemer<sup>1</sup>, rescue<sup>1</sup>.

*ex apat a'o* OUT-SEDUCE

delude, utterly seduce. Sin d Paul Ro711 hearts of the innocent Ro1618 let no one be d (himself) 1C318 (you saints) 2Th23 Eve by the serpent 2C119 1Ti214As<sup>1</sup>. beguile<sup>1</sup>, deceive<sup>4</sup>.

*kata klu z'o* DOWN-SURGE

deluge. the world by water 2P38. overflow<sup>1</sup>.

*kata klu s m os'* DOWN-SURGE

deluge. in the days of Noah Mt2438 39 destroys them all Lu1727 God bringing 2P25. flood<sup>4</sup>.

delusion, deception<sup>1</sup>.

*ap ait e'o* FROM-REQUEST

demand. not d of those taking Lu630 d your soul fLu1220As a defense for those d 1P31As<sup>2</sup>. ask again<sup>1</sup>, be required<sup>1</sup>.

demand, ascertain<sup>2</sup>, inquire<sup>3</sup>.

*Demas'* DEMAS

Demas, once a companion of Paul. greeting you Co414 Phn24 abandoned Paul 2Ti410.

*kata'st e'ma* DOWN-STAND-effect

demeanor. as becomes the sacred Ti23. behaviour<sup>1</sup>.

*Deme'trios* DEMETRIUS

Demetrius, an Ephesian silversmith Ac1924 38 a disciple 3Jn12.

*kata lu'o* DOWN-LOOSE

demolish, in English idiom put up for the night. Jesus (came not to) fMt517 17 (accused of saying I am able to) Mt2641 Mk1458 (you who are d) Mt2740 Mk1529 the sanctuary will be Mt242 Mk132 Lu219 Ac614 d the disciples work fAc538 39 account of food do not fRo1420s<sup>2</sup> if our terrestrial tabernacle 2C51 if building what I fGa218 put up for the night: the throng aLu912 Jesus with a sinner aLu197. be guest<sup>1</sup>, come to naught<sup>1</sup>, destroy<sup>9</sup>, dissolve<sup>1</sup>, lodge<sup>1</sup>, overthrow<sup>1</sup>, throw down<sup>3</sup>.

*da i'm on* TEACH

demon, a superhuman spirit being, almost always used in a good sense in previous profane Greek, but in the Septuagint it is used disparagingly of the gods of the nations, an evil spirit which has the power to obsess mankind. in the demoniac Mt831 Mk512A (aLu829). devil<sup>5</sup>.



*da i mon'i on* TEACH-diminutive

**demon** (diminutive). Jesus: casts out (in Thy name) Mt722 Mk938 1617 Lu949 (from mute man) Mt933 Lu1114 14 (by the chief of) Mt 934 34 1244 24 27 Mk322 22 Lu1115 15 18 19 (by God's spirit) Mt1228 (finger) Lu1120 (from epileptic boy) Mt1718 Lu942 (many) Mk134 34 Lu441 (heralding and) Mk139 (from Syro-Phoenician woman's daughter) Mk726 29 30 (from Mary Magdalene) Mk169 Lu82 (man with spirit of unclean d) Lu433 35 (Gergesene) Lu827 29 30 33 35 38 (and healing) Lu 1332 (a d you have) Jn720 848 52 1020 (I have no) Jn849 Others: disciples casting out Mt108 Mk315 618 Lu91 saying John the baptist has Mt1118 Lu733 no d can open eyes Jn1021 Paul announcing strange Ac1718 nations sacrificing to 1C1020 20 cup and table of 1C1021 21 teachings of 1Ti41 believing that God is one Ja219 worshipping vRv920 spirits of d vRv1614 Babylon the dwelling place of vRv182. devil59, god1.

**demoniac** (be). See demonized (be).

*da i mon i o'd es* TEACH-

**demoniacal**. wisdom Ja315. devilish1.

*da i m on i e'o mai* TEACH-

**demonized** (be). Canaanitish woman's daughter Mt1522, be demoniac. Jesus cured (in Galilee) Mt424 (at Peter's house) Mt816 Mk 132Ab2 (out of the tombs) Mt828 33 Mk515 16 18 Lu836 (mute man) Mt932 1222 these declarations not of a Jn1021, be possessed of (with) devil51, be vexed with devil51, him that hath-1.

*apo deik'nu mi* FROM-SHOW

**demonstrate**, show from evidence. God (Jesus d to be from) Ac222 (d with the apostles) 1C49 (man of lawlessness d he is) 2Th24 cannot d charges against Paul Ac257. approve1, prove1, set forth1, show1.

*apo deizis* FROM-SHOWING

**demonstration**. of the spirit and power 1C24. den, cave5.

*dénar'i on* (Latin) TEN-ASSES

**denarius**. The silver denarius was originally worth nearly 17¢ or 8½ pence, but declined to somewhat less than the drachma. 100 d (fellow slave owed) PMt1828 a d (a day's wages) PMt202 9 10 13 (they brought Christ, the poll tax currency) Mt2219 Mk1215 Lu2024 (wheat and barley) vRv66 6 200 d (worth of bread) Mk637 Jn67 2 d (Samaritan gave to host) vLu1035 300 d (price of attar) Mk 145 Jn125 500 d (debtor owed) vLu741. penny14, -worth2.

*ep onom as'o* ON-NAME

**denominate**. a Jew Ro217. call1.

**dense** (be). See cram.

**dense** (how). See how much.

*arn e'o mai* UN-LAMB

**deny** (go back on a word confirmed by sacrifice), disown of a person. Peter Mk1468 70 Lu2257 all d touching Jesus Lu845 John d not Jn120 cannot d a known sign Ac416 form of devoutness d its power 2Ti35 d acquaintance with God Ti116 d that Jesus is the Christ 1J222

**disown**: Christ (he who d Me) Mt1033 33 Lu129 (Peter d) Mt2670 72 Jn1825 27 (cannot d Himself) 2Ti213 (not d My faith) Rv 213 (not d My name) Rv38 let him d himself vLu923As Israel (d Jesus) Ac313 14 (d Moses) Ac735 saints (one not providing d

the faith) 1Ti58 (if d Christ also will) 2Ti 212 12 (d irreverence) Ti212 Moses d the term son of Hbl124 d the Owner 2P21 Ju4 d the Father and the Son 1J222 23 (bJn1388). deny28, refuse2.

**deny**, contradict1, renounce13.

*apo chôr e'o* FROM-SPACE

**depart**. d from Me Mt723 unclean spirit d Lu939 John from Paul Ac1313.

**depart**, break loose1, clear1, come away27, -down1, -out27, dismiss1, go11, -away2, -out3, lead up3, lose1, off (be)2, pass by1, -through1, proceed7, recoil2, retire3, withdraw2, (let), dismiss2.

**depart**. See separate.

**depart** asunder, recoil1.

**depart** from, withdraw11.

**depart** out, come out3, country (come out into)1.

**departing**, reach (out of)1.

**departure**, dissolution1, exodus1.

*methi st[an]'o* after-STAND[-UP]

**depose**, stand aloof of a throng Ac1926, transport (mountains) 1C132Ab2\* (the saints) Co 113, from stewardship vLu164 Saul as king Ac1322, can remove1, put out of1, remove1, translate1, turn away1.

*epi mart u r e'o* ON-MARK

**depose**. true grace of God 1P512. testify1.

**deposit**. See cast and sink.

*kata phtheir'o* DOWN-CORRUPT

**deprave**. men of d mind 2Ti38. corrupt1.

*kak o'éth ei a* EVIL-CUSTOM

**depravity**. men filled with Ro129. malignity1.

*a dém on e'o* UN-PUBLIC

**depressed** (be), unwilling to mingle with the public. Jesus Mt2637 Mk1433. Epaphroditus Ph226. be full of heaviness1, be very heavy2.

*apo ster e'o* FROM-SOLID

**deprive**, cheat, withhold. one another (not) 1C75 d of the truth 1Ti65 cheat: you should not Mk1019Ab2 not rather being 1C67 you (Corinthians) are 1C68 withhold: wage Ja54. defraud4, keep back by fraud1, destitute1.

*bath'os* DEPTH

**depth**. no d of earth Mt135 Mk45 back up into Lu54 neither height nor d vRo830 of the riches of God vRo1133 of God v1C210 of poverty v2C82 what is its breadth and length and d vEp318. deep3, -ness1, depth5.

*bath e'os* DEEP-AS

**depths**. of one of the sabbath days vLu241. very early1.

*[h]up ére't es* UNDER-ROWER

**deputy**. judge giving you to Mt525 in the courtyard (Peter sat with) Mt2658 Mk1454 (about the fire) Jn1818 Christ (d take) Mk 1465 Jn1812 (gives scroll to) Lu420 (d sent to arrest) Jn732 (return) Jn745 46 (gives Him a slap) Jn1822 (My d would have contended) Jn1836 (d clamor Crucify) Jn196 (selects Paul as) Ac2618 1C41 apostles (d of the word) vLu12 (d not finding) Ac522 (d led them) Ac526 Judas gets Jn188 John d of Barnabas and Saul Ac135. minister5, officer11, servant4.

**deputy**, proconsul4.

*peri trep'o* ABOUT-REVERT

**derange**. much scripture d Paul Ac2624. make thee mad1.

## Der'b ē DERBE

**Derbe**, a city in the southern part of Lycaonia, about 37° 30' north and 33° east. Paul (and Barnabas at) Ac14<sup>20</sup> Ab<sup>2</sup> (and Silas at) Ac16<sup>1</sup>.

## Derb ai'os DERBIAN

**Derbian**. Gaius Ac20<sup>4</sup>.

**deride**, scout<sup>2</sup>.

## kata bai n'ō DOWN-STEP

**descend**, come down (captain Lysias to Cæsarea) Ac24<sup>22</sup>. **God** (His spirit d) Mt16<sup>10</sup> Mk11<sup>10</sup> Jn13<sup>2</sup> 33 (the Lord d to extricate) Ac7<sup>34</sup> (gratuity from the Father) Ja1<sup>17</sup> (fire d from) vRv20<sup>9</sup> the rain vMt7<sup>25</sup> 27 **Christ** (from the mountain) Mt8<sup>1</sup> Lu6<sup>17</sup> (let him now d) Mt27<sup>40</sup> 42 Mk15<sup>30</sup> 32 (with His parents) Lu25<sup>1</sup> (holy spirit on) Lu32<sup>2</sup> (sweat d as clots of blood) Lu22<sup>44</sup> (messengers d on) Jn1<sup>51</sup> (into Capernaum) Jn2<sup>12</sup> (Lord d) Jn4<sup>47</sup> 49 (He first d) Ep4<sup>9</sup> 10 **Peter** (from the ship) Mt14<sup>28</sup> (to Samaria) Ac8<sup>15</sup> (d and go) Ac10<sup>20</sup> 21 **disciples** (out of the mountain) Mt17<sup>9</sup> Mk9<sup>9</sup> (to the sea) Jn6<sup>16</sup> let him on house-top not Mt24<sup>17</sup> Mk13<sup>15</sup> Lu17<sup>31</sup> out of heaven (messengers) Mt28<sup>2</sup> vRv10<sup>1</sup> v18<sup>1</sup> v20<sup>1</sup> (telling fire to) Lu9<sup>54</sup> (He Who d) Jn3<sup>13</sup> 63 38 42 (I am the Bread) Jn6<sup>41</sup> 50 51 58 (the Lord Himself) 1Th4<sup>10</sup> (New Jerusalem) vRv3<sup>12</sup> v2<sup>12</sup> 10 (making fire to) vRv13<sup>18</sup> (hail) vRv16<sup>21</sup> from Jerusalem (scribes) Mk3<sup>22</sup> (a certain man) vLu10<sup>30</sup> (a priest) vLu10<sup>31</sup> (road) Ac5<sup>26</sup> (Jews) Ac25<sup>7</sup> whirl of wind Lu8<sup>23</sup> tribute collector d justified vLu18<sup>14</sup> **Zaccheus** to hurry d Lu19<sup>5</sup> 6 **courtier** Jn4<sup>51</sup> another d before me Jn5<sup>7</sup> **Jacob** into Egypt Ac7<sup>15</sup> **Philip** and the eunuch Ac8<sup>38</sup> certain utensil Ac10<sup>11</sup> 115 the gods d to us Ac14<sup>11</sup> **Paul** (to Attalia) Ac14<sup>25</sup> (to Troas) Ac16<sup>8</sup> (Antioch) Ac18<sup>22</sup> (from third story) Ac20<sup>10</sup> (with Luke to Ptolemais) Ac21<sup>7</sup> Ae<sup>2</sup> troop to d Ac23<sup>10</sup> to Cæsarea (Ananias) Ac24<sup>1</sup> (Festus) Ac25<sup>5</sup> to submerged chaos Ro10<sup>7</sup> **Adversary** to you vRv12<sup>12</sup> (vMt12<sup>23</sup> vLu10<sup>15</sup> sAc25<sup>5</sup>). come down<sup>41</sup>, descend<sup>18</sup>, fall<sup>1</sup>, -down<sup>1</sup>, get down<sup>1</sup>, go down<sup>17</sup>, step down<sup>1</sup>.

**descend**, come down<sup>1</sup>.

## ek'gon on OUT-BECOMER

**descendant**. if widow has 1Ti5<sup>4</sup>. **nephews**<sup>1</sup>.

## kata'ba si s DOWN-STEPPING

**descent**. of mount of Olives Lu19<sup>97</sup>.

**descent**, genealogy (be in)<sup>1</sup>, (without d), genealogy (without)<sup>1</sup>.

**describe**, say<sup>1</sup>, write<sup>1</sup>.

## kath or a'ō DOWN-SEE

**descrie**, make out an object which seems invisible. **God's** invisible attributes are Ro12<sup>5</sup>. see clearly<sup>1</sup>.

**desert**. See worthy.

**desert**, desolate<sup>13</sup>, wilderness<sup>1</sup>.

**deserve**. See worthy.

**designate**. See specify.

## pro or te'ō BEFORE-SERIEZE

**designate beforehand**, **God** (to occur) Ac4<sup>28</sup> (whom He foreknew) Ro8<sup>29</sup> (these He calls) Ro8<sup>30</sup> 33 (His wisdom) 1C2<sup>7</sup> (us for place of a son) Ep1<sup>5</sup> (according to His purpose) Ep1<sup>11</sup>, determine before<sup>1</sup>, ordain<sup>1</sup>, predestinate<sup>4</sup>.

## epi thum e'ō ON-FEEL

**desire** an ideal work 1Ti3<sup>1</sup>, lust, yearn, covet. lust: for a woman Mt5<sup>25</sup> as Israel 1C10<sup>6</sup> flesh against spirit Ga3<sup>17</sup> yearn: prophets

Mt13<sup>17</sup> younger son vLu15<sup>16</sup> **Lazarus** vLu16<sup>21</sup> disciples Lu17<sup>22</sup> **Christ** Lu22<sup>15</sup> y for each of you Hb6<sup>11</sup> messengers to peer 1P12<sup>1</sup> y to die vRv9<sup>6</sup>

covet: Paul e no man's silver Ac20<sup>33</sup> you shall not Ro7<sup>13</sup> 13<sup>9</sup> you e and have not Ja4<sup>2</sup>. covet<sup>3</sup>, desire<sup>8</sup>, lust<sup>3</sup>, -after<sup>1</sup>, would fail<sup>1</sup>.

## epi thum i'a ON-FEELING

**desire**, coveting, lust, yearning, about the rest vMk4<sup>19</sup> of the Adversary (your father) Jn8<sup>44</sup> seductive Ep4<sup>22</sup> evil Co3<sup>5</sup> harmful 1Ti6<sup>9</sup> youthful 2Ti2<sup>22</sup> their d (teaching in accord with) 2Ti4<sup>3</sup> (going according to) 2P3<sup>8</sup> Ju16<sup>18</sup> worldly Ti2<sup>12</sup> various Ti3<sup>8</sup> his own (lured by) Ja1<sup>14</sup> bringing forth sin Ja1<sup>15</sup> former 1P1<sup>14</sup> human 1P4<sup>2</sup> passing by (d of the flesh) A1J2<sup>16</sup> (of the eyes) A1J2<sup>16</sup> (the world and its) A1J2<sup>17</sup> coveting: Paul had not been aware of Ro7<sup>7</sup> Sin in me produces Ro7<sup>8</sup>

lust: in the l of their hearts Ro12<sup>4</sup> obeying its (the mortal body) Ro6<sup>12</sup> of the flesh (making no provision for) aRo13<sup>14</sup> (not consummating) Ga5<sup>16</sup> (behaved ourselves in) aEp2<sup>3</sup> (abstaining from) 1P2<sup>11</sup> (luring by) 2P2<sup>18</sup> passions and l (crucify the flesh with its) Ga5<sup>24</sup> (not in lustful p) 1Th4<sup>5</sup> offenses and l Ep2<sup>5</sup> various 2Ti3<sup>6</sup> nations gone on in 1P4<sup>8</sup> corruption by 2P1<sup>4</sup> defiling 2P2<sup>10</sup> yearning: to eat this passover Lu22<sup>15</sup> Paul (having a y for the solution) Ph12<sup>3</sup> (endeavored with y) 1Th2<sup>17</sup> fruition of your y soul vRv18<sup>14</sup> (aEp2<sup>1</sup>). concupiscence<sup>8</sup>, desire<sup>8</sup>, lust<sup>31</sup>, -after<sup>1</sup>.

**desire**, ask<sup>6</sup>, claim<sup>1</sup>, console<sup>8</sup>, crave<sup>2</sup>, delight<sup>1</sup>, inquire<sup>1</sup>, long for<sup>1</sup>, request<sup>17</sup>, seek<sup>3</sup>, -for<sup>3</sup>, will<sup>17</sup>, worthy (count)<sup>1</sup>, zealous (be)<sup>2</sup>, (earnest d), longing<sup>1</sup>, (great d), longing<sup>1</sup>, (vehement d), longing<sup>1</sup>.

**desire earnestly**, long for<sup>1</sup>.

**desire greatly**, long for<sup>2</sup>.

**desirous** (affectionately), ardently attach<sup>1</sup>.

## erēm o'ō DESOLATE

**desolate**. every parted kingdom vMt12<sup>25</sup> Lu11<sup>17</sup> **Babylon** vRv17<sup>16</sup> 18<sup>17</sup> 19. bring to desolation<sup>2</sup>, come to naught<sup>1</sup>, desolate<sup>1</sup>, make-1.

## er'ēm on DESOLATE

**desolate**, of a place, usually wilderness, and of persons. **Israel's** house Mt23<sup>38</sup>. **Jesus** in d places Mk14<sup>5</sup> Lu4<sup>42</sup> feeding 5000 in Lu9<sup>12</sup> let Judas' domicile become Ac1<sup>20</sup> children of vGa4<sup>27</sup>

wilderness: voice imploring Mt3<sup>1</sup> 3 Mk13<sup>18</sup> Lu34<sup>1</sup> Jn12<sup>3</sup> **Jesus** in Mt4<sup>1</sup> 14<sup>13</sup> Mk12<sup>13</sup> Lu4<sup>1</sup> 516 Jn1<sup>15</sup> into the w (what do you come to gaze at) Mt11<sup>17</sup> Lu7<sup>24</sup> (demoniac driven) Lu8<sup>29</sup> (leading 4000) Ac21<sup>38</sup> (woman fled) vRv12<sup>16</sup> 14 (messenger carries John) vRv17<sup>3</sup> in the w (feeding multitude) Mt14<sup>15</sup> Mk6<sup>35</sup> (saying Christ is) Mt24<sup>26</sup> (John heralding) Mk14<sup>32</sup> (being) Lu19<sup>0</sup> (99 sheep) vLu15<sup>49</sup> **Moses** exalts serpent Jn3<sup>14</sup> (manna) Jn6<sup>31</sup> 49 (of Sinai) Ac7<sup>30</sup> (miracles) Ac7<sup>36</sup> (ecclesia) Ac7<sup>38</sup> (sacrifices) Ac7<sup>42</sup> (tabernacle) Ac7<sup>44</sup> (God carries Israel) Ac13<sup>18</sup> (Israel strewn along) 1C10<sup>5</sup> (day of trial) Hb3<sup>9</sup> (carcasses fall) Hb3<sup>17</sup> (heroes of faith straying in) Hb1<sup>19</sup> the twelve take ship to Mk6<sup>51</sup> 32 **Gaza** Ac8<sup>26</sup> desert<sup>13</sup>, desolate<sup>4</sup>, solitary<sup>1</sup>, wilderness<sup>32</sup>.

**desolate**, alone (be)<sup>1</sup>.

## erēm'ō si s DESOLATING

**desolation**. abomination of Mt24<sup>15</sup> Mk13<sup>14</sup> Jerusalem's Lu21<sup>20</sup>.

**desolation** (bring to), desolate<sup>2</sup>.

*ex a por e'ō* OUT-UN-GO

despair. Paul (d of life) 2C18<sup>1</sup> (perplexed but not d) 2C48.

despatch (This variant is used for the special meaning, to kill.) See lift up.

*kata phron e'ō* DOWN-DISPOSE

despise. the other lord PMt6<sup>24</sup> Lu16<sup>13</sup> be not (one of these little ones) Mt18<sup>10</sup> (believing owners) 1Ti6<sup>2</sup> are you d (the riches of God's kindness) Ro2<sup>4</sup> (the ecclesia of God) 1C11<sup>22</sup> let no one d Timothy's youth 1Ti4<sup>12</sup> Christ d the shame Hb12<sup>2</sup> lordships 2P2<sup>10</sup>.

despise, disdain<sup>1</sup>, dishonor<sup>1</sup>, repudiate<sup>2</sup>, scorn<sup>6</sup>, slight<sup>1</sup>.

despised, dishonored<sup>1</sup>.

*kata phron ē tēs'* DOWN-DISPOSER

despiser. perceive you Ac13<sup>41</sup>.

despiser of those that are good, averse to good<sup>1</sup>, despite unto (do), outrage<sup>1</sup>.

despiteful, outrager<sup>1</sup>.

despitefully (use), outrage<sup>1</sup>, traduce<sup>1</sup>.

*sul a'ō* ATTACH

despoil, attach legally, or seize by any means. Paul d other ecclesia 2C11<sup>8</sup>. rob<sup>1</sup>.

*sul ag ō ge' ō* ATTACH-LEAD

despoil. through philosophy rCo2<sup>8</sup>. spoil<sup>1</sup>.

*[h]ier o sul e'ō* SACRED-ATTACH

despoil sanctuary, literally, serve a sacred place with a legal attachment. the Jews Ro2<sup>2</sup>, commit sacrilege<sup>1</sup>.

*[h]ier o'sul os* SACRED-ATTACHER

despoiler of sanctuary. Paul not Ac19<sup>37</sup>. robber of churches<sup>1</sup>.

*e[n]g kak e'ō* IN-EVIL

despondent (be). be praying and not Lu18<sup>1</sup> Paul not 2C4<sup>16</sup> the saints not to be Ga6<sup>9</sup> Ep3<sup>13</sup> 2Th3<sup>13</sup>.

destitute, deprive<sup>1</sup>, (be d), lack<sup>1</sup>, want<sup>1</sup>.

destroy. See lose.

destroy, corrupt<sup>1</sup>, corruption<sup>1</sup>, decay<sup>3</sup>, demolish<sup>9</sup>, exterminate<sup>1</sup>, -(utterly)<sup>1</sup>, loose<sup>2</sup>, nullify<sup>5</sup>, ravage<sup>2</sup>, take down<sup>2</sup>.

destroyer, exterminator<sup>1</sup>.

*ap ō'l ei a* FROM-WHOLE-LOOSING

destruction, destructive (sects) A2P2<sup>1</sup>. spacious is the way leading into PMt7<sup>13</sup> why the attar's d Mt26<sup>8</sup> Mk1<sup>44</sup> son of d (Judas) AJn 17<sup>12</sup> (man of lawlessness) A2Th2<sup>3</sup> your silver Ac8<sup>20</sup> vessels for Ro9<sup>22</sup> proof of Ph 12<sup>8</sup> whose consummation is Ph3<sup>19</sup> swamp- ing men in 1Ti6<sup>9</sup> shrinking back to Hb10<sup>39</sup> false prophets and teachers 2P2<sup>1</sup> irreverent men 2P2<sup>3</sup> 3<sup>7as</sup> twisting scripture to their own 2P3<sup>16</sup> wild beast going into vRv17<sup>8</sup> 11, destruction, bruise<sup>1</sup>, extermination<sup>4</sup>, pulling down<sup>2</sup>.

*dia chōr iz'o mai* THROUGH-SPACEIZE

detach. disciples from Christ Lu9<sup>33</sup>.

*koustōdi'a* (Latin) CUSTODIAN

detail, the guard of soldiers placed at our Lord's tomb. Mt27<sup>65</sup> 66 28<sup>11</sup>. watch<sup>3</sup>.

*ek di ēg e'o mai* OUT-THROUGH-LEAD

detail. a work to you Ac13<sup>41</sup> turning about of nations Ac15<sup>3</sup>. declare<sup>2</sup>.

detain, detainer. See retain.

*ep auto phōr'ō* ON SAME-DETECTION

detected. woman, in adultery [Jn8<sup>4</sup>]. in the very act<sup>1</sup>.

determine, explain<sup>1</sup>, judge<sup>7</sup>, set<sup>1</sup>, specify<sup>4</sup>.

determine before, designate beforehand<sup>1</sup>.

*stug ē t'on'* DETESTABLE

detestable, disliked or hated intensely. we were once Ti3<sup>3</sup>. hateful<sup>1</sup>.

*the o stug es'* PLACER (God)-DETESTER

detester of God. Ro13<sup>10</sup>. hater of God<sup>1</sup>.

*lu main'o mai* LOOSE-MAD

devastate, act like a madman loosed (Saul) Ac 8<sup>3</sup>. make havoc of<sup>1</sup>.

device, apprehension<sup>1</sup>, sentiment<sup>1</sup>.

devil, adversary<sup>35</sup>, demon<sup>64</sup>.

devilish, demonical<sup>1</sup>.

devils (be possessed of)<sup>11</sup>, (be vexed of)<sup>1</sup>, (him that hath)<sup>1</sup> demonized (be)<sup>13</sup>.

*par aph i'ē mi* BESIDE-FROM-LET

devoid (be). not of those Lu11<sup>42</sup> AB. undone<sup>1</sup>.

devoted (be). See devout (be).

devotion, veneration (object of)<sup>1</sup>.

*kat esth i'ō* DOWN-EAT

devour. scribes d homes of widows rMk12<sup>40</sup> Lu 20<sup>47</sup> saints (to bear with it if anyone is) r2C11<sup>20</sup> (if biting and d one another) rGa 5<sup>15</sup> fire d enemies of two witnesses rRv11<sup>5</sup>.

*kata phagein'* DOWN-EAT

devour. flying creatures d seed rMt13<sup>4</sup> Mk4<sup>44</sup> Lu 8<sup>5</sup> younger son d livelihood rLu15<sup>30</sup> zeal of Thy house d Me rJn2<sup>17</sup> John d tiny scroll vRv10<sup>9</sup> 10 dragon d the child vRv12<sup>4</sup> fire d Gog and Magog rRv20<sup>9</sup>.

devour, eat<sup>1</sup>, swallow<sup>1</sup>.

*eu seb es'* WELL-REVERED

devout. Cornelius Ac10<sup>2</sup> a soldier Ac10<sup>7</sup> rescue of 2P2<sup>9</sup>. devout<sup>3</sup>, godly<sup>4</sup>.

devout, pious<sup>3</sup>, revere<sup>3</sup>.

*eu seb e'ō* WELL-REVERE

devout (be). Athenians ignorantly Ac17<sup>23</sup>, be devoted children to their household 1Ti5<sup>4</sup>. show piety<sup>1</sup>, worship<sup>1</sup>.

*eu seb ōs'* WELL-REVERE-AS

devoutly. saints living 2Ti3<sup>12</sup> 12<sup>12</sup>. godly<sup>2</sup>.

*eu seb' ei a* WELL-REVERENCE

devoutness. not by our own power or d Ac3<sup>12</sup> saints to be living in 1Ti2<sup>2</sup> the secret of 1Ti 3<sup>16</sup> Timothy to be (exercising himself in) 1Ti4<sup>7</sup> (pursuing) 1Ti6<sup>11</sup> Abs<sup>1\*</sup> beneficial 1Ti 4<sup>8</sup> teaching in accord with 1Ti6<sup>3</sup> infer d is capital 1Ti6<sup>5</sup> with contentment 1Ti6<sup>6</sup> having a form of 2Ti3<sup>5</sup> truth which accords with Ti1<sup>1</sup> tends to life and 2P1<sup>3</sup> in endurance d 2P1<sup>6</sup> 7 holy behavior and d 2P3<sup>11</sup>. godliness<sup>14</sup>, holiness<sup>1</sup>.

*dia'dē ma* THROUGH-BIND-effect

diadem. red dragon with seven vRv12<sup>3</sup> wild beast having ten vRv13<sup>1</sup> on Christ's head are many vRv19<sup>12</sup>. crown<sup>3</sup>.

Diana, Artemis<sup>6</sup>.

*di'du m os* TWO-TWO

Didymus, twin, a surname of the apostle Thomas. said, we also may be going Jn11<sup>16</sup> not with other disciples Jn20<sup>24</sup> at the sea of Tiberias Jn21<sup>2</sup>.

*apo thnē'sk ō* FROM-DIE

die. Christ (for the sake of the nation) Jn11<sup>51</sup> (signifying by what death) Jn12<sup>33</sup> 18<sup>32</sup> (ought to) Jn19<sup>7</sup> (for sake of the irreverent) Ro5<sup>6</sup> (for our sake) Ro5<sup>8</sup> 2C5<sup>15</sup> 1Th5<sup>10</sup> 1P3<sup>18</sup> Ag (no longer) Ro6<sup>9</sup> (d to Sin once) Ro6<sup>10</sup> 10 (d and lives) Ro14<sup>9</sup> (for whose sake) Ro14<sup>15</sup>

(because of whom) 1C8<sup>11</sup> (for our sins) 1C 15<sup>3</sup> (for the sake of all) 2C5<sup>14</sup> 15 (gratuitously) Ga2<sup>21</sup> (and rose) 1Th4<sup>14</sup>

Others: hogs Mt8<sup>32</sup> Jairus' daughter Mt9<sup>24</sup>Mk5<sup>35</sup> 39Lu8<sup>42</sup> 52 53 woman with seven husbands Mt22<sup>24</sup> 27Mk12<sup>19</sup> 20 21 22Lu20<sup>28</sup> 28A 29 30A 31 32 if Peter d with Jesus Mt26<sup>35</sup> the epileptic Mk9<sup>26</sup> poor man and rich man PLu 16<sup>22</sup> 22 neither can they still be Lu20<sup>30</sup> son of the courtier Jn4<sup>47</sup> 49 the fathers Jn6<sup>49</sup> 58 may not be (the one eating this Bread) Jn6<sup>50</sup> you (d in your sins) Jn8<sup>21</sup> 24 24 (are about to be) Ro8<sup>13</sup> (together with Christ) Co2<sup>20</sup>As (and your life is hid) rCo3<sup>3</sup> Abraham Jn 852 53 the prophets Jn8<sup>53</sup> Lazarus Jn11<sup>14</sup> 218s 32 37 we (that we may be d with Him) Jn11<sup>16</sup> (d to sin) rRo6<sup>2</sup> (d together with Christ) rRo6<sup>8</sup> (to the Lord) Ro14<sup>8</sup> 8 (we are the Lord's) Ro14<sup>8</sup> (tomorrow) 1C15<sup>32</sup> (we are living) 2C6<sup>9</sup> even if d will be living Jn 11<sup>25</sup> not d for the eon Jn11<sup>26</sup> expedient that one man Jn11<sup>50</sup> kernel of grain rJn12<sup>24</sup> 24 that that disciple (John) should not Jn12<sup>23</sup> 23 of Abraham's father Ac7<sup>4</sup> Tabitha Ac9<sup>37</sup> Paul (ready to) Ac21<sup>13</sup> (not refusing to) Ac 25<sup>11</sup> (yet I d) rRo7<sup>10</sup> (rather to be) 1C9<sup>15</sup> (daily) r1C15<sup>11</sup> (to law) rGa2<sup>19</sup> (is gain) rPh1<sup>21</sup> hardly for the sake of the just Ro5<sup>7</sup> 7 the many Ro5<sup>15</sup> the one d justified Ro6<sup>7</sup> if the man (husband) Ro7<sup>2</sup> 3 6 no one d to himself Ro14<sup>1</sup> in Adam all 1C15<sup>22</sup> not vivified unless d 1C15<sup>36</sup> if One, then all r2C5<sup>14</sup> d men obtaining tithes Hb7<sup>8</sup> the men (priests) d once Hb9<sup>27</sup> without pity (one repudiating Moses' law) Hb10<sup>28</sup> Abel Hb11<sup>4</sup> heroes of faith Hb11<sup>13</sup> 37 Jacob Hb11<sup>21</sup> twice Ju12 establish the rest about to be rVr3<sup>2</sup>As one third the creatures rVr8<sup>9</sup> many of mankind rVr8<sup>11</sup> yearning to rVr9<sup>6</sup> happy those d in the Lord rVr14<sup>13</sup> every living soul in the sea rVr16<sup>3</sup> (aIC739 s1P221 s<sup>4</sup>41). be or lie a dying<sup>2</sup>, die<sup>7</sup>, perish<sup>1</sup>, death<sup>1</sup>, dead<sup>1</sup>, be dead<sup>28</sup>.

die, cease<sup>8</sup>, lose<sup>1</sup>.

*sun apo thnē'sk* δ TOGETHER-FROM-DIE die together. Peter (with Thee) Mk14<sup>31</sup> the saints (in Paul's heart to d t) 2C7<sup>3</sup> (with Christ) r2Ti2<sup>11</sup>. be dead with<sup>1</sup>, die-2.

die with, die together<sup>2</sup>.

died (have). See dead (be).

differ from, consequence (be)<sup>2</sup>.

differ (make to), doubt<sup>1</sup>.

difference, apportionment<sup>1</sup>, distinction<sup>2</sup>, (make a d), doubt<sup>1</sup>, (put d), doubt<sup>1</sup>.

difference between (be), part<sup>1</sup>.

[h]et'er on DIFFERENT

different\*, another kind, not simply another, though English idiom often compels the rendering *doth*er (with d). d one of the disciples Mt8<sup>21</sup> city (fleeing into) Mt10<sup>23</sup> Christ manifested in d form Mk16<sup>12</sup> many d things John entreating Lu3<sup>18</sup> what need for d priest Hb7<sup>11</sup> d tribe (Christ) Hb7<sup>13</sup> etc.

doth'er: loving the Mt6<sup>24</sup> despising the Mt6<sup>24</sup> children shouting to the Mt11<sup>16</sup> many o (toss at Jesus' feet) Mt15<sup>30</sup> (dispensed to Jesus) Lu8<sup>3</sup> (Paul and Barnabas with) Ac 15<sup>35</sup> o say Jeremiah Mt16<sup>14</sup> ship Lu5<sup>7</sup> o seed (falls on the rock) Lu8<sup>6</sup> o sought a sign Lu11<sup>16</sup> (on one couch) Lu17<sup>34</sup> shall be left (at the mill) Lu17<sup>35</sup> two o malefactors Lu23<sup>32</sup> o name (no salvation in) Ac4<sup>12</sup> any o creation (not able separate) Ro8<sup>39</sup> o generations Ep3<sup>5</sup> o flesh Ju1<sup>7</sup> etc. danother: day Ac20<sup>15</sup>As etc. (s<sup>1</sup>1C84). another<sup>44</sup>, else<sup>1</sup>, next day<sup>2</sup>, other<sup>45</sup>, strange<sup>1</sup>.

[h]eter o' glōs s os DIFFERENT-TONGUE different language. by d I shall I speak to this people aIC14<sup>21</sup>. another tongue<sup>1</sup>.

[h]eter'o's DIFFERENT-AS differently. disposed Ph3<sup>15</sup>. otherwise<sup>1</sup>.

[h]eter o di d s kale'o DIFFERENT-TEACH differently (teach). be charging some not to 1Ti1<sup>3</sup> one t d is conceited 1Ti6<sup>3</sup>. teach another doctrine<sup>1</sup>, -otherwise<sup>1</sup>.

differing, excelling<sup>1</sup>.

mo'g's DIFFICULTY difficulty (with), adverb. spirit departs with Lu9<sup>39</sup>. hardly<sup>1</sup>.

skap't δ DIG dig, excavate or cultivate the soil. for a foundation rLu6<sup>48</sup> about a tree rLu13<sup>8</sup> not strong enough rLu16<sup>3</sup>. dig, excavate<sup>3</sup>.

kata skap't δ DOWN-DIG dig down. Thine altars Ro13<sup>1</sup> (AAc15<sup>16</sup>).

dignity, glory<sup>2</sup>.

dike (stone). See barrier.

spoud ē' DILIGENCE diligence. Herodias' daughter enters with Mk6<sup>25</sup> Miriam went to Elizabeth Lu13<sup>9</sup> the president with Ro12<sup>8</sup> in d not slothful Ro12<sup>11</sup> repentance produces 2C7<sup>11</sup> the Corinthians (d in God's sight) 2C7<sup>12</sup> (superabounding in) 2C8<sup>7</sup> 8 (God imparting to) 2C8<sup>16</sup> the Hebrews to be displaying Hb6<sup>11</sup> employing all d 2P15 in writing Ju3. business<sup>1</sup>, care<sup>1</sup>, carefulness<sup>1</sup>, diligence<sup>5</sup>, earnest care<sup>1</sup>, forwardness<sup>1</sup>, haste<sup>2</sup>.

diligence, vocation<sup>1</sup>, (do d)<sup>2</sup>, (give d)<sup>1</sup>, endeavor<sup>3</sup>.

spoud a't on DILIGENT diligent. Titus 2C8<sup>17</sup> 22 22. diligent<sup>2</sup>, forward<sup>1</sup>. diligent (be), endeavor<sup>2</sup>.

spoud a't os DILIGENT-AS diligently. elders entreat Jesus for the centurion Lu7<sup>4</sup> Paul d sends Epaphroditus Ph2<sup>28</sup> Onesiphorus d seeks Paul 2Ti11<sup>7</sup>s Zenas and Apollos send forward Ti3<sup>13</sup>. diligently<sup>2</sup>, instantly<sup>1</sup>, the more carefully<sup>1</sup>.

diligently, accurately<sup>2</sup>, carefully<sup>1</sup>.

an'eth on DILL *Anethum graveolens* is an umbelliferous plant, which looks like caraway, the seeds of which are used in medicine and for seasoning. tithes from Mt23<sup>23</sup>. anise<sup>1</sup>.

[h]ēt't on or [h]ēs's on DIMINISH diminish (your love) 2C12<sup>15</sup> *diacomfiture* (coming together for) 1C11<sup>17</sup>. less<sup>1</sup>, worse<sup>1</sup>.

deip n'e'o DINE dine, partake of food. the slave saying I should be Lu17<sup>8</sup> Jesus took the cup after Lu22<sup>20</sup> 1C11<sup>25</sup> Christ d with rVr3<sup>20</sup>. sup<sup>3</sup>, supper<sup>1</sup>. dine, lunch<sup>3</sup>.

auchmēr on' SQUALID dingy. lamp appearing in d place 2P11<sup>9</sup>. dark<sup>1</sup>. dining room (chief of the). See chief of the dining room.

deip'non DINNER dinner, the principle meal of the day whether taken in the morning (as in early Greek), noon, or evening. first place at Mt23<sup>6</sup>Mk 12<sup>39</sup>Lu20<sup>46</sup> make a (Herod) Mk6<sup>21</sup> (when you) Lu14<sup>12</sup> (a certain man) rLu14<sup>16</sup> (for Jesus) Jn12<sup>2</sup> at the d hour (sends to those

invited) pLu1417 24 Jesus' last d Jn132 4 2120  
from the Lord's d 1C1120 getting his own before  
1C1121 wedding of the Lambkin vRv199  
gathered for God's great vRv1917, feast<sup>3</sup>,  
supper<sup>13</sup>.

dinner, luncheon<sup>3</sup>.

*Dionu'sios* DIONYSIUS

Dionysius, an Athenian Areopagite Ac1734.

*Dios'kour oi* ZEUS-JUVENILES

Dioscuri, two of Jupiter's sons, patrons of sail-  
ors, ship with the ensign Ac2811, Castor  
and Pollux<sup>1</sup>.

*Di o treph'és* ZEUS-NOURISHED

Diotrephes, fond of being foremost 3Jn9.

*bapt'ô* DIP

dip, immerse briefly in a liquid. tip of finger  
in water pLu1624 cloak in blood vRv1913  
(ssJn1326 26).

dip, dip in<sup>3</sup>.

*em bapt'ô* IN-DIP

dip in. Judas' hand with Jesus in the dish Mt  
2623 Mk1420 the morsel Jn1326 A 26A. dip<sup>3</sup>.

*en tel'lo mai* IN-FINISH

direct, give instructions. His messengers shall  
be d concerning Thee Mt49 Lu410 Christ the  
disciples: (tell no one the vision) Mt179  
(teaching them to be keeping all) Mt2820  
(if you should be doing) Jn1614 (be loving one  
another) Jn1517 (apostles) Ac12 Moses d (to  
give a scroll of divorce) Mt197 (what does  
M d you) Mk103 (that such are to be stoned)  
[Jn85] d doorkeeper that he may be watch-  
ing Mk1334 as the Father d Me Jn1431 as  
thus the Lord has d us Ac1347 God d the  
blood of the covenant Hb920 Joseph gives  
d Hb1122 (s<sup>1</sup> Mt154 AMk116), charge<sup>1</sup>, give-2,  
command<sup>10</sup>, give-1, -ment<sup>2</sup>, enjoin<sup>1</sup>.

*kat eu thu n'ô* DOWN-WELL-PLACE

direct, d our feet (into path of peace) Lu179  
may God d you (Paul) way to you 1Th311  
d your hearts 2Th35, direct<sup>2</sup>, guide<sup>1</sup>.

*en tol é* IN-FINISH

direction, precept. Pharisees had given Jn1157  
obtaining (to Silas and Timothy) Ac1715  
(concerning Mark) Co410 sons of Levi have  
Hb75

precept: the least p (annulling) Mt519  
of God (transgressing) Mt153 (leaving) Mk  
78 (repudiating) Mk79 (keeping) 1C719  
Rv1217 1412 of the Father (this p I got from)  
Jn1018 (the F has given) Jn1249 (is life  
eonian) mJn1250 (I have kept) Jn1510 Abs<sup>2</sup>  
(we obtained a p from) 2Jn4 of Christ (a  
new p I am giving you) Jn1334 (keeping)  
Jn1415 21 1510 1Jn23 322 24 53Bs (loving) Jn  
1512 1Jn323 421 (not keeping) 1Jn24 (be-  
lieving) 1Jn323 (doing) 1Jn52 (are not  
heavy) 1Jn53 (walking according to) 2Jn6  
of the Lord (what Paul is writing) 1C1437

Others: keep the p Mt1917 (unspotted) 1Ti  
614 law (the great p in) Mt2236 (on these  
two is hanging the whole) Mt2240 (law of p  
in decrees) Ep215 (law of a fleshly p) Hb716  
the foremost Mt2239 Mk1228 29A 30A Moses'  
p (scroll of divorce) Mk105 (spoken by) Hb  
919 acquainted with Mk1019 Lu1820 no other  
greater Mk1231 Zechariah going in all Lu16  
elder son never passed by his father's p Lu1629  
women quiet on sabbath according to Lu2356  
through the p Sin (getting an incentive) Ro  
7811 (an inordinate sinner) Ro713 coming  
of, Sin revives Ro79 the p for life Ro710 is  
holy Ro712 if there is any other Ro139 first

p with a promise Ep62 p of men (not heed-  
ing) Ti114 repudiation of the preceding Hb  
718 from the only p given over to them 2P  
221 of the apostles of the Lord 2P32 a new  
p (John writing) 1J28 (not) 1J27 2J5 old  
1J27 7 from the beginning 2J5s 6 (Jn1431  
bRv2214), commandment<sup>69</sup>, precept<sup>2</sup>.

*en'tal ma* IN-FINISH-effect

direction, of men Mt159 Mk77 Co222, com-  
mandment<sup>3</sup>.

*a lu si tel'es* UN-LOOSE-FINISHED

disadvantageous, d for you Hb1317, unprof-  
itable<sup>1</sup>.

*a sum'phôn on* UN-TOGETHER-SOUND

disagreement, Jews in Rome Ac2825, agreed  
not<sup>1</sup>.

disallow, reject<sup>2</sup>.

disannul, invalidate<sup>1</sup>, repudiate<sup>1</sup>.

*a phan iz'ô* UN-APPEARIZE

disappear, disguise (Pharisees their faces) Mt  
616, corrosion causing treasures to Mt619 220  
you despisers marvel and d Ac1341 life ap-  
pearing briefly and d Ja414, corrupt<sup>2</sup>, dis-  
figure<sup>1</sup>, perish<sup>1</sup>, vanish away<sup>1</sup>.

*a phan is mos* UN-APPEARING

disappearance, old covenant near its Hb813,  
to vanish away<sup>1</sup>.

*dia lu'ô* THROUGH-LOOSE

disband. Theudas' followers fAc536, scatter<sup>1</sup>.

*a pist e'ô* UN-BELIEVE

disbelieve, the resurrection Mk1611 Lu2411 41  
he who d condemned Mk1616 Jews (yet some  
d) Ac2824 (what if) Ro33Bs (if we are 2Ti  
213 those in Zion 1P21Bs (b1P28), believe  
not<sup>7</sup>.

discard. See nullify.

discern, doubt<sup>2</sup>, examine<sup>1</sup>, test<sup>2</sup>.

discerner, judge<sup>1</sup>.

discerning, discrimination<sup>1</sup>.

discharge. See finish.

discharge (fully). See fully assure.

*math ét és* LEARNER

disciple. Christ and His: came to Him Mt51  
1415 243 Jn427 said to Him (Lord permit  
me first) Mt821 (wherefore art Thou) Mt  
1310 (elucidate to us) Mt1336 (whence in  
a wilderness) Mt1539 Mk685 84 (who is great-  
est) Mt181 (if the cause of) Mt1910 (where  
art Thou wanting) Mt2617 Mk1412 (Thou art  
observing) Mk531 (what manner of stones)  
Mk131 (teach us to pray) Lu111 (Rabbi  
who sinned) Jn92 (the Jews sought) Jn118  
(if he has repose) Jn1112Bs (with boldness  
art Thou speaking) Jn1629 d follow Him Mt  
823 Mk61 Lu2239 saying to His d (the har-  
vest indeed) Mt937 (who are men saying)  
Mt1613 Mk827 (if any one is) Mt1624 Mk834  
(the rich) Mt1923 Mk1023 (you are aware)  
Mt261 (be seated) Mt2636 Mk1432 (cause  
them to recline) Lu914 (be laying up these  
sayings) Lu943 (all was given up to Me) Lu  
1022 (happy the eyes) Lu1023 (take heed)  
Lu121 2045 (therefore I am saying) Lu1222  
(a certain man) Lu161 (incredible is it) Lu  
171 (the days coming) Lu1722 (gather the  
fragments) Jn612 (we may be going) Jn117  
(your mother) Jn1927 calling His d to Him  
Mt101 1582 Mk81 1243 prescribing to Mt111  
stretching hand over Mt1249 He gives to d  
(the cakes) Mt1419 1536 Mk641 88 Lu916 (the  
bread) Mt2626 enter ship (compels d) to Mt  
1422 Mk645 (Jesus and d) Mk810 (did not  
enter with) Jn622 22 perceiving (not) Him

(on the sea) Mt14<sup>26</sup>ss\* (that it is) Jn214  
d approaching Him Mt1512<sup>23</sup> 1719 241 cautions  
them Mt1620 begins to show them Mt1621  
d inquire of Him (why are the scribes) Mt  
1710 13 (about the parable) Mk717 Lu89  
(wherefore could we not) Mk928 (concerning  
marriage) Mk1019 (dared not) Jn2112  
I bring my son to Thy Mt1716 took aside the  
two Mt2017<sup>ab</sup> dispatches two of His Mt  
211<sup>ab</sup> Mk1114 1413 Lu1929 d doing as He arranges  
Mt219 2619 speaks to His Mt231 Mk38 eating  
the passover with My Mt2619 Mk1414 Lu2211  
Mt Jesus and the d (lying back at table) Mt  
2620<sup>as</sup> (retire to the sea) Mk37 (remain in  
Ephraim) Jn1154 (came out to other side  
Kedron) Jn1312 finding them drawing Mt  
2640 45 Lu2245 leaving Him fled Mt2656 lest  
coming disciples steal him Mt2764 2813 He  
explained all to Mk434 Jesus perceiving (His  
d) Mk833 (mother and d) Jn1926 coming to  
the Mk914 besought Thy d cast out Mk  
918 Lu940 taught Mk931 awe-struck at His  
words Mk1024 heard His words Mk1114  
shouts to Lu613 vast throng of Lu617 lift-  
ing up His eyes to Lu620 considerable number  
of Lu711 d together with Him Lu918  
James and John Lu954 he cannot be My Lu  
1426 27 33 Teacher rebuke your Lu1939 d  
believe in Him Jn211 making more d than  
John Jn412 d tell Him to eat Jn431 33 sat  
with His Jn63 one of His d (Andrew) Jn68  
(Judas) Jn124 many of His d (hard is this  
saying) Jn600 (dropping behind) Jn606 should  
be beholding your works Jn73 truly My d  
Jn831 wanting to become His Jn927 d a d  
that man Jn928 washing d feet Jn135 know-  
ing that you are My Jn1335 and become My  
Jn158 priest asks Him concerning His Jn  
1819 Joseph of Arimathea, a hidden d Jn  
1938 d rejoiced at perceiving Him Jn2020  
signs He does in sight of Jn2030 manifests  
Himself to Jn2114 two others of His Jn212

Others: sinners at table with Mt910 Mk215  
Pharisees (said to the) Mt911 Mk216 (dis-  
patching their) Mt2216 (perceiving Jesus' d  
eating) Mk72 (d of Moses) Jn928 d of  
John (coming to Jesus) Mt914 (saying your  
d not fasting) Mt914 Mk218<sup>as</sup> (sent to Jesus)  
Mt112 (d entomb John) Mt1412 Mk629 (fast-  
ing) Mk218 18 18<sup>ss</sup> Lu543 (report to John)  
Lu718 (calling two of his) Lu719 (John  
teaching them to pray) Lu11 (John again  
stood and two) Jn135 (two d follow Jesus)  
Jn137 (a questioning of) Jn325 d follow  
Jairus Mt919 d not above his teacher Mt  
1024 25 Lu640 cool cup in the name of a Mt  
1042 plucking the ears Mt121 2 Mk223 Lu61  
give cakes to throng Mt1419 1536 transgress-  
ing the traditions Mt152 Mk75 coming to  
other side the sea Mt165 fall on their faces  
Mt176 rebuke the people Mt1913 Mk1013 Lu1815  
tremendously astonished Mt1925 marvel Mt  
2120 resent destruction of attar Mt268 like-  
wise said all Mt2635 women ran to report  
to Mt237 8 9 went into Galilee Mt2816 came  
out into villages Mk827 going out from Jeri-  
cho Mk1046 came out and into city Mk1416  
Jn48 say to His d and Peter Mk167 scribes  
murmured to the Lu530 stepped into a ship  
Lu822 rejoicing Lu1937 called to the wed-  
ding Jn22 descend into Capernaum Jn  
212<sup>ab</sup> (to the sea) Jn616 d reminded (that  
it is written) Jn217 (that Jesus said this)  
Jn222 came into Judea Jn322 throng per-  
ceived d not there Jn624 murmuring Jn601  
do not know these things Jn218 perplexed  
Jn1322 John (d whom Jesus loved) Jn1323  
(Peter and) Jn1815 (known to the priests)  
Jn1815 18 (took Mary) Jn1927 (the other d

Jn202 3 4 8 217 20 23 24 said to one another  
Jn1617

Peter (are you this man's) Jn1817 25 (d  
dispatch two men to) Ac938 d came away  
to their own Jn2010 Magdalen reporting  
to Jn2018 where d were gathered Jn2019 26  
d said to Thomas Jn2025 d came in other  
boat Jn218 days of multiplying Ac61 2 7  
Saul breathing out threats against Ac91  
certain d (Ananias) Ac910 (Timothy) Ac161  
(a Cyprian) Ac2116 Paul (with d in Damas-  
cus) Ac919 (let him down in a hamper) Ac  
925 (tried to join the) Ac926 26 (d sur-  
round) Ac1420 (establishing the) Ac1422  
1823 (tarried with) Ac1428 (finding d in  
Ephesus) Ac191 (severs the d) Ac199 (d  
not let him enter to) Ac1930 (sending after  
the) Ac201 (finding out) Ac214 d styled  
Christians Ac1126 as d thrived Ac1129 filled  
with joy Ac1352 yoke on neck of Ac1510  
d of Achaia Ac1827 men arising to pull  
away Ac2030 from Caesarea Ac2116 (s Jn611).

*math ê'tr i a LEARNER (fem.)*

disciple, feminine. Tabitha Ac938.

*math êt eu'ô make-LEARNER*

disciple (or make), every scribe made a d  
Mt1352 Joseph who is Mt2757 d all the  
nations Mt2819 considerable number of Ac  
1421. be a disciple<sup>1</sup>, instruct<sup>1</sup>, teach<sup>2</sup>.

disciple (fellow). See fellow disciple.

*pai d eu'ô HIT-*

discipline, train. Pilate d Jesus Lu2316 22  
saints by the Lord PtC1132 Hb126 7 10 Paul  
as d 2C69 Christ exposing and d PtRv319  
train: Moses in wisdom Ac72 Paul in the  
law Ac223 t not to calumniate IT1120 saints  
(in meekness t those) 2Ti225 (grace of God  
t us) Ti212, chasten<sup>6</sup>, chastise<sup>2</sup>, instruct<sup>1</sup>,  
learn<sup>2</sup>, teach<sup>2</sup>.

*pai d ei'a HITTING*

discipline. of the Lord Ep64 PtHb125 in right-  
eousness Pt21316 enduring for PtHb127 if  
you are without PtHb128 not seeming a joy  
Hb1214.

*pai d eu t ês' HITTER*

discipliner. the Jew a d Ro220 Israel had Hb  
129. instructor<sup>1</sup>, which correcteth<sup>1</sup>.

*em pha n iz'ô IN-APPEARIZE*

disclose, inform. roused saints Mt2758 Christ  
(to the one loving Him) Jn1421 (to the dis-  
ciples) Jn1422 (to the face of God) Hb924  
Paul's nephew to the captain Ac2322 that  
they are seeking a country Hb1114 inform:  
against Paul Ac2345 241 252 15. appear<sup>2</sup>, de-  
clare plainly<sup>1</sup>, inform<sup>3</sup>, manifest<sup>2</sup>, show<sup>1</sup>,  
signify<sup>1</sup>.

*em pha n es' IN-APPEARED*

disclosed. Christ (to witnesses) Ac1040 (to  
those not joining) PtRo20. manifest<sup>1</sup>.

*[h]êtt a' o mai DIMINISH*

discomfit, in conflict, any diminution in power  
or numbers, above the rest of the ecclesias  
2C1213<sup>as</sup> false prophets 2P219 20. be inferi-  
or<sup>1</sup>, be overcome<sup>2</sup>.

*[h]êtt é ma DIMINISH-effect*

discomfiture. Israel's d the nations' riches Ro  
1112 lawsuits 1C67. diminishing<sup>1</sup>, fault<sup>1</sup>,  
discomfiture. See diminish.

*kolob o'ô LOP*

discount, lop off days as a broker. the Lord  
d the days PtMt2422 22 Mk1320 20. shorten<sup>4</sup>.

## discouraged

## Greek-English Keyword Concordance

## disorderly

discouraged (be), disheartened (be)<sup>1</sup>.discover, consider<sup>1</sup>, loom up<sup>1</sup>.discreet, sane<sup>1</sup>.discreetly, apprehendingly<sup>1</sup>.

discriminate. See doubt.

*dia'kri si s* THROUGH-JUDGINGdiscrimination. of reasonings Ro14<sup>1</sup> of spirits 1C12<sup>10</sup> between the ideal and the evil Hb 514. discerning<sup>1</sup>, doubtful<sup>1</sup> [to discern<sup>1</sup>].*sun zét e'ô* TOGETHER-SEEKdiscuss, seek jointly by means of oral inquiry, 'discussion, on the way to Emmaus Lu24<sup>15</sup>, with themselves (the Jews) Mk12<sup>7</sup> (Peter, James and John) Mk9<sup>10</sup> (scribes) Mk9<sup>16</sup> with Jesus (Pharisees) Mk8<sup>11</sup> (Sadducees) Mk12<sup>28</sup> disciples (with the scribes) Mk9<sup>14</sup> among themselves Lu22<sup>23</sup> with Stephen Ac6<sup>9</sup>, dispute<sup>1</sup>, dispute with<sup>1</sup>, inquire<sup>1</sup>, question<sup>2</sup>, question one with another<sup>1</sup>, question with<sup>1</sup>, reason<sup>1</sup>, reason together<sup>1</sup>.*sun zét ê t ês'* TOGETHER-SEEKERdiscusser. of this eon 1C12<sup>10</sup>, disputer<sup>1</sup>.

discussion. See discuss.

*olig ôr e'ô* FEW-SEEdisdain. do not d the discipline of the Lord Hb12<sup>5</sup>, despise<sup>1</sup>.*nos'os* DISEASEdisease, physical disorder of a chronic character. every (Jesus cures) Mt423 935 (gives the apostles authority to be curing) Mt10<sup>1</sup>Mk 315A Lu9<sup>1</sup> various (Jesus cures) Mt424 Mk 134Lu440 Christ bears the Mt8<sup>17</sup> people come to be cured of Lu6<sup>18</sup> 721 aprons from Paul clear the d Ac19<sup>12</sup>, disease<sup>6</sup>, infirmity<sup>1</sup>, sickness<sup>5</sup>.disease, debility<sup>3</sup>, infirmity<sup>1</sup>.*nos'é ma* DISEASE-effectdisease (its effect). of those at Bethesda Jn5<sup>4</sup>.diseased, evilly<sup>2</sup>, (be d), have<sup>2</sup>, infirm (be)<sup>1</sup>. distigure, disappear<sup>1</sup>.*kat aischun'ô* DOWN-VILEdisgrace, in the eyes of others, be mortified in one's own estimation. Christ (one believing on Him not d) Ro9<sup>33</sup> 1011 1P2<sup>6</sup> (d his Head) 1C11<sup>4</sup> God d (the wise) 1C12<sup>7</sup> (the strong) 1C12<sup>7</sup> woman d her head 1C11<sup>5</sup> Paul (not d) 2C7<sup>14</sup> (lest we be) 2C9<sup>4</sup>be mortified: all opposing Christ Lu13<sup>17</sup> expectation not Ro5<sup>5</sup> m those who have none 1C11<sup>22</sup> those traducing may be 1P3<sup>16</sup>, be ashamed<sup>6</sup>, confound<sup>3</sup>, dishonor<sup>2</sup>, make ashamed<sup>1</sup>, shame<sup>1</sup>.

disguise. See disappear.

*pros ochth iz'ô* TOWARD-DISGUSTdisgusted (be). God with Israel Hb310 17, be grieved with<sup>2</sup>.*trubli'ô* IN DISH

dish, a receptacle for holding food. Judas dips his hand in Mt2623Mk1420.

*a thum e'ô* UN-FEELdisheartened (be). lest children may be Co32<sup>1</sup>, be discouraged<sup>1</sup>.dishonestly, shame<sup>1</sup>.*a tim as'ô* UN-VALUEIZEdishonor. farmers d the slave PLu20<sup>11</sup> Jews d Christ Jn8<sup>49</sup> for the sake of the Name Ac 541 men their bodies Ro12<sup>4</sup> you are d God Ro23<sup>2</sup> d the poor one Ja26. despise<sup>1</sup>, dishonor<sup>3</sup>, entreat shamefully<sup>1</sup>, suffer shame<sup>1</sup>.*a tim i'a* UN-VALUEdishonor, dishonorable passions Ro12<sup>6</sup>, vessel for Ro9<sup>21</sup> man with tresses m1C11<sup>14</sup> the body sown in 1C15<sup>43</sup> Paul in 2C6<sup>8</sup> saying by way of 2C11<sup>21</sup> utensils for 2Ti20. dishonor<sup>4</sup>, reproach<sup>1</sup>, shame<sup>1</sup>, vile<sup>1</sup>.*a tim o'ô* UN-VALUEdishonor. dispatch slave in PMk12<sup>4</sup>A. handle shamefully<sup>1</sup>.dishonor, disgrace<sup>2</sup>.*a'tim on* UN-VALUEDdishonored, prophet not d except Mt135<sup>7</sup>Mk6<sup>4</sup> Paul 1C4<sup>10</sup> d part of body 1C12<sup>23</sup>, despised<sup>1</sup>, less honorable<sup>1</sup>, without honor<sup>2</sup>.*ana skeu as'ô* UP-INSTRUMENTdismantle, souls of the disciples FAc152<sup>4</sup>, subvert<sup>1</sup>.*pto e'ô* DISMAYdismay, discouraging fear. disciples (hearing of battles not to be) Lu21<sup>9</sup> (d and affrighted) Lu24<sup>47</sup>, terrified<sup>2</sup>.*pto'é si s* DISMAYdismay. not fearing 1P3<sup>6</sup>, amazement<sup>1</sup>.*apo lu'ô* FROM-LOOSEdismiss a throng, release from imprisonment, or a burden, dissolve bonds of various natures. Joseph intended d Mary Mt11<sup>9</sup> whoever d his wife Mt531 32 32 193 7 8 9 Mk102 4 11 12 Lu16<sup>18</sup> 18 Christ (d the throngs) Mt 1415 22 23 1532 39Mk636 45 83 9Lu9<sup>12</sup> (ask Him d the woman) Mt15<sup>23</sup> (d the demoniac) Lu 838 (dropsical man) Lu14<sup>4</sup> d slave PMt182<sup>7</sup> d Thy slave in peace PLu22<sup>29</sup> Barnabas and Saul (ecclesia d) Ac13<sup>3</sup> (d from the brethren) Ac1530 33 scribe d the ecclesia Ac1941 captain d the youth Ac2322 Jews d by Paul Ac2825release; accustomed r one prisoner Mt2715 Mk15<sup>8</sup>Lu2317Jn1839 Pilate (whom you wanting I should) Mt2717 21 (r Bar-Abbas) Mt 272<sup>6</sup>Mk1511 15Lu2318 25 (r to you the king) Mk15<sup>9</sup>Jn1839 (I will r him) Lu2316 12 (Pilate willing to release Jesus) Lu2330 (authority to r Jesus) Jn1910 (sought to r Him) Jn1912 12 Ac313 be r and you shall be Lu 637 37 woman from infirmity PLu1312 under no circumstances r Me Lu22<sup>68</sup>A the Jews (r the apostles) Ac421 23 540 (r Jason) Ac 179 Paul (officers to r) Ac1635 38 (could have been) Ac2632 (Romans intended) Ac2818 Timothy has been Hb1323 (sRo1420), depart<sup>1</sup>, dismiss<sup>2</sup>, divorce<sup>1</sup>, forgive<sup>2</sup>, let depart<sup>2</sup>, -go13, loose<sup>2</sup>, put away<sup>14</sup>, release<sup>17</sup>, send away<sup>13</sup>, set at liberty<sup>2</sup> [destroy<sup>1</sup>].*par ako ê'* BESIDE-HEARINGdisobedience. of one man Ro5<sup>19</sup> to avenge every 2C10<sup>9</sup> obtained fair reward Hb2<sup>2</sup>.disobedience, stubbornness<sup>3</sup>.disobedient, stubborn<sup>10</sup>, insubordinate<sup>1</sup>.*par akou'ô* BESIDE-HEARdisobey, hear, but not heed, disregard (Jesus d the word spoken) Mk536ns<sup>14</sup>, if a brother d Mt1817 17, hear<sup>1</sup>, neglect to hear<sup>2</sup>.*a'tak t on* UN-SETdisorderly. brethren to admonish 1Th5<sup>14</sup>, unruly<sup>1</sup>.*a tak't ôs* UN-SET-AS

disorderly, adverb. some walking 2Th36 11.

*a tak t e'ō* be-UN-SET

**disorderly** (be). apostles not 2Th37.

**disown**. See deny.

**dispatch**, the CV uses the variant **despatch** for the special sense of kill.

**dispatch**. See commission and delegate.

*sun apo stel'ō* TOGETHER-FROM-PUT

**dispatch together**. Titus and a brother 2C12<sup>18</sup>, send with<sup>1</sup>.

**dispensation**. See service.

**dispensation**, administration<sup>1</sup>.

**dispense**. See serve.

**dispenser**. See servant.

**dispensing**. See service.

*dia spei'ō* THROUGH-SOW

**disperse** through the land as a sower scatters the seed. disciples Ac8<sup>14</sup> 11<sup>18</sup>. scatter abroad<sup>3</sup>.

**disperse**, scatter<sup>1</sup>.

**disperse abroad**, scatter<sup>1</sup>.

**dispersed**, dispersion<sup>1</sup>.

*dia spor a'* THROUGH-SOWING

**dispersion**. of the Greeks Jn7<sup>35</sup> twelve tribes in Jai<sup>1</sup> expatriates of 1P1<sup>1</sup>, dispersed<sup>1</sup>, scattered<sup>1</sup>, which are scattered abroad<sup>1</sup>.

*en'deig ma* IN-SHOW-effect

**display**. just judgment of God 2Th1<sup>5</sup>. manifest token<sup>1</sup>.

*en deik'nu mi* IN-SHOW

**display**. action of the law Ro2<sup>15</sup> God (d My power) Ro9<sup>17</sup> (His indignation) Ro9<sup>22</sup> (riches of His grace) Ep2<sup>7</sup> Abs<sup>1</sup>\* Paul (his boast) d 2C8<sup>24</sup> (Christ d patience in) 1Ti1<sup>16</sup> (Alexander d evil to) 2Ti4<sup>14</sup> saints (to d all good faithfulness) Ti2<sup>10</sup> (d all meekness) Ti3<sup>2</sup> (love which you d) Hb6<sup>10</sup> (d same diligence) Hb6<sup>11</sup>, do<sup>1</sup>, show<sup>9</sup>,-forth<sup>1</sup>.

*en'deix is* IN-SHOWING

**display**, proof (of destruction) Ph1<sup>28</sup>. of God's righteousness Ro3<sup>25</sup> 26 of the saints' love 2C8<sup>24</sup>, evident token<sup>1</sup>, proof<sup>1</sup>, declare<sup>2</sup>.

**displeased** (be much)<sup>2</sup>, (be sore d)<sup>1</sup>, resent<sup>3</sup>.

**displeased with** (be highly), fighting fury<sup>1</sup>.

*pi pra's kō* PRACTICE

**dispose of**, by sale. d of all (and buys the pearl) PMt13<sup>16</sup> slave d o (and payment made) PMt18<sup>25</sup> attar (for much) Mt26<sup>9</sup> Mk14<sup>5</sup> Jn12<sup>5</sup> the disciples their acquisitions Ac24<sup>5</sup> 434 54 under sin Ro7<sup>14</sup>. sell<sup>9</sup>.

*phron e'ō* be-DISPOSED

**disposed** (be). disposition (be), with high, be haughty (nations) Ro11<sup>20</sup>, having a bent, bias or inclination, not d (Peter to that which is of God) Mt16<sup>23</sup> Mk8<sup>33</sup> (to that which is high) Ro12<sup>16</sup> (above what is written) 1C4<sup>6</sup> (otherwise) Ga5<sup>10</sup> flesh d to that which is of flesh Ro8<sup>5</sup> mutually d (to one another) Ro12<sup>16</sup> 15<sup>5</sup> (be at peace) 2C13<sup>11</sup> 18<sup>3</sup> (that you may be) Ph2<sup>2</sup> (in the Lord, Eudodia and Syntyche) Ph4<sup>2</sup> d to (a day) Ro14<sup>6</sup> (the Lord) Ro14<sup>8</sup> Paul (as a minor) 1C13<sup>11</sup> (just in him to be thus d) Ph1<sup>7</sup> d to one thing Ph2<sup>2</sup> the mature may be d to this Ph3<sup>15</sup> AB if in anything differently Ph3<sup>15</sup> to the terrestrial Ph3<sup>19</sup> to which the Philippians were Ph4<sup>10</sup> to that above Co3<sup>2</sup>

**disposition** (be): of the Jews at Rome Ac23<sup>22</sup> beyond what your d may be Ro12<sup>3</sup> of a sane Ro12<sup>3</sup> which was in Christ Ph2<sup>5</sup> mutual d

to observe same rule Ph3<sup>16</sup> si\* Philippians' d toward Paul Ph4<sup>10</sup>, be careful<sup>1</sup>, mind<sup>14</sup>, regard<sup>3</sup>, savor<sup>2</sup>, set one's affections on<sup>1</sup>, think<sup>5</sup>, understand<sup>1</sup>.

**disposed** (be), intend<sup>1</sup>, will<sup>1</sup>.

*phrēn* DISPOSITION

**disposition**. saints not to be little children in 1C14<sup>20</sup> 20, understanding<sup>2</sup>.

*phron'ē ma* DISPOSITION

**disposition**. results of one's inclinations, of the flesh Ro8<sup>6</sup> 7 of the spirit Ro8<sup>6</sup> 27 (s'Ep 517). mind<sup>2</sup>, to be minded<sup>2</sup>.

**disposition**, mandate<sup>1</sup>.

**disposition** (be). See disposed (be).

**disposition** (humble). See humble disposition.

**disposition** (like). See like disposition.

**disputation**, reasoning<sup>1</sup>.

**dispute**, argue<sup>6</sup>, discuss<sup>2</sup>, reason<sup>1</sup>.

**disputer**, discuss<sup>1</sup>.

**disputing**, reasoning<sup>1</sup>.

*a dok'im on* UN-SEEMED

**disqualified**, unable to stand the tests, such as are demanded in a race. the ungodly (God gives over to d mind) Ro1<sup>28</sup> (d as to the faith) 2Ti3<sup>8</sup> (for every good act) Ti1<sup>16</sup> Paul may be becoming 1C9<sup>27</sup> except some are 2C13<sup>5</sup> apostles (not d) 2C13<sup>9</sup> (may be as) 2C13<sup>7</sup> land PhB6<sup>8</sup>, castaway<sup>1</sup>, rejected<sup>1</sup>, reprobate<sup>6</sup>.

**disregard**. See disobey.

*kata bal'lō* DOWN-CAST

**disrupt**, not a foundation PhB6<sup>1</sup>, cast down Paul 2C4<sup>9</sup>. cast down<sup>2</sup>, lay<sup>1</sup>.

*kata bol'ē* DOWN-CASTING

**disruption**, of the world or cosmos, prefiguring the result of sin; physiologically, the discharge of seed from the ovaries Hb11<sup>11</sup>, before the: God loves Christ Jn17<sup>24</sup> saints chosen in Christ Ep1<sup>4</sup> blood of Christ foreknown 1P2<sup>20</sup> from the: what has been hid Mt13<sup>35</sup> kingdom made ready Mt25<sup>34</sup> blood of the prophets shed Lu11<sup>50</sup> works that occur Hb4<sup>9</sup> Christ must be suffering often Hb9<sup>26</sup> Lambkin slain vRv13<sup>8</sup> not written on the scroll of life vRv17<sup>8</sup>. foundation<sup>10</sup>, to conceive<sup>1</sup>.

**dissemble with**, hypocrite (play . . with)<sup>1</sup>.

*dia nem'ō* THROUGH-APPROPRIATE

**disseminate**. sign Ac4<sup>17</sup>. spread<sup>1</sup>.

*di ch o st a s i'a* TWO-STAND

**dissension**. those making Ro16<sup>17</sup> of the flesh Ga5<sup>20</sup>. division<sup>1</sup>, sedition<sup>1</sup>.

**dissension**, standing<sup>3</sup>.

**dissimulation**, hypocrisy<sup>1</sup>, (without d), unfeigned<sup>1</sup>.

**dissipate**. See scatter.

*a'thes m on* UN-PLACED

**dissolute**, having no place in morals. in Sodom 2F2<sup>7</sup> not led away by 2F3<sup>17</sup>. wicked<sup>2</sup>.

*ana'tu si s* UP-LOOSING

**dissolution** (Paul's) 2Ti4<sup>6</sup>. departure<sup>1</sup>.

**dissolve**. See loose.

**dissolve**, demolish<sup>1</sup>.

*por'rō* BEFORE

**distance** (at a), comp. adv., further (Christ as though going) Lu24<sup>28</sup>. Israel's heart is away at a d Mt15<sup>8</sup> Mk7<sup>6</sup> enemy king still d Lu14<sup>32</sup>. far<sup>2</sup>, further<sup>1</sup>, great way off<sup>1</sup>.



*mest on'* DISTENDED

distended, as a net with fishes, or a skin with vinegar, bulging. Pharisees d with hypocrisy *r*Mt23<sup>38</sup> with vinegar (a vessel) *Jn* 19<sup>29</sup> (sponge) *Jn*19<sup>29a</sup> a net with fishes *Jn*21<sup>11</sup> with envy *r*Ro12<sup>9</sup> tongue with venom *r*Ja38 d adulteress' eyes 2P21<sup>4</sup> bulging: with goodness *r*Ro15<sup>14</sup> wisdom b with mercy *r*Ja31<sup>7</sup>, full<sup>8</sup>.

*dia stol'e* THROUGH-PUTTING

distinction. no d for all sinned Ro32<sup>2</sup> no d between Jew and Greek Ro10<sup>12</sup> giving d to the utterances 1C14<sup>7</sup>. difference<sup>2</sup>, distinction<sup>1</sup>.

*tél aug ós'* FINISH-RADIANT-AS

distinctly. blind man looked at everything d Mk8<sup>25</sup>, clearly<sup>1</sup>.

distinguished (exceedingly). See superexcessively.

distort. See convert.

*peri spa'ó* ABOUT-PULL

distracted (be). Martha about serving Lu10<sup>40</sup>, cumber<sup>1</sup>.

distraction (without), undistractedly<sup>1</sup>.

*sten o chór e'ó* CRAMP-SPACE

distress. Paul not 2C4<sup>8</sup> Corinthians (not d in Paul) 2C6<sup>12</sup> (in their compassions) 2C6<sup>12</sup>, distress<sup>1</sup>, straiten<sup>2</sup>.

*sten o chór i'a* CRAMP-SPACE

distress. on the unjust Ro29 not separating from God's love Ro3<sup>5</sup> apostles in 2C6<sup>4</sup> Paul delights in 2C12<sup>10</sup>, anguish<sup>1</sup>, distress<sup>3</sup>.

distress, necessity<sup>3</sup>, pressure<sup>1</sup>.

*dia di'dó mi* THRU-GIVE

distribute. the stronger d the spoils *r*Lu11<sup>22</sup> sell and d to the poor Lu18<sup>22b</sup> Christ d bread *Jn*6<sup>11</sup> d proceeds from sale of acquisitions distribute<sup>2</sup>, divide<sup>1</sup>, make distribution<sup>1</sup>.

distribute, part<sup>1</sup>, participate<sup>1</sup>, (ready to d), liberal<sup>1</sup>.

*kata klér o nom e'ó*  
DOWN-LOT-APPROPRIATE

distribute by lot. God d land of Canaan Ac 13<sup>19</sup>, divide by lot<sup>1</sup>.

distribution, communion<sup>1</sup>, (make d), distribute<sup>1</sup>, district. See country.

*tara'ss ó* DISTURB

disturb, change from quiet to agitation. Herod Mt23 disciples (at Jesus on the water) Mt14<sup>26</sup>Mk6<sup>50</sup> (why are you) Lu24<sup>38</sup> Zerahiah Lu1<sup>12</sup> messenger d the water *Jn*5<sup>4</sup> 7 let not your heart be *Jn*14<sup>1</sup> 27 Jesus *Jn*11<sup>33</sup> 1227 1321 saints of the nations Ac15<sup>24</sup> Jews d the throng Ac17<sup>13</sup> Galatians Ga1<sup>7</sup> 510 fear not nor be 1P3<sup>14</sup>As. trouble<sup>1</sup>.

*tara ch e'* DISTURBANCE

disturbance. famines and Mk13<sup>8</sup> of the water *Jn*5<sup>4</sup>. trouble<sup>1</sup>, troubling<sup>1</sup>.

*ta'ra ch os* DISTURBANCE

disturbance. among the soldiers Ac12<sup>18</sup> concerning the way (at Ephesus) Ac19<sup>23</sup>. stir<sup>2</sup>, ditch, pit<sup>2</sup>.

*apo r rip't ó* FROM-TOSS

dive. those able to swim Ac27<sup>48</sup>, cast selves<sup>1</sup>, divers, various<sup>8</sup>, diverse, excelling<sup>1</sup>.

[h]eter o zug e'ó DIFFERENT-YOKE

diversely yoked (be). with unbelievers *r*2C6<sup>14</sup>, unequally yoked together with<sup>1</sup>.

diversity, apportionment<sup>2</sup>, race<sup>1</sup>.

*dia mer iz'ó* THROUGH-PART

divide. soldiers d Jesus' garments Mt27<sup>35</sup>Mk 15<sup>24</sup>Lu23<sup>34</sup>*Jn*19<sup>24</sup> d against self (kingdom) *r*Lu11<sup>17</sup> (Satan) Lu11<sup>18</sup>Ab (home) Lu12<sup>52</sup> 53 disciples (to d the cup) Lu22<sup>17</sup> (d tongues on) Ac23 (d property) Ac24<sup>5a</sup>, divide<sup>5</sup>, part<sup>5</sup>, cloven<sup>1</sup>.

divide, apportion<sup>2</sup>, become<sup>1</sup>, distribute<sup>1</sup>, part<sup>9</sup>, rend<sup>2</sup>, sever<sup>1</sup>, (rightly d), correctly cut<sup>1</sup>.

divider, parter<sup>1</sup>.

dividing asunder, parting<sup>1</sup>.

divination, python<sup>1</sup>.

*the i'on* PLACED (God)

divine. (adjective), having divine attributes. not like gold Ac17<sup>29</sup> His d power 2P1<sup>3</sup> nature 2P1<sup>4</sup>. divine<sup>2</sup>, exceeding fair<sup>1</sup>, the God-head<sup>1</sup>.

*man t cu' o mai* MAD-

divine (in the Orient a madman is generally held to be inspired). a maid in Philippi Ac16<sup>16</sup>. by soothsaying<sup>1</sup>.

*latr ei'a* DIVINE-SERVICE

divine service, service done for the Deity. one killing you shall suppose he is offering d s to God *Jn*16<sup>2</sup> Israel's is the Ro9<sup>4</sup> present your bodies *r*Ro12<sup>1</sup> of the former covenant *r*Hb9<sup>16</sup>. service<sup>2</sup>, divine<sup>1</sup>.

*latr eu'ó* offer-DIVINE-SERVICE

divine service (offer). to God only Mt4<sup>10</sup>Lu4<sup>8</sup> fearlessly Lu1<sup>74</sup> day and night (Hannah) Lu23<sup>7</sup> (our 12 tribes) Ac26<sup>6</sup> (in His temple) *r*Rv7<sup>15</sup> Israel (at Sinai) Ac7 (to the host of heaven) Ac7<sup>42</sup> Paul (to God) Ac24<sup>14</sup> 27<sup>23</sup> *r*Hb3<sup>2</sup> 2Ti1<sup>3</sup> (in spirit) *r*Ro19 to the creature rather than Creator Ro1<sup>25</sup> saints *r*Hb9<sup>14</sup> 12<sup>28</sup>Ab of the celestials Hb8<sup>5</sup> levitical *r*Hb9<sup>9</sup> 10<sup>2</sup> 13<sup>10</sup> God's slaves *r*Rv22<sup>3</sup>, serve<sup>16</sup>, etc.

*the i o'tés* PLACERSHIP

divinity, the qualities pertaining to God. His power and Ro1<sup>20</sup>. Godhead<sup>1</sup>.

*dia mer is m os'* THROUGH-PARTING

division. Christ came to bring Lu12<sup>51</sup>.

division, dissension<sup>1</sup>, rent<sup>5</sup>.

*apo st a's ion* FROM-STAND

divorce. one dismissing wife giving Mt5<sup>31</sup> to give scroll of Mt19<sup>7</sup> Mk10<sup>4</sup>.

divorce, dismiss<sup>1</sup>.

*mén u'ó* DIVULGE

divulge, tell a supposed secret. Moses at the thorn bush Lu20<sup>37</sup> where Jesus is *Jn*11<sup>57</sup> a plot Ac23<sup>30</sup> because of the one who d 1C 10<sup>28</sup>. show<sup>3</sup>, tell<sup>1</sup>.

*poi e'ó* DO

do or make\*, do produce, do spend time Ac15<sup>33</sup>18<sup>23</sup> 20<sup>3</sup> Ja4<sup>13</sup>, do cause Ac15<sup>3</sup> Co4<sup>19</sup> Rv13<sup>16</sup>, do exercise authority Rv13<sup>2</sup>, do fabricate falsehood Rv22<sup>15</sup>, do form opinion Rv17<sup>17</sup> 17, idiomatically do put *Jn*16<sup>2</sup>Ac5<sup>34</sup>, do hold Mk36<sup>3a</sup>15<sup>1a</sup>, do give *Ju*3, jettison, with cast out Ac27<sup>18</sup>, omitted in Rv12<sup>15</sup>, verbal noun: doers or Maker, by what authority Jesus d works Mt21<sup>24</sup> 27 Mk1<sup>13</sup> Lu20<sup>8</sup> disciples d as Jesus arranges Mt21<sup>6</sup> 2819 Bar-Abbas had d some murder Mk15<sup>7</sup> God d the avenging Lu18<sup>7</sup> 8 a Man Who told me all 1 *Jn*420 39 to d judging (Christ) *Jn*

527 (the Lord) Ju<sup>15</sup> ever d the works of Abraham Jn<sup>839</sup> Cornelius d alms Ac<sup>102</sup> the Lord d a concise accounting Ro<sup>928</sup> debtors to d whole law Ga<sup>53</sup> avoid evil and d good 1P<sup>311</sup> loving God and precepts 1J<sup>52B</sup> wild beast d battle Rv<sup>117</sup> etc.

doers: evil 1P<sup>312</sup>

make: be m His highways straight <sup>PMt33</sup> Mk<sup>13</sup>Lu<sup>34</sup> not able m one hair white Mt<sup>536</sup> from beginning m them male and female Mt<sup>194</sup> Mk<sup>106</sup> m the sanctuary a burglars' cave Mt<sup>2118</sup>Lu<sup>1946</sup> (a merchant's store) Jn<sup>216</sup> with you I am m the passover Mt<sup>2618</sup> you can not m the sons of the bridal chamber fast Lu<sup>534B</sup> Jesus m a whip Jn<sup>215A8</sup> m con- tribution Ro<sup>1526</sup> m for the growth of the body Ep<sup>416</sup> for those m peace Ja<sup>318</sup> m them worship Rv<sup>39</sup> m fire to descend Rv<sup>1313A8</sup> m an abomination Rv<sup>2127A1</sup>

Maker: Mt<sup>194S</sup> Rv<sup>147A8</sup>

doproduce: fruit worthy of repentance Mt<sup>38</sup>Lu<sup>38</sup> every tree not p fine fruit <sup>PMt310</sup> 719Lu<sup>39</sup> good tree p fine fruit <sup>PMt717</sup> rotten tree noxious fruit <sup>PMt717</sup> neither a rotten tree p ideal <sup>PMt718</sup>Lu<sup>643</sup> 43 seed p a hundred fold <sup>PMt1323</sup> 26Lu<sup>88</sup> a nation p its fruits Mt<sup>2143</sup> fig tree <sup>PLu139</sup> no fig tree p olives <sup>PJa312</sup> brine p sweet Ja<sup>312</sup> tree of life p twelve fruits <sup>VRv222</sup>

doucase: they c great joy Ac<sup>153</sup> c the epis- tle to be read Co<sup>416</sup> wild beast c all to be given an emblem Rv<sup>1316</sup> etc. abide there<sup>1</sup>, appointed<sup>1</sup>, be<sup>1</sup>, bear<sup>4</sup>, bring<sup>1</sup>, -forth<sup>14</sup>, cause<sup>8</sup>, -to be<sup>1</sup>, commit<sup>9</sup>, continue<sup>2</sup>, deal with<sup>2</sup>, do<sup>356</sup>, can do<sup>1</sup>, exercise<sup>1</sup>, fulfill<sup>3</sup>, gain<sup>1</sup>, give<sup>2</sup>, hold<sup>1</sup>, keep<sup>4</sup>, make<sup>114</sup>, mean<sup>1</sup>, observe<sup>1</sup>, ordain<sup>1</sup>, perform<sup>2</sup>, provide<sup>1</sup>, purpose<sup>1</sup>, put<sup>2</sup>, shout out<sup>1</sup>, show<sup>3</sup>, spend<sup>1</sup>, take<sup>1</sup>, tarry<sup>1</sup>, work<sup>8</sup>, yield<sup>1</sup>, etc.

do, become<sup>82</sup>, effect<sup>4</sup>, complete<sup>1</sup>, consummate<sup>1</sup>, display<sup>1</sup>, have<sup>1</sup>, offer<sup>1</sup>, operate<sup>1</sup>, practice<sup>30</sup>, word<sup>1</sup>, work<sup>1</sup> 3, (can not d), impossible<sup>1</sup>.

*pros poi e'o* TOWARD-DO

do as though. Jesus d a t going further Lu<sup>2428</sup>, make as though<sup>1</sup>.

do for, tender<sup>1</sup>.

do pleasure, curry favor with<sup>1</sup>.

do to wit, known (make)<sup>1</sup>.

do well, good (doer of)<sup>1</sup>, save<sup>1</sup>.

*e pi st a't es* ON-STANDER

doctor, in classical and Septuagint Greek it is used literally of one standing over, a super- intendent, but in the Scriptures it seems to correspond rather to the mental phase which appears in the corresponding verb, hence, an adept, corresponding to our title doctor. Christ addressed as Lu<sup>55</sup> 824 24 45 933 49 1713, Master<sup>7</sup>.

doctor, teacher<sup>1</sup>.

doctrine, teaching<sup>19</sup> 20, word<sup>1</sup>.

*poi et es* DOER

doer, poet (Athenian) Ac<sup>1728</sup>, of law (will be justified) Ro<sup>213</sup> (not a d of, but a judge) Ja<sup>411</sup> of the word, and work Ja<sup>122</sup> 23 25.

doer of good. See good (doer of).

doers. See do.

dog, cur<sup>5</sup>, puppy<sup>4</sup>.

*poi et sis* DOING

doing. happy in his Ja<sup>125</sup>, deed<sup>1</sup>.

*e pi ou's ion* ON-BEINGED

dole. of bread Mt<sup>611</sup>Lu<sup>113</sup>, dailly<sup>2</sup>.

*oik et es* HOME-

domestic, a slave. cannot slave for two lords

<sup>PLu1613</sup> Cornelius summons two Ac<sup>107</sup> judg- ing Another's Ro<sup>14</sup> be subject 1P<sup>218</sup>, house- hold servant<sup>1</sup>, servant<sup>3</sup>.

*oik our on'* HOME-SEEER

domestic disposition (young wives to be) Ti<sup>256S1</sup>. keeper at home<sup>1</sup>.

*ep'aul is* ON-COURT

domicile. Judas' Ac<sup>120</sup>. habitation<sup>1</sup>.

*auth en t e'o* SAME-BE

domineer, one who consults himself in his ac- tions toward others. women not to be 1Ti<sup>212</sup>. usurp authority over<sup>1</sup>.

dominion over (exercise d), lord it<sup>1</sup>, (have d o), lord<sup>4</sup>.

*kata'the ma* DOWN-PLACE-effect

doom. no more <sup>VRv223</sup>, curse<sup>1</sup>,

*thur'a* DOOR

door, that which opens or closes an entrance or exit. locked: locking you (pray to your Father in hiding) Mt<sup>6</sup> at the wedding <sup>PMt</sup> 25<sup>10</sup> and my children with me are in bed <sup>PLu117</sup> householder should be roused and latch <sup>PLu1325</sup> Peter at (the d of the court- yard) Jn<sup>1816</sup> (Mary's house) Ac<sup>1213</sup> where the disciples were, and Jesus came Jn<sup>2019</sup> 26 of the prison guarded Ac<sup>523</sup> 126 of the sanc- tuary Ac<sup>2130A8</sup> I stand at the d knocking <sup>VRv320</sup>

door open: of the jail (for Peter) Ac<sup>519</sup> (at Philippi) Ac<sup>1628</sup> 27 God opens a d (of faith to the nations) <sup>PAC1427</sup> (of the word) <sup>PCo43</sup> o for Paul <sup>PIC169</sup> 2C<sup>212</sup> before you I have granted an <sup>VRv38</sup> If anyone opening <sup>VRv320</sup> opened in heaven <sup>VRv41</sup>

Other doors: of the tomb: rolling a stone on Mt<sup>2760</sup> Mk<sup>1546</sup> messenger rolls away the stone from Mt<sup>282A</sup> who will be rolling Mk<sup>163</sup> of the sheep: he who is (not) entering through <sup>PJn1012</sup> Jesus is the D <sup>PJn1079</sup> Others: He is near, at the d <sup>PMt2433</sup>Mk<sup>1329</sup> the whole city at the Mk<sup>138</sup> no longer room at Mk<sup>23</sup> colt bound to the Mk<sup>114</sup> entering through the cramped <sup>PLu1324S</sup> lame man at the sanctuary d Ac<sup>32</sup> those entombing Ananias at Ac<sup>59</sup> the Judge stands before <sup>PA59</sup>, door<sup>38</sup>, gate<sup>1</sup>.

*thur or os'* DOOR-SEEER

doorkeeper. directed to be watching <sup>PMk1334</sup> opening to the shepherd <sup>PJn103</sup> and Peter Jn<sup>1816</sup>, who kept the door Jn<sup>1817</sup>.

*Dork as'* GAZELLE

Dorcias, a name. Tabitha, termed D Ac<sup>936</sup> garments D made Ac<sup>939</sup>.

doting, morbid<sup>1</sup>.

*di pl o'o* TWO-MORE

double. pay to Babylon d <sup>VRv186</sup>.

*di ploun'* TWO-MORED

double. more than d a son of Gehenna (com- parative) Mt<sup>2313</sup> honor 1Ti<sup>517</sup> double the d and blend d <sup>VRv186</sup> 6. double<sup>3</sup>, twofold more<sup>1</sup>.

*di'dra ch m on* TWO-CLUTCH

double drachma, a silver coin equal in value to two drachmas or the half shekel of the Jews. the temple tribute Mt<sup>1724</sup> 24, tribute<sup>2</sup>.

*di'psuch on* TWO-COOLED

double-souled. turbulent <sup>PJa18</sup> purify your hearts Ja<sup>48</sup>. double-minded<sup>2</sup>.

*di'log on* TWO-LAID (said)

**double-tongued**, saying two contradictory things. servants not to be 1Ti38.

*dia kri n'ō* THROUGH-JUDGE

**doubt, discriminate, adjudicate** 1Co5<sup>Ass</sup> 1131, believe d not Mt21<sup>1</sup>Mk11<sup>23</sup> Peter Ac10<sup>20</sup> 112<sup>12</sup> Abraham not Ro4<sup>20</sup> eating Ro14<sup>29</sup> requesting Ja16<sup>8</sup> Michael d the Adversary Ju9 be merciful to Ju2<sup>2</sup>

**discriminate**: Peter and Cornelius Ac15<sup>9</sup> who is d between you 1Co4<sup>7</sup> not d the body of the Lord 1Co11<sup>29</sup> let the others 1Co14<sup>29</sup> were you not Ja2<sup>4</sup> (sRv19<sup>2</sup>). be partial<sup>1</sup>, contend<sup>2</sup>, discern<sup>2</sup>, doubt<sup>3</sup>, judge<sup>3</sup>, make a difference<sup>1</sup>, make to differ<sup>1</sup>, put difference<sup>1</sup>, stagger<sup>1</sup>, waver<sup>2</sup>.

**doubt, bewildered (be)<sup>3</sup>, hesitate<sup>2</sup>, perplex<sup>3</sup>, (make d), lift<sup>1</sup>.**

**doubtful, discrimination<sup>1</sup>.**

**doubtful mind, suspense (be in)<sup>1</sup>.**

**doubting, reasoning<sup>1</sup>.**

**doubtless, means (by all)<sup>1</sup>.**

*perister a'* DOVE

**dove**, the spirit descends as Mt31<sup>6</sup>Mk11<sup>10</sup>Lu3<sup>22</sup> Jn13<sup>2</sup> be artless as Mt10<sup>16</sup> those selling Mt21<sup>12</sup>Mk11<sup>15</sup>Jn21<sup>14</sup> 16 give a sacrifice of Lu2<sup>24</sup>, dove<sup>9</sup>, pigeon<sup>1</sup>.

**dove (turtle)**. See turtle dove.

*kata'* DOWN

**down\***, a connective Mt8<sup>32</sup> Mk5<sup>13</sup> Lu8<sup>33</sup>, in the genitive, generally against, with oaths or testimony *acby* Mt26<sup>68</sup> 1Co15<sup>13</sup>, in the accusative, according to, in accord with, *acavor* of, *acorresponding* to, idiomatically, with the, *acaffairs* Ep6<sup>21</sup>, with you, *acof yours* Ac17<sup>28</sup> Ep11<sup>5</sup>, *acsuited*, to 1Co12<sup>31</sup>, *acsuiting* Lu2<sup>31</sup>, *acat* Ac15<sup>36</sup> 20<sup>20</sup> 22<sup>19</sup>, *acby* Lu13<sup>22</sup> Ac28<sup>16</sup> 1Co14<sup>27</sup>, *acodally* Ac6<sup>1</sup>, etc., *acon* (of time) Ac13<sup>27</sup> 15<sup>21</sup> 18<sup>4</sup> 1Co12<sup>2</sup>

**distributive**: city *acby* city Lu8<sup>14</sup> Ac15<sup>21</sup> 20<sup>23</sup> Ti1<sup>5</sup>, year *acby* year Lu2<sup>41</sup>, home *acby* home Ac24<sup>6</sup> 54<sup>2</sup> one *acby* one Jn21<sup>25</sup> Ac21<sup>18</sup> 1Co14<sup>31</sup>

with one, individually Ep5<sup>33</sup>, with own, privately Mt17<sup>19</sup> 20<sup>17</sup> 24<sup>8</sup> Mk4<sup>34</sup> 6<sup>31</sup> 32 7<sup>33</sup> 9<sup>28</sup> 13<sup>3</sup> Lu9<sup>10</sup> 10<sup>23</sup> Ac23<sup>19</sup> Ga2<sup>2</sup>, omitted when with another down, as pour down Mk14<sup>3</sup> etc. against<sup>58</sup>, by<sup>4</sup>, down<sup>3</sup>, off<sup>1</sup>, on<sup>1</sup>, through<sup>1</sup>, -out<sup>4</sup>, upon<sup>1</sup>, etc. with accusative, according to<sup>108</sup>, after<sup>59</sup>, by<sup>25</sup>, in<sup>35</sup>, etc.

*kat'ō* DOWN

**down, below, bottom, adverb**. be casting yourself d Mt4<sup>6</sup>Lu4<sup>9</sup> Jesus stooping d [Jn8<sup>6</sup>] Eutychus falls d Ac20<sup>9</sup> below: at Peter's being Mk14<sup>96</sup> you are of that which is Jn8<sup>23</sup> signs on the earth b Ac21<sup>9</sup> bottom: curtain rent from above to the Mt27<sup>51</sup>Mk15<sup>38</sup>, beneath<sup>3</sup>, down<sup>5</sup>, the bottom<sup>2</sup>.

**down (go), sink<sup>1</sup>, (put d), nullify<sup>1</sup>.**

*dra ch mē'* CLUTCH

**drachma**, an Attic silver coin of nearly the same value as the Roman denarius, which was about 16.6 cents or 8.5 pence. a woman having ten PLu15<sup>8</sup> 8<sup>9</sup>, piece<sup>2</sup>, -of silver<sup>1</sup>.

**drachma, (double)**. See double drachma.

*sur'ō* DRAG

**drag, pull or draw along by force**. net of fishes Jn21<sup>8</sup> Saul d men and women Ac8<sup>3</sup> they d Paul outside of Lystra Ac14<sup>19</sup> Jason to the magistrates Ac17<sup>6</sup> dragon d a third of the stars vRv12<sup>4</sup>. drag<sup>1</sup>, draw<sup>3</sup>, hale<sup>1</sup>.

*kata sur'ō* DOWN-DRAG

**drag**. you to the judge Lu12<sup>58</sup>. hale<sup>1</sup>.

*sagēn'ō* SEINE

**dragnet**, a long fish net, with floats at the top and weights below, used either from the shore or from boats. kingdom like vMt13<sup>47</sup>. net<sup>1</sup>.

*drak'ōn* DRAGON

**dragon**, an animal monster. fiery-red vRv12<sup>3</sup> 4 battles with Michael vRv12<sup>7</sup> 9 persecutes the woman vRv12<sup>13</sup> 16 17 gives power to wild beast vRv13<sup>2</sup> 4 another wild beast spoke as vRv13<sup>11</sup> unclean spirit out of mouth vRv16<sup>13</sup> 2 bound for 1000 years vRv20<sup>2</sup>.

*bl ē t'ē on* CASTABLE

**drain**. wine Lu5<sup>38</sup>ABS\* (As<sup>3</sup>Mk2<sup>22</sup>). must be put<sup>2</sup>.

**drain**. See cast.

**draught, catch<sup>2</sup>.**

*[h]elk'ō* DRAW

**draw**. Jews d Paul outside sanctuary Ac21<sup>30</sup> rich d you to tribunals Ja2<sup>6</sup>.

*[h]elk u'ō* DRAW

**draw**. no one can come if the Father not d him Jn6<sup>44</sup> I shall be d all to Myself Jn12<sup>32</sup> Peter (sword) Jn18<sup>10</sup> (net) Jn21<sup>6</sup> 11 Paul and Silas into the market Ac16<sup>19</sup>.

*antl'ēō* BAIL

**draw, bail out fluids**. water (and bear to the chief) Jn2<sup>8</sup> (servant knew) Jn2<sup>9</sup> (woman to d) Jn4<sup>7</sup> 15.

**draw, drag<sup>3</sup>, haul up<sup>1</sup>, pull<sup>1</sup>, -away<sup>1</sup>.**

*ex elk'o mai* OUT-DRAW

**draw away**. by desire Ja14<sup>4</sup>.

**draw away**. See withdraw.

**draw away, pull away<sup>1</sup>.**

**draw back, shrink<sup>1</sup>, -ing<sup>1</sup>.**

**draw near**. See near.

**draw near, come to<sup>2</sup>, lead to<sup>1</sup>.**

**draw on, light up<sup>1</sup>.**

**draw out, pull<sup>1</sup>.**

**draw to shore, moor<sup>1</sup>.**

**draw up, pull up<sup>1</sup>.**

**draw with (to), bucket<sup>1</sup>.**

*de'os* DREAD

**dread**, a deep feeling of apprehension. offering divine service with Hb12<sup>28</sup>. godly fear<sup>1</sup>.

*de in ōs'* DREAD-AS

**dreadfully**, adverb. paralytic boy d tormented Mt8<sup>6</sup> Jews hem Jesus in d Lu11<sup>53</sup>. grievously<sup>1</sup>, vehemently<sup>1</sup>.

*en upn i a'ō* IN-SLEEP/ze

**dream**, sensations registered on the mind while asleep. elders dreaming Ac21<sup>7</sup>, 'dreamers Ju8.

*en upn' i on* IN-SLEEP

**dream**. elders d dreams Ac21<sup>7</sup>.

**dream, trance<sup>6</sup>.**

**dreamers**. See dream.

*en di du'sk ō* IN-SLIP

**dress**. in purple (Christ) Mk15<sup>17</sup>BS (rich man) Lu16<sup>19</sup> (ALuS2<sup>7</sup>). be clothed in, wear<sup>1</sup>.

*ep en du'ō mai* ON-IN-SLIP

**dress**. saints longing to be 2Co5<sup>2</sup> 4. be clothed upon<sup>2</sup>.

**dress**. See put on.

**dressed (be), farm<sup>1</sup>.**

*para r r'e'ō* BESIDE-GUSH

**drift by**. lest we may be vHb21. let slip<sup>1</sup>.

# drink

## Greek-English Keyword Concordance

# dubious

### pi'nō DRINK

drink, take liquid into the stomach through the mouth, not worrying what you may Mt 625b 31Lu1229 John not d Mt118Lu15 733 Jesus (came d) Mt119Lu734 (the cup which I am) Mt2022Mk1038 30Jn1811 (not d of the wine) Mt2629 29Mk1425 25Lu2218 (I should) Mt2642 (they give Him wine and bile) Mt 2734 Mk1523A (with tribute collectors) Mk 218A Lu539 (we ate and d before you) FlU 1326 (requests d of water) Jn47 910 (of the water I shall give) Pjn414 (the blood of) Pjn653 5456 (come to Me and) Pjn737 are James and John able Mt2022 23Mk1038 38 before the deluge Mt2438Lu1727 28 evil slave Pmt2449Lu1245 disciples (d of it all) Mt2627 Mk1423 (anything deadly) Mk1618 (eating and) Lu533 (d what they have) Lu107 (in the kingdom) Lu2230 d the old wine FlU 539 rich man Lu1219 serve me till I should be Lu178 8 of Jacob's well Jn412 13 Saul not Ac99 Paul (Jews not d till they kill) Ac2312 21 (have we no right to) C94 ideal not d wine Ro1421 Israel d of same spiritual drink (Rock) FlC1044 (seated to) 1C107 saints (not to d the cup of the Lord and of demons) 1C1021 (for the glory of God) 1C 1031 (homes in which to) 1C1122 (for a recollection) 1C1123as 26 (unworthily) 1C 1127 28 29 29 if the dead not being roused we may 1C1532 the land the showers PHb67 wine of God's fury rRv1410 give them blood to rRv166.

### po'ma DRINK

drink, spiritual 1C104 in foods and d ex-celling Hb910.

### po'sis

drink, Christ's blood the true Jn655 the kingdom not food and d rRo1417 let no one be judging you in Co216.

### po'ti2'o DRINKIZE

drink (give), irrigate Apollos FlC36 7 8, imbibe one spirit 1C1213, a cool cup to Mt1042 Mk 941 I thirst and you g Me (no) d Pmt2535 42 when did we g Thee Pmt2537 g Jesus d of vinegar Mt2748Mk1536 leading an ox to FlU 1315 g your enemy Ro1220 Paul g them milk to FlC32 Babylon made all the nations d rRv148Abs1, feed1, give drink4, -to drink4, make drink2, water3, watering1.

drink (make), drink (give)2, (strong d), intoxicant1.

### sum pi'nō TOGETHER-DRINK

drink together, disciples with Jesus after His rising Ac1041, drink with1.

### [h]u dr o pot e'ō WET-DRINK

drink water, Timothy made not to 1Ti523.

drink with, drink together1.

### po't os DRINK-

drinking (bout), nations 1P43, banqueting1.

### ela'u'nō DRIVE

drive, row a boat, a man by a demon Lu829 ships PJa34 mists M2P217 row: disciples (tormented in) Mk648 (25 or 30 stadia) Jn 619, carry1, drive2, row2.

drive, carry2, cast out2, (let d), hand1.

### ap ela'o FROM-DRIVE

drive away, Gallio, the Jews Ac1816.

drive out, thrust1.

drive up and down, consequence (be of more than)1.

driven by the wind. See wind (driven by the).

drop. See come away.

drop (great), clot1.

### [h]u dr op ik on' WET-VIEWIC

dropsical, swollen with fluid. Jesus heals Lu142.

drought, latrine2.

drown, sink1, submerge1, swallow1.

### kath eud'o DOWN-LOUNGE

drowse, be nearly asleep. Jesus in ship Mt824

Mk438 the maiden is Pmt924Mk539Lu852 farmers Pmt1325 virgins Pmt255 disciples (found d) Mt2640 49Mk1437 40 (d on) Mt2645 Mk1441 (watch) Mk1336 (Why are you) Lu 2246 man sowing seed and Pmk427 Simon are you Mk1437 saints (Rouse O d one) rEp 514 (should not) r1Th58 77 (whether watching or d) r1Th510, asleep4, be asleep1, sleep17.

### pen'es DRUDGE

drudge, one who must work for a living. God gives to C299, poor1.

### pen i ch r on' DRUDGING

drudge, adjective, widow Lu212, poor1.

### meth'u'o be-DRUNK

drunk (be), drinking with the Pmt2449 made d (whenever those) Jn210 (those dwelling on the earth) vRv172 the 120 at Pentecost not Ac215 one is hungry, one is 1C1121 at night 1Th57 77 Babylon with blood of saints vRv176, be drunken5, be made drunken1, have well drunk1.

### meth'u's k o be-DRUNK

drunk (be), slave PLu1245 not with wine Ep518 at night 1Th57As. be drunk1, drunken2.

drunk (have well), drunk (be)1.

### meth'u's os DRUNKARD

drunkard, saints not to commingle with 1C511 not enjoy allotment of kingdom 1C610.

drunken (be), drunk (be)6.

### meth'e DRUNKENNESS

drunkenness, hearts burdened with Lu2134 saints not to be walking in Ro1313 a work of the flesh Ga521.

### Drou'silla DRUSILLA

Drusilla, wife of Felix, daughter of the elder Agrippa. Ac2424.

### xer ai'n o DRY

dry, wither, spring of her blood Mk529 harvest of earth vRv1415 Euphrates vRv1612 wither: seed on rocky place Pmt136Mk46Lu86 fig tree Pmt2119 20Mk1120 21 man having w hand Mk31 3 epileptic Mk918 vine branches Jn156 grass PJa111 1P124, be ripe1, dry up3, pine away1, wither2, -away6, be -ed2, dry, waterless2.

### xer on' DRY

dry (land), withered, scribes going about sea and Mt2315 Israel crossed Red Sea as through Hb1129 withered: hand Mt1210Mk33Lu66 8 wood rLu2331 multitude of those Jn53, dry1, -land1, land1, withered4.

### a'del on UN-EVIDENT

dubious sound 1C148, obscure tombs Lu1144, uncertain1, which appears not1.

### a del'os UN-EVIDENT-AS

dubious, adverb. Paul racing not as d FlC926, uncertainly1.

*a dél o't és* UN-EVIDENT

**dubiousness**, not to rely on d of riches 1Ti617, uncertain<sup>1</sup>.

**due**. See debt and own.

due<sup>1</sup>, (be d)<sup>1</sup>, owe<sup>2</sup>.

due reward, worthy<sup>1</sup>.

due time, season<sup>2</sup>.

*nōthr on'* DULL

**dull**, sluggish in disposition. Jews d hearing Hb511 be not becoming Hb612. dull<sup>1</sup>, slothful<sup>1</sup>.

dull, heavily<sup>2</sup>.

*a'lal on* UN-TALK-

**dumb**. Christ making d to be speaking Mk737 son having d spirit AMk917 d and deaf-mute spirit AMk923.

dumb, deaf-mute<sup>8</sup>, silent, (be)<sup>1</sup>, soundless<sup>2</sup>.

*ene on'* DUMBFOUNDED

**dumbfounded**, unable to speak from terror. Saul's companions Ac97. speechless<sup>1</sup>.

dung, manure<sup>1</sup>, refuse<sup>1</sup>.

dung hill, manure<sup>1</sup>.

**thdur**ing. See through.

[h]esper'a EVENING-STAR

**dusk**, the appearance of the evening star. seeing that it is toward Lu2429 already Ac43. Paul at Rome expounded till Ac2823. evening<sup>2</sup>, eventide<sup>1</sup>.

*koni or t os'* DUST

**dust**, fine particles of soil or other material. shake off d of feet Mt1014Lu95 1011 Ac1351 casting into the air Ac2223.

dust, soil<sup>2</sup>.

duty (be), owe<sup>2</sup>.

duty (sense of...bring to). See sense of duty (bring to).

*kat oik e'o* DOWN-HOME

**dw**ell. Joseph in Nazareth Mt223 Christ (in Capernaum) Mt413 (in the saints' hearts) FEp317 (entire complement d in) FCol19 29 unclean spirit coming d PMt1245Lu1126 God (Him Who d in the temple) cMt2321 (the Most High not d in what is made) cAc748 1724

d in Jerusalem (debtors beyond all men) Lu 134 (Judas' death known to all) Ac119 (Jews, pious men) Ac25 (Peter declaims to all) Ac214 (sign apparent to all) Ac416 (ignorant of Him) Ac1327 no one d in Freehold of blood Ac120 those d in Mesopotamia Ac29 Abraham d (in Charan) Ac724 (in tabernacles) Hb119 land in which Israel now Ac74 Jews d in Damascus Ac922 2212 those d in Lydda Ac932 35 brethren d in Judea Ac129 those d on the earth (every nation of mankind) Ac1728 (to try) Rv310 (avenging) vRv610 (woe to) vRv813 (rejoicing) vRv1110 (prophets torment) vRv1110 (worshipping) vRv138 12 (deceiving) vRv1314 14 (are made drunk) vRv172 (whose names not written) vRv178 all those d in province of Asia Ac1910 Jews as well as Greeks d in Ephesus Ac1917 righteousness d in new earth F2P3138s d where Satan's throne is Rv213 13 (AJa45 sRv1212 A146). dweller<sup>2</sup>, inhabitant<sup>1</sup>, inhabiter<sup>2</sup>.

*kat oik iz'o* DOWN-HOMEIZE

**dw**ell. the spirit which d in us Ja45.

**dw**ell, home (make)<sup>9</sup>, remain<sup>15</sup>, sit<sup>1</sup>, tabernacle<sup>5</sup>.

*e[n]g kat oik e'o* IN-DOWN-HOME

**dw**ell among. Lot d a the dissolute 2P28.

**dw**ell as stranger, sojourn<sup>1</sup>.

**dw**ell in, home in (make)<sup>8</sup>.

**dw**ell round about, home about<sup>1</sup>.

**dw**ell with, home with (make)<sup>1</sup>.

*kat oik i'a* DOWN-HOME

**dw**elling. bounds of mankind's Ac1726. habitation<sup>1</sup>.

*kat oik'é si s* DOWN-HOMEING

**dw**elling. in the tombs Mk53.

*kat oik ètér'i on* DOWN-HOME-place

**dw**elling place. God's (in spirit) Ep22 of demons vRv182. habitation<sup>2</sup>.

**dw**elling place (no certain), unsettled (be)<sup>1</sup>. dying, deadening<sup>1</sup>.

*dus en ter'i on* ILL-IN

**dys**entery, illness in the bowels. father of Publius had Ac288. bloody flux<sup>1</sup>.

## E

[h]e'kast on EACH

**each**\*, every one individually. Occurs frequently. any man<sup>1</sup>, both<sup>1</sup>, each one<sup>1</sup>, every<sup>14</sup>, -one<sup>20</sup>, -man<sup>30</sup>, -woman<sup>1</sup>.

each, one<sup>2</sup>, up<sup>1</sup>.

each other, one another<sup>2</sup>.

*pro'thum on* BEFORE-FEEL

**eager**, eagerness Ro115, the spirit is Mt2641 Mk1438. ready<sup>2</sup>, willing<sup>1</sup>.

*pro thum'os* BEFORE-FEEL-AS

**eagerly**. supervising 1P52. of a ready mind<sup>1</sup>.

*pro thum i'a* BEFORE-FEELING

**eagerness**. Bereans receive the word with Ac 1711 Corinthians'e to will 2Cs11 12 92 Paul's

2Cs19. forwardness of mind<sup>1</sup>, readiness<sup>1</sup>, -of mind<sup>1</sup>, ready<sup>-1</sup>, willing<sup>-1</sup>.

**eagerness**. See eager.

eagle, vulture<sup>4</sup>.

*ous* EAR

**ear**, the physical organ of hearing. what you are hearing in, herald AMt1027Lu123 who has e to hear (Eljah) Mt115 (ideal seed) AMt13 9 43Mk49 (lamp) AMk423 (what contaminates) AMk716A (good earth) ALu88 (insipid salt) ALu1435 (what the spirit is saying) ARv27 11 17 29 36 13 22 (if anyone is for captivity) ARv139 Israel hears heavily with PMt1315 15 Ac2827 27 happy are the disciples' NMt1316 Jesus thrusts finger into deaf stammerer's Mk 733 having e are you not hearing Mk818 Miriam's salutation came to Elizabeth's Lu144

scripture fulfilled in your  $\alpha\text{Lu}4^{21}$  laying up these sayings in your  $\alpha\text{Lu}9^{44}$  Peter amputates a slave's  $\text{Lu}2^{50}$  uncircumcised  $\alpha\text{Ac}7^{51}$  the Jews press their  $\text{Ac}7^{57}$  heard in the e of the ecclesia  $\text{NAc}1^{122}$  e not to be hearing  $\text{PRol}^{18}$  what the e did not hear  $\text{N}1\text{C}2^9$  if the e should be saying  $\text{N}1\text{C}1^{218}$  e of the Lord  $\text{CJa}5^4$   $1\text{P}3^{12}$  ( $\text{s}^1\text{Rv}1^{318}$ ).

### $\delta$ ti' on EAR

ear, the outer ear shell. Peter amputates Mt 26<sup>51</sup>  $\text{Jn}18^{26}$  Jesus touches  $\text{Lu}22^{51}$ .

### $\delta\tau$ ar' i on EAR-(dim.)

ear, diminutive of  $\delta\tau\iota\omega\text{n}$ . Peter amputates Mk 14<sup>47</sup> strikes off  $\text{Jn}18^{10}$ .

### stach'us EAR

ear, of a plant. disciples pluck Mt12<sup>1</sup>  $\text{Mk}2^{23}$   $\text{Lu}6^1$  thereafter the (full grain in)  $\text{PMk}4^{28}$  28.

### en $\delta$ t i z' o mai IN-EARlike

ear (give). to Peter's declaration  $\text{Ac}2^{14}$ . hearken to<sup>1</sup>.

### or'thr os EARLY

early, near the beginning of the day. the e depths of one of the sabbath days  $\text{Lu}24^1$  Jesus came to the sanctuary [ $\text{Jn}8^2$ ] disciples entered into sanctuary in e morning  $\text{Ac}5^{21}$ . early in the morning<sup>3</sup>.

### orthr in on' EARLY

early. women at the tomb  $\text{Lu}24^{22}$ . morning<sup>1</sup>.

### pro' i m on BEFORE-

early. fruit  $\text{PJas}^{57}$ .

### orthr iz' o EARLYize

early (be). people came to Jesus  $\text{Lu}21^{38}$ . came early in the morning<sup>1</sup>.

early in the morning (came), early (be)<sup>1</sup>.

early (very), depths<sup>1</sup>.

### pros erg az' o mai TOWARD-ACT

earn. your mina e ten  $\text{PLu}19^{16}$ . gain<sup>1</sup>.

### arrabōn' (Hebrew) EARNEST

earnest, a pledge in kind. of the spirit  $\text{F}2\text{C}1^{22}$   $\text{F}5^5$  of the allotment  $\text{F}2\text{Ep}1^{14}$ .

### ek ten es' OUT-STRETCHED

earnest. love  $1\text{P}4^8$ . fervent<sup>1</sup>.

### ek ten' ei a OUT-STRETCH

earnestly, noun. Israel e offering divine service  $\text{Ac}26^7$ .

### ek ten os' OUT-STRETCH-AS

earnestly, adverb. prayer e made for Peter  $\text{Ac}1^{25}$  love one another  $1\text{P}1^{22}$ . fervently<sup>2</sup>.

earnestly, prayer<sup>1</sup>.

### ek tene'steron OUT-STRETCH-more

earnestly (more), comparative adverb.  $\text{Lu}2^{244}$ . ears, tidings<sup>1</sup>.

earth. See land.

earth, inhabited earth<sup>1</sup>, (in e), terrestrial<sup>1</sup>, (of e), earthenware<sup>1</sup>, (under the e), subterranean<sup>1</sup>.

### ostrak'in on EARTHENWARE

earthen (vessels)  $\text{F}2\text{C}4^7$ , earthenware (utensils)  $\text{F}2\text{Ti}2^{20}$ . earthen<sup>1</sup>, of earth<sup>1</sup>.

earthenware. See earthen.

earthly, terrestrial<sup>1</sup>.

earthquake. See quake.

earthly, soilish<sup>1</sup>.

### an' e si s UP-LETTING

ease, relaxation. Paul (having his)  $\text{Ac}24^{23}$  (no e in spirit)  $2\text{C}2^{13}$  (our flesh has no)

$2\text{C}7^5$  (e with us at)  $2\text{Th}1^7$  not to others e  $2\text{C}8^{13}$ . be eased<sup>1</sup>, liberty<sup>1</sup>, rest<sup>3</sup>.

ease (take), rest<sup>1</sup>.

### eu kop o'ter on WELL-STRIKE-more

easier (a comparative adjective). to be saying  $\text{Mt}9^5$   $\text{Mk}2^9$   $\text{Lu}5^{23}$  for a camel  $\text{PMt}19^{24}$   $\text{Mk}10^{25}$   $\text{Lu}18^{25}$  for heaven and earth  $\text{Lu}16^{17}$ .

### ana tol e' UP-FINISH

east, rising of the sun, orient  $\text{vRv}7^2$  1612. Day-spring  $\alpha\text{Lu}1^{78}$ . magi from the  $\text{NMt}21^2$  9 arriving from  $\text{Mt}8^{11}$   $\text{Lu}13^{29}$  lightning out of  $\text{Mt}24^{27}$  three portals (Jerusalem)  $\text{vRv}2^{113}$ . dayspring<sup>1</sup>, east<sup>9</sup>.

Easter, Passover<sup>1</sup>.

easy, kind<sup>1</sup>.

### esth i' o EAT

eat, partake of food for sustenance. Christ: with sinners  $\text{Mt}9^{11}$   $\text{Mk}2^{16}$  16 Son of Mankind came e and drinking  $\text{Mt}11^{19}$  John (came neither e nor drinking)  $\text{Mt}11^{18}$  (e locusts)  $\text{Mk}1^6$  Jews not e except (washing)  $\text{Mk}7^3$  (sprinkled)  $\text{Mk}7^4$  disciples (e grain)  $\text{Mt}12^1$   $\text{Lu}6^1$  (with unwashed hands)  $\text{Mt}15^2$   $\text{Mk}7^2$  5 (the passover)  $\text{Mt}26^{21}$   $\text{Mk}14^{18}$  18 (the last dinner)  $\text{Mt}26^{20}$   $\text{Mk}14^{22}$  (with sinners)  $\text{Lu}5^{30}$  5000 men  $\text{Mt}14^{21}$  (4000)  $\text{Mt}15^{38}$  puppies e scraps  $\text{PMt}15^{27}$   $\text{Mk}7^{28}$  infirm one e greens  $\text{Rol}^{42}$  let not him who is (is not) e  $\text{Ro}14^3$  333 he who is e is e to the Lord  $\text{Ro}14^6$  666 man who with stumbling is e  $\text{Ro}14^{20}$  idol sacrifices  $1\text{C}8^{\text{ABS}^1}$  10 planting a vineyard and not e  $\text{P}1\text{C}9^7$  7 of the things of the sanctuary  $1\text{C}9^{13}$  everything (sold)  $1\text{C}10^{25}$  (placed before you)  $1\text{C}10^{27}$  28 e and drink (to the glory of God)  $1\text{C}10^{31}$  (homes in which to)  $1\text{C}11^{22}$  (judgment to himself)  $1\text{C}11^{29}$  e bread (announcing the Lord's death)  $1\text{C}11^{26}$  (unworthily)  $1\text{C}11^{27}$  29 (testing himself)  $1\text{C}11^{28}$  (their own)  $2\text{Th}3^{12}$  let him e at home  $1\text{C}11^{34}$  not working neither let him e  $2\text{Th}3^{10}$  e the hostile  $\text{F}2\text{Hb}10^{27}$  ( $\text{AMk}2^{16}$ ). eat<sup>62</sup>, devour<sup>1</sup>, live off<sup>1</sup>.

### phagein' EAT

eat (an irregular form of  $\text{esthio}$ ). Christ: I hunger and you give Me to  $\text{PMt}25^{35}$  42 e the passover  $\text{Mt}26^{17}$   $\text{Mk}14^{12}$  14  $\text{Lu}22^{8}$  9 11 15 16 take e, this is My body  $\text{Mt}26^{20}$  not able e (throng)  $\text{Mk}3^{20}$  631 did not e in those days  $\text{Lu}4^2$  with a Pharisee  $\text{Lu}7^{38}$  141 we ate and drank in your sight  $\text{PLu}13^{26}$  before His disciples  $\text{Lu}24^{43}$  urged to e  $\text{Jn}4^{31}$  I have food to e  $\text{FJn}4^{32}$  no one brings Him aught to  $\text{FJn}4^{33}$  this Bread His flesh  $\text{FJn}6^{50}$  51 52 53 the Lord's dinner  $1\text{C}11^{20}$  I will be granting him to e of the tree  $\text{Rv}2^7$ .

Other (proper names): David e the show bread  $\text{Mt}12^{44}$   $\text{Mk}2^{26}$   $\text{Lu}6^4$  Jairus' daughter  $\text{Mk}5^{43}$  she be given something to  $\text{Lu}8^{55}$  Paul (not for three days)  $\text{Ac}9^9$  (not for the eon)  $1\text{C}8^{13}$  (have we no right)  $1\text{C}9^4$  (not e gratuitously)  $2\text{Th}3^8$  Peter (sacrifice and e)  $\text{Ac}10^{13}$  117 (nothing unclean)  $\text{Ac}10^{14}$  John e tiny scroll  $\text{vRv}10^{10}$  Babylon's flesh  $\text{vRv}17^{16}$ .

Others: not (worrying about what you may)  $\text{Mt}6^{25}$  31  $\text{Lu}12^{22}$  (not seeking what)  $\text{Lu}12^{29}$  (not allowed e the show bread)  $\text{Mt}12^{44}$   $\text{Mk}2^{26}$   $\text{Lu}6^4$  5000 e  $\text{Mt}14^{16}$  20  $\text{Mk}6^{36}$  37 37 42 44  $\text{Lu}9^{13}$  17  $\text{Jn}6^{55}$  23 26 4000  $\text{Mt}15^{32}$  37  $\text{Mk}8^{31}$  2 8 9 a with unwashed hands  $\text{Mt}15^{20}$  disciples e  $\text{Mt}26^{26}$  of the fig tree  $\text{PMk}11^{14}$  rich man  $\text{PLu}12^{10}$  e bread (in the kingdom)  $\text{NLu}14^{15}$   $\text{Abs}^1$  (from heaven)  $\text{Jn}6^{31}$  58 younger son  $\text{PLu}15^{23}$  e and drink (till the lord has)  $\text{Lu}17^8$  (after that the slave)  $\text{Lu}17^8$  (not till they kill

Paul) Ac23<sup>12</sup> 21 (people seated to) 1C10<sup>7</sup> (we may be) 1C15<sup>32</sup> e manna Jn631 49 Jews may e the passover Jn18<sup>28</sup> e all things Ro 14<sup>2</sup> meat Ro14<sup>21</sup> doubting and e Ro14<sup>23</sup> in want 1C8<sup>8</sup> cloyed 1C8<sup>8</sup> spiritual food 1C10<sup>3</sup> his own dinner 1C11<sup>21</sup> coming together to 1C11<sup>33</sup> no right to be vHb13<sup>10</sup> flesh (venom will be e) vJa5<sup>3A8</sup> (birds e f of kings) vRv 1918 idol sacrifices Rv214 20, eat<sup>4</sup>, meat<sup>3</sup>.

eat, feed<sup>1</sup>, masticate<sup>6</sup>, partake<sup>1</sup>, pasture<sup>1</sup>, taste<sup>3</sup>.

eat enough, satel.

*sun esth v'o TOGETHER-EAT*

eat with. Christ with sinners Lu15<sup>2</sup> not with paramours 1C5<sup>11</sup> Peter with nations Ga21<sup>2</sup>.

*sun e'phagon TOGETHER-ATE*

ate with (irregular form of *sunesthiō*). w Christ Ac10<sup>41</sup> Peter w the uncircumcised Ac11<sup>3A8</sup>.

eaten of worms, worms (food of)<sup>1</sup>.

*e[n]g kath'e t on IN-DOWN-LETER*

eavesdropper. scribes dispatch to Jesus Lu20<sup>20</sup>. spy<sup>1</sup>.

*[H]e'ber EBER*

Eber, Christ's ancestor. Lu3<sup>35</sup>.

*ek kl e si'a OUT-CALLED*

ecclesia, a called-out company, such as the council in the wilderness Ac7<sup>38</sup>, called out of the nation of Israel, the Circumcision saints who followed the Lord Mt16<sup>18</sup> 1817 Ac5<sup>11</sup>, and those called out of all nations to be the body of Christ Ep1<sup>22</sup>. As "church" has lost its true significance, and "assembly" fails to convey the idea of an out-calling, we translate the Greek, for the adjective, ecclesiastic, is already recognized in English.

Jesus building His Mt16<sup>18</sup> tell it to Mt18<sup>17</sup> disobeying Mt18<sup>17</sup> fear on Ac5<sup>11</sup> Herod ill-treats some from Ac12<sup>1</sup> prayer for Peter by Ac12<sup>5</sup> prophets to accord with Ac13<sup>1</sup> the elders of Ac14<sup>23</sup> Ja5<sup>14</sup> Paul (sent forward by) Ac15<sup>3</sup> (teaching in every) 1C14<sup>17</sup> (prescribing in all) 1C7<sup>17</sup> (persecuted the) 1C 15<sup>9</sup> Ga1<sup>13</sup> Ph3<sup>8</sup> (despoils other) 2C11<sup>8</sup> (solicitude for) 2C11<sup>28</sup> (did not discomfit the) 2C12<sup>13</sup> (of which I became dispenser) Co12<sup>5</sup> stable in the faith Ac16<sup>5</sup>

e of God (supervisors to shepherd) Ac20<sup>28</sup> (stumbling block to) 1C10<sup>32</sup> (no such usage) 1C11<sup>16</sup> (are you despising) 1C11<sup>22</sup> (saints in e of) 2Th1<sup>4</sup> (care for) 1Ti3<sup>5</sup>

Christ (e of Christ greet you) Ro16<sup>10</sup> (Head over all to the) Ep1<sup>22</sup> (Head of the) Ep5<sup>23</sup> (e subject to) Ep5<sup>24</sup> (loves the e) Ep5<sup>25</sup> (presents it to Himself) Ep5<sup>27</sup> (cherishes it) Ep5<sup>29</sup> (Head of the body the e) Co11<sup>8</sup> e greeting saints at Rome Ro16<sup>23</sup> the contemptible in 1C6<sup>48</sup> schisms in 1C11<sup>8</sup>

God (places members in) 1C12<sup>28</sup> (His wisdom made known through) Ep3<sup>10</sup> (to Him be glory in) Ep3<sup>21</sup> (e of the living G) 1Ti 3<sup>15</sup> edification of 1C14<sup>5</sup> 12 talking languages in 1C14<sup>19</sup> 28 whole e coming together 1C14<sup>23</sup> for peace in 1C14<sup>33</sup> women not speaking in 1C14<sup>34</sup> 35 a brother (applause in) 2C8<sup>18</sup> (selected by) 2C8<sup>19</sup> apostles of 2C8<sup>23</sup> face of 2C8<sup>24</sup> saying this as to Christ and the Ep5<sup>32</sup> not to be burdened 1Ti5<sup>16</sup> in the midst of Hb2<sup>12</sup> of the firstborn Hb2<sup>23</sup> testify (of your love to) 3Jn<sup>6</sup> (to you in the e) Rv22<sup>16</sup> John writes to 3Jn<sup>9</sup> Diotrophes casts some out of 3Jn<sup>10</sup> the seven e Rv14<sup>11</sup> 22<sup>3</sup> (lampstands are) Rv12<sup>20</sup> (stars are messengers of) Rv12<sup>20</sup> (the spirit speaks to) Rv27<sup>11</sup> 17 29 30 13 22

location: in the wilderness Ac7<sup>38</sup> in Jeru-

salem Ac3<sup>1</sup> 112<sup>2</sup> 154 22 in Antioch Ac11<sup>26</sup> 142<sup>7</sup> of Syria and Cilicia Ac15<sup>41</sup> in Caesarea Ac18<sup>22</sup> in Ephesus (silversmiths) Ac19<sup>32</sup> 41 (legal) Ac19<sup>39</sup> (elders) Ac20<sup>17</sup> in Cenchrea Ro16<sup>1</sup> of the nations Ro16<sup>5</sup> at the house of (Prisca and Aquila) Ro16<sup>5</sup> 1C16<sup>19B8</sup> (Nympha) Co4<sup>15</sup> (Philemon) Phn<sup>2</sup> in Corinth 1C12 2C1<sup>1</sup> of Galatia 1C16<sup>1</sup> Ga1<sup>2</sup> of the province of Asia 1C16<sup>19</sup> of Macedonia 2C 8<sup>1</sup> of Judea Ga12<sup>2</sup> 1Th2<sup>14</sup> (and Galilee) Ac9<sup>91</sup> at Philippi Ph4<sup>15</sup> Laodicean Co4<sup>16</sup> Thessalonian 1Th1<sup>4</sup> 2Th1<sup>1</sup> in Babylon 1P 51<sup>3</sup> messenger of the e in (Ephesus) Rv2<sup>1</sup> (Smyrna) Rv2<sup>8</sup> (Pergamos) Rv2<sup>12</sup> (Thyatira) Rv2<sup>18B8</sup> (Sardis) Rv3<sup>14</sup> (Philadelphia) Rv3<sup>7</sup> (Laodicea) Rv3<sup>14</sup> (s<sup>1</sup>Co2<sup>10</sup> As<sup>1</sup>3Jn<sup>3</sup> s<sup>1</sup>Rv3<sup>14</sup>). assembly<sup>6</sup>, church<sup>112</sup>.

*pl'e ss o BLOW*

eclipse. sun vRv8<sup>12</sup>. smite<sup>1</sup>.

ecstasy. See amazement.

edge. See mouth.

edge, mouth<sup>2</sup>.

edges. See origin.

edification. See building.

edify. See build.

edify, building<sup>1</sup>.

edifying, administration<sup>1</sup>, building<sup>6</sup>.

*kat erg az'o mai DOWN-ACT*

effect, produce. males e indecency Ro12<sup>7</sup> e evil (distress on every soul) Ro2<sup>9</sup> Paul (what I am e) Ro7<sup>15</sup> (no longer I who am e it) Ro7<sup>17</sup> 20 (to be e the ideal) Ro7<sup>18</sup> what Christ does not e Ro15<sup>18</sup> the one e this 1C5<sup>3</sup> having e all, to stand Ep6<sup>13</sup> carrying salvation into Ph2<sup>12</sup> e the intention of the nations 1P4<sup>3</sup>

produce: the law, indignation Ro4<sup>15</sup> affliction p (endurance) Ro5<sup>3</sup> (glory) 2C4<sup>17</sup> sin p (coveting) Ro7<sup>8</sup> (death) Ro7<sup>13</sup> He who p us 2C5<sup>5</sup> sorrow (is p repentance) 2C 710<sup>2</sup> (of the world p death) 2C7<sup>10</sup> (p diligence) 2C7<sup>11</sup> generosity p thanksgiving 2C 911 signs of an apostle p 2C12<sup>12</sup> faith p endurance Ja1<sup>3</sup> be wrought<sup>1</sup>, cause<sup>1</sup>, do<sup>1</sup>, perform<sup>1</sup>, work<sup>14</sup>, work out<sup>1</sup>.

effect, (become of no e)<sup>1</sup>, (make of none e)<sup>3</sup>, (make void)<sup>1</sup>, nullify<sup>5</sup>.

effectual, operative<sup>2</sup>, (be e), operate<sup>2</sup>.

effectual working, operation<sup>2</sup>.

effeminate, soft<sup>1</sup>.

*ap aug'a s ma FROM-RADIANCE*

Effulgence. Christ the E of God's glory MHb1<sup>3</sup>. brightness<sup>1</sup>.

*do n' EGG*

egg. son requesting vLu11<sup>12</sup>.

*pro bi ba z'o BEFORE-HAVE-STEPIZE*

egg on. Herodias, her daughter Mt14<sup>8</sup>. instruct before<sup>1</sup>.

*Ai'gyptos EGYPT*

Egypt, the great country lying in the north-eastern corner of Africa, along the river Nile, south of 32° north and west of 34° east. Christ in Mt21<sup>14</sup> 15 19 Jews from Ac21<sup>10</sup> Stephen speaks of Ac7<sup>9</sup> 10 10 11 12 15A<sup>3</sup> 17 18 34 34 36 39 40 Israel in Ac13<sup>17</sup> out of (came through Moses) Hb3<sup>16</sup> (leading them) Hb8<sup>9</sup> (saving the people) Ju<sup>5</sup> Moses left Hb11<sup>26</sup> 27 called Sodom and E vRv11<sup>3</sup>.

*Ai'gyptian EGYPTIAN*

Egyptian. Moses (trained in wisdom of) Ac 7<sup>22</sup> (smiting the) Ac7<sup>24</sup> 28 Paul not an Ac 21<sup>38</sup> swallowed up Hb11<sup>29</sup>.

okt 8' EIGHT

eight, one more than seven. days (to Jesus' circumcision) Lu221 (after Peter's confession) Lu928 (after risen Christ appeared) Jn2026 (Festus in Jerusalem) Ac256 years (man infirm thirty-e) Jn55 (Eneas on a pallet) Ac933 souls in the ark 1P320 eighteen: tower of Siloam falls on Lu134 woman with infirmity e years Lu1311 16.

eighteen (ten and eight). See eight.

o'gd o on EIGHTH

eighth, the ordinal numeral. circumcised the e day (John) Lu159 (Isaac) Ac78Abs2 Noah an e 2P25 wild beast the e king vRv1711 e stone beryl Rv2120.

okt a e'mer on EIGHT-DAY

eighth day. Paul circumcised Ph35.

ogd o e'kont a EIGHT-Y

eighty. Hannah e-four years Lu237Abs2 cors of grain Lu167.

either. See or.

either side (on). See hence.

eject. See cast out.

Elam i't es ELAMite

Elamite, a native of Elam, a province of Persia, north of the Persian gulf. Ac29Abs2.

dia gin'o mai THROUGH-BECOME

elapse. sabbath Mk161 days Ac2513 time Ac279. after1, be past (spent)2.

presb u'ter on SENIOR

elder, in contrast to a youth, an elder in age, but usually as our alderman, the comparative form is used to denote rank of office, a member of the Jewish Sanhedrin, one constituted to control in the ecclesia or the heads of the heavenly orders.

of the Jews: traditions of Mt152Mk735 Christ (to be suffering from) Mt1621 (ask Him by what authority) Mt2123Mk1127 (sought false witness against) Mt2659A (held consultation against) Mt271Mk151 (accused by) Mt2712 (scoffing Him) Mt2741 (rejected by) Mk831Lu922 (centurion dispatches e to) Lu73 (e stand by as He is teaching) Lu201 (as after a robber do you come out) Lu2252 gathered in courtyard Mt26357Mk1453 throng from e with Judas Mt2647Mk1443 Judas turns back the silver to Mt273 persuade the throng Mt2720 give silver to soldiers Mt2312 came out one by one [Jn89] shall be dreaming dreams Ac217 gathered against apostles Ac45 Peter (speaks to) Ac48 (report what they say) Ac423 stirred up against Stephen Ac612 forty men coming to Ac2314 inform Felix and Festus about Paul Ac241 2515 e testified to Hb112

ecclesia elders: Jerusalem (gifts dispatched to) Ac1130 (Paul and Barnabas to go up to) Ac152 (received by) Ac154 (Peter speaks to) Ac158 (write decrees) Ac1522 23 164 (Paul reports ministry to) Ac2118 Others: selecting Ac1423 Paul calls for Ac2017 not upbraiding 1Ti51 who have presided ideally 1Ti517 no accusation against 1Ti519 constitute e city by city Ti15 to call the Ja514 Peter entreating 1P51 to be subject to 1P55 the twenty-four: on twenty-four thrones vRv44 falling before the Lord vRv410 58 14 1116 194 one speaking to John vRv55 in their center a Lambkin vRv56 sound as of messengers around vRv511 messengers stood around vRv711 one answered vRv713 a new song before vRv143 Others: an e son vLul525

e women 1Ti52 the e to the (chosen lady) 2Jn1 (Gaius) 3Jn1. elder64, eldest1, elder woman1, old man1.

elder (fellow). See fellow elder.

elder, greater1.

elders, eldership1.

presb u'ter'i on SENIORSHIP

eldership, the body of official elders. of the Jewish people Lu2266 Ac225 imposition of hands of 1Ti414. elders1, estate of elders1, presbytery1.

eldest, elder1.

Elea'zar ELEAZAR

Elcazar, our Lord's ancestor. Mt115 15.

elect, chosen16.

elected together, chosen together1.

election, choice6.

stoich ei'on ROW

element, of material substance (to be dissolved) 2P310 12, or of God's word. The elements of the world refers to the Mosaic system, including circumcision. of the world (Israel enslaved under) Ga43 (Galatians turning back to) Ga49 (saints warned against) Co28 (saints died from) Co220 of the oracles Hb512. element4, principle1, rudiment2.

stoich e'd ROW

elements (observe), of the Mosaic system. Paul at Jerusalem Ac2124 saints (o e of faith) Ro412 (o in spirit) Ga525 (by this rule) Ga616 (o same elementary rule) Ph316.

elevate. See lift up.

[h]en'deka ONE-TEN

eleven. the e (disciples) Mt2816 Mk1614 Lu249 33 (apostles) Ac126 214.

[h]en de'ka to on ONE-TENTH

eleventh. hour Mt2069 foundation Rv2120.

Eli' (Hebrew) ASCENDED

Eli, in our Lord's genealogy. Lu323.

Eliakem' (Hebrew) Deity-RISE

Eliakim, our Lord's ancestor. Mt113 13Lu330.

Eli'e'zer (Hebrew) Deity-HELP

Eliezer, in our Lord's genealogy. Lu329.

Eli'as (Hebrew) Deity-HE

Elijah, one of the great Hebrew prophets. John is mMt1114 Jn121 25 Christ (called) Mt1614Mk615 828Lu98 19 (Moses and E with) vMt1173 4Mk94 5Lu930 33 (summoning) Mt2747 Mk1535 (if E will save) Mt2749Mk1536 must come first Mt1710 11 12Mk911 12 13 John in the spirit and power of Lu117 many widows in days of Lu425 26 telling fire to descend as E Lu934A have you not perceived in E Ro112 of like emotions Ja517.

aph air e'o FROM-LIFT

eliminate an evil Lu125, amputate an ear Mt2651 Mk147Lu2250, wrest from. God e (Israel's sins) vRo1127 (part from log of life) vRv2219 sins Hb104 from the scroll vRv2219 wrest from: Mary's part from her vLul042 him his administration vLul163, cut off2, smite off1, take away1.

Elisa'os (Hebrew) Deity-SALVATION

Elisha, one of the great Hebrew prophets, successor of Elijah 1K1916 2K212 13, Lu427.

Elioud' (Hebrew) Deity-SPLENDOR

Eliud, in Christ's genealogy. Mt114 15.



*El[e]isa'bet* (Hebrew) Deity-SATISFY  
Elizabeth, the name of John the baptist's mother. Zechariah's wife Lu15 barren Lu17 bearing a son Lu113 conceived Lu124 38 Miriam salutes Lu140 41 filled with holy spirit Lu141 time fulfilled Lu157.

*Elmadam'* ELMADAM

Elmadam, in Christ's genealogy. Lu282Bs.

*Elō'v* (Aramaic) MY-Deity

Eloi, variously spelled. Jesus exclaims Mt 2746 46 Mk1534 34.

eloquent, scholarly1.

else, different1, otherwise surely3.

else. See since.

*all a ch ou'* CHANGE-SOIL

elsewhere. next town Mk138Bs.

*all a cho'then* CHANGE-SOIL-PLACE

elsewhere. thief climbs up Jn101. some other way1.

*dīa saph e'ō* THROUGH-LUCID

elucidate, make clear. disciples ask Jesus to Mt1336B slaves to their lord PMt1331. declare unto1, tell1.

elude. See oblivious (be).

*Elu'mas* ELYMAS

Elymas, the "Magician." withstood Paul Ac138.

*eunouch iz'ō* EUNUCHIZE

emasculate. Mt1912 12. make eunuch2.

embassy, embassy1.

*presb ei'a* SENIOR-

embassy, as those of age and rank were chosen to represent rulers, such were used in an embassy. dispatching an PLu1432 P1914.

embassy (conduct an). See ambassador (be).

*an'thra x* EMBER

ember, glowing coal. heaping on the head PRo1220. coals1.

*nosph iz'ō* EMBEZZLE

embezzle, appropriate by fraud. Ananias Ac 523 slaves not to Ti210. keep back2, purloin1.

*para pikr ai n'ō* BESIDE-BITTER

embitter. some hearing e God rHb316. provoke1.

*para pikr a s m os'* BESIDE-BITTERING

embitterment. in the wilderness rHb38AB 15. provocation2.

*cha'ra g ma* CARVE-effect

emblem, sculpture (of art) Ac1729. of the wild beast vRv1318 17 149 11 162 1920 204 (bRv1920). mark8, graven1.

*chara kt ér'* CARVING

Emblem, expressive of character. Christ E of God's assumption mHb13. express image1. embolden, build1.

*sum peri la[m]b[an]ō*  
TOGETHER-ABOUT-GET[-UP]

embrace. Paul e Eutychnus Ac2010. embrace, greet2.

*sma'ragd os* EMERALD

emerald. the fourth stone vRv2119.

*smarag'd in on* EMERALD

emerald, like emerald. a rainbow like vRv43 (bRv43).

eminent (how). See size (what).

*ereug'o mai* BELCH

emit. that hid from the disruption PMt1335. utter1.

*Emmanouel'* (Hebrew) WITH-US-Deity

Emmanuel. Christ's name Mt123.

*Emmaous'* EMMAUS

Emmaus, village near Jerusalem. Lu2418.

emotion (of like). See like emotion (of).

*par eis pher'ō* BESIDE-INTO-CARRY

employ. all diligence 2P15. give1.

*ken on'* EMPTY

empty, devoid of contents; of an action, for naught. farmers dispatch slave e PMk123 Lu2010 11 the Lord sends the rich away PLu 153 people mumble e phrases rAc425 seducing with e words rEp56 e seduction rCo28 e man rJa220

for naught: God's grace (not) r1C1510 (not to receive) r2C61 for n is your faith 1C1514 Paul (his heralding) 1C1514 (ran) rGa22 rPh218 (toils) Ph216 1Th35 (entrance) r1Th21 saints' toil is not r1C1558. empty4, vain14.

*ken o'ō* EMPTY

empty, take out reality and force, make void. Christ e Himself rPh27 make void: faith rRo414 lest cross of Christ r1C117 Paul's boast r1C915 r2C93. make of none effect1, -no reputation1, -void2, be in vain1.

empty, leisure (have)1.

emulation, zeal1, (provoke to e), jealousy (provoke to)1.

enable. See able (be).

enable, invigorate1.

*strat o'pe d on* WAR-FOOT

encampment. Jerusalem surrounded by Lu2120. army1.

*pharmak eu s'* DRUGGER

enchanter. part in lake of fire vRv218. sorcerer1.

*pharmak os'* DRUGGER

enchanter. outside the city Rv2215. sorcerer1.

*pharmak ei'a* DRUGGING

enchantment. work of the flesh Ga520 men repent not of their vRv921 of Babylon vRv 1823. sorcery2, witchcraft1.

*amph'od on* ENVELOPE-WAY

encircling road. colt hitched on Mk114. place where two ways meet1.

encompass. See lie about.

encounter. See happen on.

encounter, parley1.

*kata nark a'ō* DOWN-NUMB

encumbrance (be), to become a dead weight. Paul not 2C119 1213 14 (s2C1216). be burdensome2, be chargeable1.

*per'a s* OTHER-SIDE

end, used in the Septuagint in the sense of termination. of the earth (queen of the south) Mt1242 Lu1131 (declarations came into) Ro1018 oath for confirmation is an Hb616. end2, utmost part1, uttermost part1.

end, become1, conclude3, conclusion6, extremity1, fill2, finish37, sequel1, (make an e), finish1, (to the e), perfectly1.

*spoud a z'ō* be-DILIGENT

**endeavor.** Paul (to remember the poor) Ga210 (to see the brethren) 1Th217 saints (keep the unity of the spirit) Ep43 (to be entering into that stopping) Hb411 (to confirm their calling) 2P110 (to be found by the Lord in peace) 2P314 Timothy (to present himself to God) 2Ti215 (to come to Paul) 2Ti49 21 Titus to come to Paul Ti312 Peter e to have them make mention of these things 2P115, be diligent<sup>2</sup>, be forward<sup>1</sup>, do diligence<sup>2</sup>, endeavor<sup>3</sup>, give diligence<sup>1</sup>, labor<sup>1</sup>, study<sup>1</sup>.

endeavor, seek<sup>5</sup>.

*a per'a n t on* UN-OTHER-SIDE

endless, without a termination. genealogies 1Ti14.

endless, indissoluble<sup>1</sup>.

*sun eu dok e'ō* TOGETHER-WELL-SEEM

**endorse, approve.** Jews e acts of their fathers Lu1148 Saul e Stephen's assassination Ac81 2220 unjust e those committing such things Ro132 approve: unbelieving wife (husband) making home with 1C712 13As. allow<sup>1</sup>, be pleased<sup>2</sup>, consent unto<sup>2</sup>, have pleasure in<sup>1</sup>.

endow. See give.

ends, last<sup>1</sup>.

*dun a m o'ō* make-ABLE

endue. with all power Col11 (As<sup>1</sup>\*Hb1134), strengthen<sup>1</sup>.

endued with (be), put on<sup>1</sup>.

*[h]upo mon e'* UNDER-REMAINING

**endurance.** bearing fruit with PLu815 acquiring your souls by Lu2119 e in good acts Ro27 affliction producing Ro53 producing testedness Ro54 saints (awaiting with) Ro825 (endued for all e) Col11 (e of expectation) 1Th13 (e and faith) 2Th14 vRv1310 v1412 (to pursue) 1Ti611 e of the scriptures Ro154 God of e Ro155.

apostles (e of suffering) 2Ci6 (in much e) 2C64 (signs produced in) 2Ci212 e of Christ 2Th35 vR310 Paul's 2Ti310 aged men to be in Ti22 you have need of Hb1036 racing with Hb121 testing of faith producing Ja13 let have its perfect work Ja14 the e of Job Ja511 in e devoutness 2P16 6 John, joint participant in Rv19 of the ecclesia (in Ephesus) Rv22 3 (in Thyatira) Rv219, enduring<sup>1</sup>, patience<sup>29</sup>, patient<sup>2</sup>.

*[h]upo men'ō* UNDER-REMAIN

**endure, be under stress, idiomatically remain behind.** to the consummation Mt1022 2413 Mk1313 love (e affliction) Ro1212 (is e all) 1Ci37 Paul e all 2Ti210 if we are (reigning) 2Ti212 being enlightened you e Hb1032 Christ (e a cross) Hb122 (e contradiction of sinners) Hb123 saints (e for discipline) Hb127 (happy is the one) Ja112 511 you shall be e (sinning and being buffeted) 1P220 (doing good and suffering) 1P220

remain behind: Jesus in Jerusalem Lu243 Silas and Timothy in Berea Ac1714 (As<sup>1</sup>\*Ro824), abide<sup>1</sup>, endure<sup>11</sup>, suffer<sup>1</sup>, patient<sup>8</sup>, tarry behind<sup>1</sup>.

endure, be, bear with<sup>2</sup>, carry<sup>2</sup>, remain<sup>3</sup>, staunch (be)<sup>1</sup>, undergo<sup>2</sup>.

endure affliction, suffer evil<sup>1</sup>.

enduring, endurance<sup>1</sup>.

*Ain e'as* PRAISE

Eneas. paralyzed Ac933 34. Æneas<sup>2</sup>.

*ech thr on'* HAVE-RUINER

**enemy, your e (hating)** Mt543 (love) Mt544 Lu627 35 (if hungering) Ro1220 e of a man his household Mt1036 e sows darnel PMt1325 28 is the Adversary PMt1339 e of Christ under His feet Mt2244 Mk1236 Lu2043 Ac235 1C1525 Hb113 1013 Salvation from Israel's Lu171 74 power of the e Lu1019 certain nobleman's PLu1927 of Jerusalem Lu1943 Elymas e of righteousness Ac1310 saints (if being e conciliated) Ro510 (once e in comprehension) Col21 (do not deem as an e) 2Th315 as to the evangel e (Israel) Ro1128 last e death 1C1526 I (Paul) have become Ga416 of the cross Ph318 of God Ja44 Abs<sup>2</sup> of the two witnesses vRv115 12, enemy<sup>29</sup>, foe<sup>2</sup>.

enemy, human<sup>1</sup>.

engage. See parley and practice.

engrave, chisel<sup>1</sup>.

*e[γ]g gra'phō* IN-WRITE

**engraved.** disciples' names in heaven FLu1020 Be saints, in Paul's heart r2C82 3 (a Ga310). write in<sup>2</sup>.

*di en thum e'o mal* THROUGH-IN-FEEL

engross. Peter with the vision Ac1019, think on<sup>1</sup>.

engulf. See include.

*ai'nigma* ENIGMA

**enigma,** an appearance the reverse of reality, as in a mirror, the Scriptures up to Paul's later revelations 1C132, a problem (Jd1412-19 Sept.)

*epi ta s'ō* ON-SET

**enjoin.** Christ (e unclean spirits) Mk127 925 Lu438 831 (throng to recline) Mk639 (the winds) Lu825 Herod e life-guardsmen Mk627 Lord, what you e is done PLu1422 Ananias e beat Paul's mouth Ac232 Paul e Philemon Phn8. charge<sup>1</sup>, command<sup>8</sup>, enjoin<sup>1</sup>.

enjoin, direct<sup>1</sup>.

enjoy, happen<sup>1</sup>.

enjoy allotment. See allotment (enjoy).

enjoy mercy. See merciful (be).

enjoyer of allotment. See allotment (enjoyer of).

*apo'lau sis* FROM-ENJOYING

**enjoyment,** partaking of pleasant sensations. God tendering us all for our 1Ti617 temporary e of sin Hb1125.

enjoyment of allotment. See allotment (enjoyment of).

enlarge, broaden<sup>2</sup>, magnify<sup>2</sup>.

*phō t i s'ō* LIGHTIZE

**enlighten,** make visible to the mind, illuminate things. Christ e every man rJn19 saints (hearts e) rEp118 (being e endure) rHb1032 Paul to e all rEp39 those once e rHb64

illuminate: whenever a lamp PLu1136 Christ (i hidden things) r1C45 (i life) r2Ti110 the earth vRv181 glory of God i the city vRv2123 Lord God i them Rv225, bring to light<sup>2</sup>, illuminate<sup>1</sup>, make see<sup>1</sup>, etc.

*strat o log e'ō* WAR-LAY (say)

enlist. pleasing the one who e him r2Ti214.

*ech'thr a* HAVE-RUIN

**enmity.** Herod and Pilate at Lu2312 God (flesh at e to) rRo87 (friendship of this world) mJa44 of the flesh Ga520 in Christ's flesh Ep215 16.

*Enōch' (Hebrew)* DEDICATED

Enoch, the seventh from Adam, Gn521. Lu337 Hb116 Ju14.

## Ainōn' ENON

Enon, a village of Samaria, 32° 26' north, 35° 21' east. John baptizing in Jn3<sup>23</sup>.

## Enōs' (Hebrew) MORTAL

Enosh, Gn4<sup>26</sup>, an ancestor of Christ Lu3<sup>38</sup>.

## [h]ik an on' REACH-UP

enough, ample words Lu23<sup>9</sup>, competent, considerable, bail Ac17<sup>9</sup>, a descriptive term of broad application, denoting the absence of any lack. Pilate to do e Mk15<sup>15</sup> centurion (not e am I) Lu7<sup>6</sup> it is e (two swords) Lu22<sup>38</sup> e is this rebuke 2C26

competent: John not c (to bear Jesus' sandals) Mt3<sup>11</sup> (to loose them) Mk17<sup>13</sup> Lu3<sup>16</sup> centurion not c Mt8<sup>9</sup> Paul not c be called apostle 1C15<sup>9</sup> and for this who is c 2C21<sup>6</sup> saints, not in themselves 2C5<sup>5</sup> to teach others 2Ti2<sup>2</sup>

considerable: sum of silver Mt28<sup>12</sup> throng (at Jericho) Mk10<sup>46</sup> (at Nain) Lu7<sup>12</sup> (added to the Lord) Ac11<sup>24</sup> (Barnabas and Saul teach) Ac11<sup>26</sup> (stand aloof) Ac19<sup>28</sup> number of disciples (at Nain) Lu7<sup>14</sup> (at the house of Mary) Ac12<sup>12</sup> (Paul and Barnabas make) Ac14<sup>21</sup> (reposing) 1C11<sup>30</sup> c time (man puts on no cloak) Lu8<sup>27</sup> (lord of the vineyard travels) Lu20<sup>9</sup> (Herod desires meet Jesus) Lu23<sup>8</sup> (magic has amazed) Ac8<sup>11</sup> (Paul and Barnabas tarry) Ac14<sup>8</sup> (Paul conversing) Ac20<sup>11</sup> (elapsing) Ac27<sup>9</sup> c herd of hogs Lu8<sup>32</sup> c number of days (fulfilled in Damascus) Ac9<sup>23</sup> (Peter in Joppa) Ac9<sup>43</sup> (Paul in Corinth) Ac18<sup>18</sup> (ship sailing tardily) Ac27<sup>7</sup> c number practicing meddling arts Ac19<sup>19</sup> number of torches Ac20<sup>8</sup> lamentation over Paul Ac20<sup>37</sup> light flashes about Paul Ac22<sup>6</sup> (AAc5<sup>37</sup> bRo15<sup>23</sup>), able, enough, good<sup>1</sup>, great<sup>2</sup>, large<sup>1</sup>, long<sup>3</sup>, many<sup>2</sup>, meet<sup>1</sup>, much<sup>6</sup>, sufficient<sup>3</sup>, worthy<sup>5</sup>, sore<sup>1</sup>, security<sup>1</sup>

enough, sufficient<sup>1</sup>, (be), away (be)<sup>1</sup>, suffice<sup>1</sup>, (have), superabound<sup>1</sup>.

## ploutizō' RICHIZE

enrich. Corinthians (in Christ) 1C15<sup>5</sup> (in everything) 2C9<sup>11</sup> Paul e many 2C6<sup>10</sup>, enrich<sup>2</sup>, make rich<sup>1</sup>.

ensample, example<sup>1</sup>, type<sup>4</sup>, typically<sup>1</sup>.

## sun stel'ō TOGETHER-PUT

enshroud a corpse (Ananias) Ac5<sup>6</sup>, idiomatically limit time, an era 1C7<sup>29</sup>, short<sup>1</sup>, wind up<sup>1</sup>.

## para'sēm on BESIDE-SIGN

ensign, marked with a sign, ship with e Dioscuri Ac28<sup>11</sup>, whose sign was<sup>1</sup>.

## doulō' ENSLAVE

enslave, make the property of another. Abraham's seed Ac7<sup>6</sup> saints (e to Righteousness) 1Ro18<sup>18</sup> (e to God) 1Ro6<sup>22</sup> (not e in such a case) 1C17<sup>15</sup> (e under elements of the world) 1Ga4<sup>3</sup> (aged women not to be) 1Ti2<sup>3</sup> Paul e himself to all 1C9<sup>19</sup> to this one he has been 1P2<sup>19</sup>, bring into bondage<sup>3</sup>, given to, in bondage<sup>1</sup>, make servant<sup>3</sup>.

## kata doulō' DOWN-SLAVE

enslave, reduce to slavery. Corinthians bearing it 1C11<sup>20</sup> false brethren e Galatians 1Ga2<sup>4</sup>, bring into bondage<sup>2</sup>.

## ep'e i mi ON-BE

ensue. e day (Moses) Ac7<sup>26</sup> (Paul) Ac16<sup>11</sup> 20<sup>15</sup> 21<sup>18</sup> e night Ac23<sup>11</sup>, following<sup>2</sup>, next<sup>2</sup>.

ensue, persecute<sup>1</sup>.

entangle, involve<sup>2</sup>, trap<sup>1</sup>.

entangle with, hem in<sup>1</sup>.

## eis erch'ō mai INTO-COME

enter\*, come 1oin. Jesus (the sanctuary) Mt

21<sup>12</sup> (the synagogue) Mk3<sup>1</sup> Lu4<sup>16</sup> (Jerusalem) Mk11<sup>11</sup> (Capernaum) Lu7<sup>1</sup> etc. come 1oin: and out Ac12<sup>1</sup> Lydia Ac16<sup>40</sup> Christ 1Pv3<sup>20</sup>, Occurs frequently; see other keywords, arise<sup>1</sup>, come<sup>33</sup>, enter<sup>124</sup>, go<sup>40</sup>,

enter. See go into.

enter, come in by the way<sup>1</sup>, go into<sup>8</sup>, pass into<sup>1</sup>, step into<sup>8</sup>, -up<sup>2</sup>.

enter in, go into<sup>5</sup>.

## sun eis erch'ō mai TOGETHER-INTO-COME

enter together. Jesus (to Jairus' daughter) Lu8<sup>55</sup> (not e the ship t) Jn6<sup>22</sup> Abs<sup>2</sup> (John t with Him into courtyard) Jn18<sup>15</sup>.

## [h]upo dech'ō mai UNDER-RECEIVE

entertain. Jesus (by Martha) Lu10<sup>38</sup> (Zaccheus) Lu19<sup>6</sup> Jason e Paul and Silas Ac17<sup>7</sup> Rahab the messengers Ja2<sup>25</sup>, receive<sup>4</sup>.

entertain, lodge<sup>1</sup>.

entertain strangers, hospitality<sup>1</sup>.

## mous ik on' MUSE

entertainer, in mythology, one of the nine goddesses of polite arts, hence one who uses these. the sound of 1Pv18<sup>22</sup>, musician<sup>1</sup>.

enthrall. See hem in.

entice, lure<sup>1</sup>.

enticing, persuasive<sup>4</sup>.

enticing word, persuasive word<sup>1</sup>.

entire. See all and every.

entire, unimpaired<sup>1</sup>.

## tha'p tō DIE-

entomb. permit me to e my father Mt8<sup>21</sup> Lu9<sup>59</sup> let the dead e their dead Mt8<sup>22</sup> Lu9<sup>60</sup> John's corpse Mt14<sup>2</sup> rich man 1Pv16<sup>22</sup> David Ac2<sup>20</sup> Ananias Ac5<sup>6</sup> Sapphira Ac5<sup>10</sup> Christ 1C15<sup>4</sup>, bury<sup>1</sup>.

## sun tha'p tō TOGETHER-DIE-

entomb together. with Christ through baptism 1Ro6<sup>4</sup> 1Co12<sup>12</sup>, bury with<sup>2</sup>.

## eis'od os INTO-WAY

entrance. before Christ's personal Ac13<sup>24</sup> Paul to the saints 1Ti19<sup>21</sup> of the holy places 1Pb10<sup>19</sup> eonian kingdom 1P21<sup>11</sup>.

entreat. See console.

entreat, ask<sup>1</sup>, refuse<sup>1</sup>, use<sup>1</sup>.

entreat shamefully, dishonor<sup>1</sup>, outrage<sup>1</sup>.

entreat spitefully, outrage<sup>2</sup>.

entreated (easy to be), compliant<sup>1</sup>.

Entreater. See consoler.

entreaty. See consolation.

entrust. See believe.

## su[n] g kata psēph iz'ō

## TOGETHER-DOWN-PEBBLE

enumerate with. Matthias with the eleven 1Ac12<sup>26</sup> Abs<sup>2</sup>, numbered with<sup>1</sup>.

## phthon'os ENVY

envy, ill will due to covetousness. Jews give Jesus up through Mt27<sup>18</sup> Mk15<sup>10</sup> men distended with Ro12<sup>9</sup> of the flesh Ga5<sup>21</sup> e and strife Phi1<sup>15</sup> out of controversies 1Ti6<sup>4</sup> leading a life in Ti3<sup>3</sup> longing to Ja4<sup>5</sup> putting off 1P2<sup>1</sup>.

## phthon e'ō ENVY

envy. one another Ga5<sup>26</sup>.

envy, zeal<sup>9</sup>, zealous (be)<sup>2</sup>.

## aiōn' UN-IF-BEING

eon, the longest segment of time known in the Scriptures. Seven distinct divisions are indicated, pre-eonian time 2Ti19<sup>9</sup>, five eons, two of which are future (called the eons of the

eons Rv1<sup>6</sup>), and time after the conclusion of the eons Hb3<sup>26</sup>. "Age" is not a suitable equivalent because it has been spoiled by misuse, being generally applied to an administration. The eons synchronize with the worlds (Ep2<sup>2</sup>), the eons dealing with the time aspect and the worlds with the cosmic aspect or constitution. Used for the remainder of an eon.

the eon: t coming e Mk10<sup>30</sup> Lu18<sup>30</sup> present wicked e Ga1<sup>4</sup> of this world eEp2<sup>2</sup> t current e (rich in) 1Ti1<sup>6</sup> AB3<sup>2</sup> (Demas loving) a2Ti1<sup>40</sup> (living devoutly in) Ti2<sup>12</sup> impending Hb6<sup>5</sup> day of r2P3<sup>18</sup>

the eons: t oncoming e Ep2<sup>7</sup> Abs<sup>14</sup> purpose of aEp3<sup>11</sup> King of a1Ti1<sup>17</sup> Rv15<sup>3</sup>s God makes aHb1<sup>2</sup> to adjust aHb1<sup>13</sup>

conclusion of the eon: (the harvest is) Mt 13<sup>39</sup>as<sup>14</sup> (as darnel are culled) Mt13<sup>40</sup> (as culling fish) Mt13<sup>49</sup> (what is sign of) Mt24<sup>3</sup> (Christ with disciples till) Mt28<sup>20</sup> eons (repudiation of sin at) Hb9<sup>26</sup> consummations of the eons: have attained to us 1C10<sup>11</sup>

for the eon: no fruit from fig tree Mt21<sup>19</sup> Mk11<sup>14</sup> no pardon Mk3<sup>29</sup> not thirsting Jn 41<sup>4</sup> living Jn6<sup>51</sup> 58 remaining (slave not) Jn8<sup>35</sup> (son is) Jn8<sup>35</sup> (Christ is) Jn12<sup>34</sup> Hb7<sup>24</sup> (God's righteousness is) 2C9<sup>9</sup> (one doing the will of God) 1Jn2<sup>17</sup> (the truth, with us) 2Jn<sup>2</sup> not beholding death Jn8<sup>51</sup> 52 the sheep not perishing Jn10<sup>28</sup> not dying Jn11<sup>26</sup> Christ (not to wash Peter's feet) Jn13<sup>8</sup> (a priest) Hb5<sup>6</sup> 620 717 21Ans<sup>2</sup> (perfected) Hb7<sup>28</sup> consoler with the disciples Jn 141<sup>6</sup> Paul should not eat meat 1C8<sup>13</sup>

for the eons: Christ (reigning) Lu13<sup>3</sup> (the Same) Hb13<sup>8</sup> God (supports Israel) Lu15<sup>5</sup> (blessed for) Ro12<sup>5</sup> 95 2C11<sup>31</sup> (to Him be glory) Ro11<sup>36</sup> declaration of the Lord remaining 1P12<sup>5</sup>

for all the eons to God be glory Ju2<sup>5</sup>

for an eon (gloom of darkness kept) Ju1<sup>3</sup>

from the eon: known to the Lord is His work Ac15<sup>18</sup> prophets who are Lu17<sup>0</sup> Ac3<sup>21</sup> from the eons: secret concealed aEp3<sup>9</sup> aCol2<sup>6</sup> from out of the eon: not opened eyes of one born blind Jn9<sup>32</sup>

this eon: not pardoned in Mt12<sup>32</sup> the worry of rMt13<sup>22</sup> Mk4<sup>19</sup> sons of (more prudent) aLu16<sup>8</sup> (marrying) aLu20<sup>34</sup> not configured to Ro12<sup>2</sup> discussor of 1C12<sup>0</sup> not the wisdom of 1C2<sup>6</sup> chief men of 1C2<sup>8</sup> wise in 1C3<sup>18</sup> the god of a2C4<sup>4</sup> Christ seated over every name in Ep12<sup>1</sup>

that eon: those worthy to happen upon Lu20<sup>35</sup>

before the eons: secret, God designates 1C2<sup>7</sup>

before the entire eon: to God be glory Ju2<sup>5</sup>

the eon of the eon: Thy throne O God is for Hb1<sup>5A</sup> 8As

the eon of the eons: all the generations of Ep3<sup>21</sup> 21

the eons of the eons: to God (be glory for) Ro16<sup>27</sup> As<sup>27</sup> Ga1<sup>55</sup> Ph4<sup>20</sup> 20 1Ti11<sup>17</sup> Hb13<sup>21</sup> 21 1P41<sup>11</sup> 11 511 11As Rv16<sup>6</sup> 6b8 v712 12 (God living for) vRv4<sup>9</sup> 9 10 10 106 6 157 7 glory to (the Lord for) 2Ti4<sup>18</sup> 18 (the Lambkin) vRv5<sup>13</sup> 13 Christ (living for) Rv18<sup>18</sup> (reigning for) vRv11<sup>15</sup> 15 ascending for (fumes) vRv14<sup>11</sup> 11 (smoke) vRv19<sup>3</sup> 3 Adversary tormented for vRv20<sup>10</sup> 10 God's slaves reigning for vRv22<sup>5</sup> 5 (a2P21<sup>7</sup>). age2, beginning of the world<sup>2</sup>, course1, eternal<sup>2</sup>, ever<sup>2</sup>, for ever<sup>27</sup>, for ever and ever<sup>21</sup>, for evermore<sup>3</sup>, never<sup>7</sup>, world<sup>32</sup> -began<sup>1</sup>, -without end1, while the world standeth1.

## ai'e'nion UN-IF-BEINGed

eonian. life e: have (what good shall I be doing that I may) Mt19<sup>16</sup> (not be perishing) Jn31<sup>5</sup> 16 (believing) Jn33<sup>6</sup> 524 640 47 (Jews supposing they have) Jn5<sup>39</sup> (not) rJn6<sup>53</sup> (masticating Christ's flesh) rJn6<sup>54</sup> (the consummation) Ro6<sup>22</sup> (perceiving) 1Jn5<sup>13</sup> allotment of (disciples shall have) Mt19<sup>29</sup> (rich chief) Mk10<sup>17</sup> Lu18<sup>18</sup> (lawyer) Lu10<sup>25</sup> (enjoyers of) Ti3<sup>7</sup> the just coming away into Mt25<sup>46</sup> get (disciples) Mk10<sup>30</sup> Lu18<sup>30</sup> (hold of) 1Ti6<sup>12</sup> water leaping up into Jn 41<sup>4</sup> gathering fruit for Jn4<sup>36</sup> remaining for (food) Jn6<sup>27</sup> (no man-killer has) 1Jn3<sup>15</sup> declarations of (Christ has) Jn6<sup>68</sup> Christ (gives) Jn10<sup>28</sup> 172 (promises) 1Jn2<sup>25</sup> (is the true God and) 1Jn5<sup>20</sup> (mercy of C for) Ju2<sup>1</sup> guarding the soul for rJn12<sup>25</sup> the Father (His precept is) Jn12<sup>50</sup> (knowing Him is) Jn17<sup>3</sup> unworthy of Ac13<sup>46</sup> set for Ac13<sup>48</sup> seeking Ro2<sup>7</sup> Grace reigning for Ro5<sup>21</sup> God (His gracious gift) Ro6<sup>23</sup> (gives us) 1J5<sup>11</sup> reaping Ga6<sup>8</sup> believing on Christ for 1Ti1<sup>16</sup> expectation of Ti1<sup>2</sup> reporting 1J1<sup>2</sup>

Others: fire (cast into) rMt18<sup>8</sup> (be going into) rMt25<sup>41</sup> (justice of) Ju7<sup>7</sup> chastening Mt25<sup>46</sup> penalty Mk3<sup>29</sup> tabernacle Lu16<sup>9</sup> times (secret hushed in) Ro16<sup>25</sup> (before) 2Ti19<sup>12</sup> Ti12 God Ro16<sup>26</sup> burden of glory 2C 41<sup>7</sup> what is not being observed is 2C4<sup>18</sup> house 2C5<sup>1</sup> extermination 2Th1<sup>9</sup> consolation 2Th2<sup>10</sup> might 1Ti6<sup>16</sup> glory (salvation in Christ Jesus with) 2Ti2<sup>10</sup> (God calls you into His) 1P5<sup>10</sup> repayment Ph1<sup>5</sup> salvation Hb5<sup>9</sup> judgment Hb6<sup>2</sup> redemption Hb 912 spirit Hb9<sup>14</sup> enjoyment of allotment Hb9<sup>15</sup> covenant Hb13<sup>20</sup> kingdom 2P11<sup>1</sup> evangel vRv14<sup>6</sup> (b1Ti6<sup>19</sup>). eternal<sup>41</sup>, everlasting<sup>25</sup>, for ever1, the world began<sup>3</sup>.

Epænetus, Epanetus<sup>1</sup>.

Ep ain'e'tos ON-PRASE

Epanetus. Ro16<sup>5</sup>. Epanetus<sup>1</sup>.

Epaphras' EPAPHRAS

Epaphras, a Colossian. Col7<sup>412</sup> Phn2<sup>3</sup>.

Ep aphr od't os ON-FROTHED

Epaphroditus, charming. Paul to send Ph2<sup>25</sup> receiving from Ph41<sup>5B3</sup>.

Ephes'i on EPHESIAN

Ephesian. Great is Artemis of the Ac19<sup>28</sup> 34 34g Men E Ac19<sup>35</sup> Abs<sup>2</sup> the city of the Ac19<sup>35</sup> Trophimus the Ac21<sup>29</sup>.

Ephes'i on EPHESIAN

Ephesus, a celebrated city of southern Lydia, Asia Minor, on the Aegean, about 38° north, 27° east. Paul (at) Ac18<sup>19</sup> 21 191 (sailed past) Ac20<sup>16</sup> (sending to) Ac20<sup>17</sup> (fights wild beasts in) 1C16<sup>32</sup> (to stay till Pentecost) 1C16<sup>8</sup> (dispatches Tychicus to) 2Ti4<sup>12</sup> Apollos at Ac18<sup>24</sup> Jews and Greeks dwelling in Ac19<sup>17</sup> considerable throng stand aloof Ac19<sup>28</sup> Timothy to remain in 1Ti1<sup>3</sup> Onesiphorus serves in 2Ti1<sup>18</sup> write to Rv 111 21 (Ass<sup>2</sup> (margin) Ep14).

ephphatha' (Aramaic) BE-OPENED

Ephphatha. Mk7<sup>34</sup>.

Ephraim' (Hebrew) FRUITFUL

Ephraim, a city not far from Jerusalem perhaps 31° 55' north, 35° 20' east. Jesus went into Jn11<sup>54</sup>.

Epi kour't os ON-JUVENILED

Epicurean. in Athens Ac17<sup>18</sup>.

*selên i az'o mai* MOONIZE  
epileptic (be), "moonstruck," a fit of fainting or spasms, once supposed to be influenced by the moon's phases. they bring e to Jesus Mt424 my son is Mt1715. be lunatick2.

*epi stol ê'* ON-PUT

epistle, a private letter. from the apostles at Jerusalem Ac1530 Tertius wrote the Roman e Ro1622 Paul (I write to you in the e) 1CS9 (his e makes the Corinthians sorry) 2C78 8 (as though terrifying you through) 2C109 11 (his e weighty) 2C1010 (an e as through us) 2Th22 (whether through word or through our e) 2Th215 (if anyone not obeying our word through this) 2Th314 (his name a sign in every) 2Th317 (wisdom given to him as in all the e) 2P316 whenever the e should be read Co416as this e to be read to the brethren 1Th527 Peter's second e 2P31

letter: Saul requests l for Damascus Ac9225 the captain writes a l to Felix Ac2325 33 whoever the Corinthians attesting through l 1C163 Paul (do we need commendatory l) 2C31 (the saints are his l) M2C32 3.

*epi stel' l ô* ON-PUT

epistle (write an). the apostles w to those of the nations Ac1520 2125as to the Hebrews Hb1322. write1, - a letter unto1, - unto1.

*is'on* EQUAL

equal, consistent Mk1456 59, equivalent Lu634, the same in amount or degree. you make them e to us Mt2012 Christ (making Himself e to God) Jn518 (deems it not pillaging) Ph26 God gives the nations e gratuity Ac1117 city's length, breadth and height e vRv2116. agree2, as much1, equal1, like1.

*is a[n]g' gel on* EQUAL-MESSENGER

equal to messenger. in resurrection Lu2036. equal unto angels1.

equal unto the angels, equal to messenger1.

*is o't ês* EQUALITY

equality, equitable (to slaves) Co41. an e in the current period 2CS14 14.

*is'ôs* EQUAL-AS

equally, adverb. respecting the son e PLu2013.

*is o'tim on* EQUAL-VALUED

equally precious. faith 2P11. like precious1.

*is o'psuch on* EQUAL-COOLED

equally sensitive. Timothy Ph220. like minded1.

*art'io n* EQUIPPED

equipped. man of God 2Ti317. perfect1.

equitable. See equality.

equivalent. See equal.

*Er (Hebrew)* ROUSED

Er, in Christ's genealogy. Lu328.

era. See season.

*ex aleiph'ô* OUT-RUB

erase, brush away (tears from eyes) vRv717 F214. sins fAc319 handwriting of decrees fCo214 not e his name fRv35. blot out3, wipe away2.

*E'rastos* ERASTUS

Erastus. Ac1922 Ro1624 2Ti420.

*prin* ERE

ere, adverb, before in time. e Mary and Joseph coming together Mt118 the cock crow Mt2634 75Mk1430 72Lu2261 Simeon acquainted with death Lu226Ans2 courtier's little boy dies Jn449 e Abraham (came in-

to being) Jn858 (dwell in Charan) Ac72 Christ declared e it is occurring Jn1429 the coming of the day of the Lord Ac220 the accused have the accusers face to face Ac 2516 (ALu2234). before13, ere1.

*an orth o'ô* UP-ERECT

erect again, re-erect (tabernacle structure) Ac 1516, stiffen (flaccid hands) fHb1212. bent woman made e a Lu1313.

err, lead astray1, stray6, sverve2.

*a gno'ê ma* UN-KNOW-effect

error. of the people Hb97.

error, deception1.

*Esau' (Arabic)* SHAGGY

Esau, Jacob's brother Gn2525 361. I (God) hate Ro913 Isaac blesses Hb1120 profane Hb1216.

*ek pheug'ô* OUT-FLEE

escape. prevailing to fLu2136 prisoners have (warden inferring) Ac1627 sons of Sceva Ac1916 the judgment of God fRo23 Paul e Aretus' hands 2C1133 they may e by no means e f1Th53 how shall we fHb23 if those e not fHb1225Abs1\* (AAc2730). escape6, flee2.

escape, come out1, flee2, -away1, -from3, save through2, (way of e), sequel1.

escape safe, save through1.

eschew, avoid1.

*pai d ag ô g os'* boy-LEADER

escort, one who leads or tutors children, usually a pedagogue-slave. ten thousand f1C415 the law has become fGa324 25. instructor1, schoolmaster2.

*[H]esleiv' (Hebrew)* ESLI

Esl, our Lord's ancestor. Lu325.

*mal'ist a* RATHEREST

especially, specially, superlative preference or intensity. pained at Paul's words Ac2038 Paul before Agrippa Ac2526 Agrippa expert in Jewish customs Ac263 of Caesar's house Ph422 those who believe 1Ti410 providing for his own and e 1Ti58 those toiling 1Ti517 the vellums 2Ti 413 of the Circumcision Ti110 beloved e to Paul Phn16 specially for the family of faith Ga610 those going after the flesh 2P210.

*mnê st eu'ô* REMIND-

espouse, engage to marry. Mary to Joseph Mt 118Lu127 25.

espouse, betroth1.

*ep an'a[n]gkes* ON-UP-COMPRESS

essential. Jerusalem decrees Ac1528. necessary1.

*st êr is'ô* SOLIDIZE

establish, fix steadfastly (Christ His face) Lu 951. great chasm PLu1626 Peter to e brethren fLu2232 Paul e disciples fAc1823 for you to be fRo111 God (able e you) Ro1625 (Himself e, firming) f1P510 Thessalonians (Timothy to e) f1Th32 (hearts to be) f1Th 313 (God e) f2Th217 r33 brethren to e their hearts fJa58 in present truth f2P112 Sardis to e rest fRv32. establish3, fix1, set steadfastly1, establish6, strengthen2.

*epi st êr is'ô* ON-SOLIDIZE

establish. Paul e (the disciples) fAc1422 (ecclesias) fAc1541 Judas and Silas e brethren fAc1532s\*. confirm3, strengthen1.

establish, confirm1, stable (be)1, stand2, sustain1.

establish. See stand.

established (be), law (place under)<sup>1</sup>.

*ou s' i'a* BEING

estate, younger son (asks for) *PLu1512* (dis-  
sipates) *PLu1513*, goods<sup>1</sup>, substance<sup>1</sup>.

estate of elders, eldership<sup>1</sup>.

estate (of low), humble<sup>1</sup>.

esteem. See glorify.

esteem, deem<sup>3</sup>, judge<sup>2</sup>, reckon<sup>1</sup>.

esteemed (be least), scorn<sup>1</sup>, (highly e), high<sup>1</sup>.

*ap all o' r i o' d* FROM-CHANGE

estrangle, alienate *Ep212*, the nations from  
life of God *Ep418* saints once e *Co121*, alien<sup>1</sup>,  
alienated<sup>2</sup>.

eternal, eon<sup>2</sup>, eonian<sup>41</sup>, imperceptible<sup>1</sup>.

*Aithi'ops* ETHIOPIAN

Ethiopian, pertaining to Ethiopia, a region  
south of Egypt. eunuch and queen of the  
*Ac827 27*.

*ethn arch' es* NATION-ORIGINER

ethnarch. of Aretas, the king *2C1132*. gov-  
ernor<sup>1</sup>.

*Eu' boulos* WELL-COUNSEL

Eubulus. greets Timothy *2Ti1421*.

*Eu nik' e* WELL-CONQUER

Eunice. mother of Timothy *2Ti15*.

*eunouch' os* EUNUCH

eunuch, an emasculated man. *Mt1912 12 12*  
Ethiopian *Ac827 34 36 38 39* (AAc839).

eunuch (make), emasculate<sup>2</sup>.

*Eu od i'a* WELL-WAY

Euodia. Paul entreating *Ph42*.

*Euphra'tes* (Hebrew) EUPHRATES

Euphrates, a great river *Gn214*, flowing south-  
east between 30°-40° north and 33°-43° east,  
from the Armenian mountains to the Per-  
sian gulf. four messengers *vRv914* sixth  
bowl *vRv1612*.

Euroclydon, northeaster<sup>1</sup>.

*Eu' tuch os* WELL-HAPPENED

Eutyclus, a young man. *Ac209*.

evacuate. See cast out.

*ek neu' d* OUT-NOD

evade. Jesus e the healed man *Jn513ABs2*, con-  
vey self away<sup>1</sup>.

*eu a[n] ggel' i on* WELL-MESSAGE

evangel, the term *evangel* is much to be pre-  
ferred to "gospel," as it has the verb *evan-  
gelize* and the noun *evangelist* in accepted  
usage, and it is not encumbered with many  
unscriptural associations and phrases.

of God: Paul (severed for) *Ro11* (as a  
priest of) *Ro1516* (brings gratuitously) *2C*  
*117* (bold to speak) *1Th22* (to share) *1Th*  
*28* (heralds) *1Th29* of the grace of God  
*Ac2024* did not come in word only *1Th15*  
of the glory of the happy God *1Ti111* stub-  
born as to *1P417*

of Christ: beginning of *Mk11* of God's Son  
*Ro19* Paul (has completed) *Ro1519* (give  
no hindrance to) *1C912* (coming to Troas  
for) *2C212* (outstrips others in) *2C1014* of  
the glory of *2C44* your avowal to *2C913*  
some want to distort *Gal7* be citizens worthy  
of *Ph127* Timothy God's servant in *1Th32*  
not obeying *2Th18*

of the kingdom: Christ heralding *Mt423 935*  
*Mk114* shall be heralded for a testimony *Mt*  
*2414* Paul's (God judging according to) *Ro*

*216* (able to establish) *Ro1625* (seed of  
David according to) *2Ti25* covered *2C43*  
God calls through *2Th214* Paul: not ashamed  
of *Ro116* I beget you through *1C415* plac-  
ing the e without expense *1C918* not to use  
up my authority in *1C918* all I am doing be-  
cause of *1C923* brings *1C151* *Gal11* herald-  
ing among the nations *Ga22* became the  
dispenser *Ep36* located for the defense of  
*Ph116* Timothy (slaves with me for) *Ph222*  
(to suffer evil with) *2Ti18* women who com-  
pete together with me *Ph43* entrusted with  
*1Th24* appointed a herald *2Ti111*

Others: herald (wherever) *Mt2613Mk149* (to  
all nations) *Mk1310* (to entire creation) *Mk*  
*1615* believe in e *Mk115* on account of e  
*Mk835 1029* the word of *Ac157* not all obey  
*Ro1016* as to the e (Jews are enemies) *Ro*  
*1128* announcing, living of *1C914 14* ap-  
plause in *2C818* a different e *2C114* *Gal16*  
the truth of (continuing) *Ga25* (attitude  
toward) *Ga214* of the Uncircumcision *Ga27*  
of your salvation *Ep113* of peace *Ep615*  
secret of *Ep619As* saints' contribution to *Ph*  
*15* confirmation of *Ph17* progress of *Ph112*  
faith of *Ph127* beginning of *Ph415* word  
of truth of *Co15* expectation of *Co123* bonds  
of *Phn13* eonian *Rv146* (*sLu443 s2Ro1529*).

evangel (bring). See evangelize.

*pro eu a[n] ggeliz' omai*

BEFORE-WELL-MESSAGE

evangel (bring before). to Abraham *Ga39*.  
preach the gospel before<sup>1</sup>.

*eu a[n] ggel is t es'* WELL-MESSENGER

evangelist. Philip *Ac218* Christ gives *Ep411*  
Timothy to do the work of *2Ti45*.

*eu a[n] ggel is' d* WELL-MESSAGEIZE

evangelize, *evbring*, used independently, bring the  
evangel (evangelize would be preferable in all  
cases if the English idiom would allow it).  
with the word *Ac84* many Samaritan vil-  
lages *Ac825* Philip to the eunuch *Ac835*  
Hellenists *Ac1120* Derbe *Ac1421* Paul among the  
nations *Gal16* Saul now e the faith *Gal123*  
we also have been *Hb42* God e His secret  
*vRv107*

*evbring*: the evangel *1C151 2C117* *Gal8 11*  
(eonian) *Rv146*

bring: to the poor the e is b *Mt115Lu722*  
John, to the people *Lu318* Christ (the Lord  
anoints to) *Lu418* (of the kingdom) *Lu443*  
*81* (in the sanctuary) *Lu201* (commissions  
Paul to) *1C117* (of peace) *Ep217* disciples  
b e of Christ Jesus *Lu96* *Ac542* of the king-  
dom of God *Lu1616* *Ac812* Philip *Ac840* God  
b the e of peace through Jesus Christ *Ac1036*  
Barnabas and Paul (at Antioch in Pisidia)  
*Ac1332* (cities of Lycaonia) *Ac147* (Lystra)  
*Ac1415* (Antioch in Syria) *Ac1535* Paul  
(God calls to) *Ac1610* (at Athens) *Ac1718*  
(eager to b e to Rome) *Ro115* (where Christ  
is not named) *Ro1520* (nothing to boast of  
in) *1C916 16* (without expense) *1C918* (making  
known) *1C152* (beyond Corinth) *2C1016* (during  
infirmity) *Ga413* (untraceable riches) *Ep38*  
an e beside *Gal8 9* others: b to Zachariah  
*Lu119* to the shepherds *Lu210* Timothy to  
Paul *1Th36* e of good *Ro1015* to whom brought  
formerly *Hb46* by holy spirit *1P112* declara-  
tion in *1P125* to the dead *1P46* (*s2Ro1015*).  
bring glad tidings<sup>1</sup>, -good tidings<sup>1</sup>, declare  
to<sup>1</sup>, -glad tidings<sup>1</sup>, preach<sup>22</sup>, -gospel<sup>22</sup>.

*Eu'a* (Hebrew) LIVING

Eve, the female element of humanity taken out

of Adam and then built into a woman, the mother of all human beings Gn320. serpent deludes 2C11<sup>3</sup>BS<sup>1</sup> molded after Adam 1Ti2<sup>13</sup>.

## per EVEN

even, an emphatic particle, with if-ever, that is if Hb36 14 63. Mk156BS<sup>2</sup> Jn12<sup>43</sup> Rv16<sup>9</sup>s.

even, as<sup>7</sup>, evening<sup>10</sup>, for<sup>1</sup>, indeed<sup>1</sup>, still<sup>1</sup>, thus<sup>1</sup>. even. See and even and till.

even. See yet.

even (and), even also. See and even.

kath *ös*'per DOWN-AS-EVEN

even as. Aaron Hb5<sup>4</sup>ABS<sup>1</sup> (B2C318).

kath *a*'per DOWN-WHICH-EVEN

even as. David also Ro4<sup>6</sup> in one body Ro12<sup>4</sup> the body is one 1C12<sup>12</sup> we are your glorying e a 2C11<sup>4</sup> not e a Moses 2C3<sup>13</sup> e a from the Lord 2C3<sup>18</sup>AS e a the eagerness 2C8<sup>11</sup> you are aware 1Th2<sup>11</sup> e a Paul (longing to see) 1Th3<sup>6</sup> (love for the saints) 1Th3<sup>12</sup> the nations in lustful passion 1Th 4<sup>5</sup> evangelized e a those Hb4<sup>2</sup> (s<sup>2</sup>Hb5<sup>4</sup>). as<sup>7</sup>, as well as<sup>1</sup>, even as<sup>5</sup>.

[h]ös'per AS-EVEN

even as\* (adverb). Mt6<sup>7</sup> etc. as<sup>38</sup>, as when<sup>1</sup>, even as<sup>2</sup>, like as<sup>1</sup>.

even as, according as<sup>24</sup>.

[h]ös per *ei'* AS-EVEN-IF

even as if, a premature birth 1C15<sup>8</sup>, as<sup>1</sup>.

even not, neither<sup>2</sup>.

even now, already<sup>1</sup>, present (at)<sup>1</sup>.

pe *din on'* FOOT-

even place, where the footing is good. Jesus stood on Lu6<sup>17</sup>. plain<sup>4</sup>.

even so, similarly<sup>1</sup>, thus<sup>13</sup>, yea<sup>5</sup>.

even to, until<sup>2</sup>.

even unto, till<sup>2</sup>.

even with the ground (lay), level<sup>1</sup>.

ops' on PROVISION

evening. Jesus (becoming e disciples bring demoniacs) Mt8<sup>16</sup>Mk13<sup>2</sup> (e coming on disciples came to Him) Mt14<sup>15</sup> (becoming e He is there alone) Mt14<sup>23</sup> (e coming on Jesus lying back at table) Mt26<sup>20</sup> (as e coming He leaves for other side) Mk4<sup>35</sup> (e hour He came out to Bethany) Mk11<sup>11</sup>AS (coming with the twelve) Mk14<sup>17</sup> e coming on (the lord of the vineyard) PMt20<sup>8</sup> (Joseph approaches Pilate) Mt27<sup>57</sup> as it became e the ship was in the middle of the sea Mk6<sup>47</sup> e the preparation for the sabbath Mk15<sup>42</sup> disciples descend to the sea Jn6<sup>16</sup> e of one of the sabbaths Jn20<sup>19</sup>, even<sup>9</sup>, evening<sup>3</sup>.

ops *e'* PROVISION

evening, the time of the evening meal. the e of the sabbaths Mt28<sup>1</sup> whenever it came to be e Mk11<sup>19</sup> the lord of the house coming at e or Mk13<sup>35</sup>. at even<sup>1</sup>, even<sup>1</sup>, in the end<sup>1</sup>.

evening, dusk<sup>2</sup>.

eventide, dusk<sup>1</sup>.

eventuate. See step off.

an EVER

ever\*, should, would, might, a particle of contingency. It has no exact equivalent in English, so is commonly ignored in translations. It is rendered ever wherever possible, otherwise its presence is usually indicated in the version by changing may into might or should, will into would. All these things should (for may) be occurring Mt24<sup>34</sup> whoever should be invoking Ro10<sup>13</sup> etc.

p *ö'p o te* ?-AS-?-WHICH-BESIDES

ever, adverb. colt on which no man Lu19<sup>30</sup> God (no one has e seen) Jn1<sup>18</sup> (neither e heard His voice) Jn5<sup>37</sup> (e gazed upon) 1J 4<sup>12</sup> e be thirsting Jn6<sup>35</sup> Jews have never been slaves Jn8<sup>33</sup>, at any time<sup>3</sup>, never<sup>3</sup>.

a *ei'* UN-IF

ever, occurring unconditionally or on any occasion. as Pilate e did for them Mk15<sup>8A</sup> Jews e clashing with the holy spirit Ac7<sup>51</sup> Paul e (given up to death) 2C4<sup>11</sup> (rejoicing) 2C6<sup>10</sup> Cretans are e liars Ti1<sup>12</sup> Israel e straying Hb3<sup>10</sup> e ready with a defense 1P 3<sup>15</sup> Peter e reminding 2P1<sup>12</sup>, always<sup>4</sup>, -s<sup>3</sup>, ever<sup>1</sup>.

ever, eon<sup>63</sup>, (for e), eonian<sup>1</sup>, finality<sup>4</sup>, (or e), before<sup>1</sup>.

[h]ekas'to te EACH-WHICH-BESIDES

ever and anon, adverb. to be reminded 2P1<sup>15</sup>, always<sup>1</sup>.

k *an* AND-[-IF]-EVER

ever\*, (and- or if-) ever omitted when may is changed to should. you s be saying to this mountain also Mt21<sup>21</sup> a i e I must die Mt26<sup>33</sup> etc. also if<sup>1</sup>, and if<sup>2</sup>, at the least<sup>1</sup>, if but<sup>2</sup>, though<sup>4</sup>, yet<sup>1</sup>.

ever yet, once<sup>1</sup>.

everlasting, eonian<sup>25</sup>, imperceptible<sup>1</sup>.

evermore, always<sup>3</sup>, eon<sup>3</sup>.

pa'n EVERY OF ALL

every\*, everyone, everything, all, every, anything Ac10<sup>14</sup> Rv21<sup>27</sup>, without numerical limitations within the scope of the context Col20, when the noun, modified has the article, it denotes the entire thing, thus, Mt12<sup>25</sup> denotes every city, but every the city. Mt8<sup>34</sup>, means the entire city, e<sup>all</sup> Ac12<sup>11</sup> Ro15<sup>14</sup> 1C15<sup>2</sup> 2. In the plural rendered all (exception: every Lu4<sup>13</sup>). With through, continually.

every: Mt3<sup>10</sup> 44 23 23 51 717 19 935 35 101 1 1225 25 31 36 1347 52 1513 1816 193 Mk9<sup>49</sup> Lu13<sup>7</sup> 223 35 5 9 44 37 517 101 1117 2136 Jn19 210 152 2 Ac25 43 225 542 1035 1327 1521 36 1717 26 184 Ro29 10 32 4 19 131 145 11 11 1C12 417 618 925 113 4 5 1530 1616 2C14 4 214 42 71 98 105 5 6 131 Ga5<sup>3</sup> Ep13 21 21 315 414 16 618 18 Ph13 4 18 29 10 11 47 19 21 Co1<sup>10</sup> 15 28 28 28 210 1Th18 2Th11 210 17 36 16 17 1Ti28 44 510 2Ti22 317 418 Ti116 215 31 Phn5 Hb2<sup>2</sup> 34 51 83 919 1011 121 6 Ja119 37 16 1Pt213 1J17 41 2 3 Rv17 50 13 614 15 74 9 17 116 187 144 163 20 182 2 12 12 17 17 22 22 214 19

entire (every the): Mt35 5 832 34 132 1832 2110 2725 45 Mk15 213 41 533 915 1118 1615 Lu110 21 10 425 617 19 717 29 847 1019 1347 1843 2045 2138 2419 [Jn8<sup>2</sup>] Ac18 39 11 410 521 84 65 714 827 102 41 1114 1324 44 1512 1926 2027 28 2127 225 30 2620 Ro3<sup>18</sup> 416 822 1018 Ga5<sup>14</sup> Ep3<sup>19</sup> 416 Co16 19 23 29 19 Hb2<sup>15</sup> 919 49 1P67 Ju25AB Rv56

all: the hope of the Jewish people Ac12<sup>11</sup> God (graciously granting us a) Ro8<sup>32</sup> (out of Him is) Ro13<sup>6</sup> 1C8<sup>6</sup> (a is of) 1C11<sup>2</sup> 2C 518 (subjects a) 1C15<sup>27</sup>ABS<sup>1</sup> 28ABS<sup>1</sup>\* Hb28 (creates a) Ep3<sup>39</sup>BS<sup>2</sup> (vivifying a) 1Ti6<sup>13</sup> filled with a knowledge Ro15<sup>14</sup> Christ (through Whom a is) 1C8<sup>6</sup> Hb2<sup>10</sup> (subjected to) 1C15<sup>28</sup> Ph3<sup>21</sup> (to head up) Ep1<sup>10</sup> (operating) Ep1<sup>11</sup> (should be completing) Ep 4<sup>10</sup> (a grow into Him) Ep4<sup>15</sup> (created in and through) Co16<sup>16</sup> Rv4<sup>11</sup>AS (has its cohesion in) Col1<sup>7</sup> (to reconcile through) Co 12<sup>0</sup> (carrying on) Hb1<sup>3</sup> (because of Him) Hb2<sup>10</sup> Paul (becomes all to a) 1C9<sup>22</sup> (for-

feited a) Ph38 (a his affairs) Co47 Others: occurring in parables Mk41AB a one member 1C1219As a secrets and a knowledge 1C132ABs1\* 2ABs1\* a because of you 2C415B2 scripture looks up a under sin Ga322 exposed by the light Ep513 putting away a these Co38 subjected to man Hb28 those in the sea Rv513a.

continually (through every): messengers observing the Father Mt1810 demoniac among the tombs Mk55 disciples in the sanctuary Lu2453 I saw the Lord Ac225 Cornelius beseeching God Ac102 Paul's conscience toward God and men c Ac2416 bow their backs Ro1110 the Lord give peace 2Th316 priests passing Hb96 offering praise to God Hb1315. Occurs often.

every man, each39.

every one, each20.

every side, every3, (on e), everywhere1.

*pa n't é* EVERYLY

every (way, in), adverb. Tertullus before Felix Ac243. always1.

every whit, whole2.

every woman, each1.

everyone, one1.

*pa n't a ch ou'* EVERY-SOIL

everywhere. tidings of Christ came out Mk 128B2 disciples (heralding) Mk1620 (curing) Lu96 God charging all men Ac1730 Tertullus before Felix Ac243 this sect contradicted Ac2822 Paul teaching 1C417. everywhere9, in all places1.

*pa n't a ch é'* EVERY-SOIL

everywhere. Paul teaching Ac2128.

*pa n't o then* EVERY-WHICH-PLACE

everywhere, adverb. they came to Christ Mk145 enemies pressing Jerusalem Lu1943 ark covered e with gold Hb94. on every side1, round about1.

evidence, conviction1.

*dél'on* EVIDENT

evident, made palpably true. Peter's speech making him Mt2673 that it is outside of Him Who subjects 1C1527 that no one is justified in law Ga311 we carry nothing into the world 1Ti67Bs2. bewray1, certain1, evident1, manifest1.

evident, granted (taken for)1, sure1.

*dél'o'd* make-EVIDENT

evident (make). to Paul 1C111 Co18 the day will 1C1313 the holy spirit Hb98 transference of that which is being shaken Hb1227 the spirit of Christ in them 1P111 the Lord m e to Peter 2P114 (s11C1612). declare3, show1, signify3.

evident token, display1.

evidently, apparently1.

*kak on'* EVIL

evil, the opposite of good, to be distinguished from sin, in that it is not a mistake when God creates evil Is457, and brings many evils on His people for discipline. e men (killed son) PMt2141 Pilate said, What e does Christ Mt2723Mk1514Lu2322 e slave (lord delaying) PMt2448 reasonings out of men's hearts Mk721 Lazarus got his PLu1625 Christ said, testify concerning Jn1823 if Christ was doing no Jn1839Bs how much e Saul does Ac913 commit nothing e to your-

self Ac1628 Paul (Pharisees finding no e in) Ac239 (suffered nothing e) Ac285As2 (the e that I am not willing) Ro719 21 (P wishing they do no e) 2C137 (Alexander displayed e to) 2Ti414 inventors of Ro30 effecting Ro29 doing Ro38 134 not rendering e for e Ro1217 17 1Th515 15 1P39 9 conquer Ro1221 21 magistrates a fear to the e Ro1334 love is not working Ro1319Bs to the man who with stumbling is eating Ro1420 saints (to be artless for) Ro1619 (not to be lusters after) 1C106 (beware of e workers) rPh32 (put to death e desires) Co35 (avoid e and do good) 1P311 (not imitating the e) 3Jn11 love not taking account of 1C135 e conversations 1C1533 fondness for money a root of 1Ti610 Cretans e wild beasts Ti112 discriminate between the ideal and Hb514 God not tried by Ja113 the tongue (turbulent e) Ja38 (cease from e) 1P310 face of the Lord on e does Ro1312 you cannot bear e men Rv22 an e ulcer Rv162Bs (B2C 510). bad1, evil45, harm2, ill1, noisome1, wicked1.

*kak i'a* EVIL

evil, malice, sufficient for the day its own Mt634 Simon to repent from this e Ac822 filled with all e Ro129 leaven of 1C58 in e be minors 1C1429 superabundance of Ja121 malice: be taken away from you Ep431 putting away Co38 1P21 leading a life in Ti33, evil1, malice6, maliciousness2, wickedness1.

evil, bad5, evilly2, wicked53.

evil affected (make), illtreat1.

*a n ex i'kak on* UN-OUT-EVILED

evil (bearing with). Lord's slave must be 2Ti 224. patient1.

*kak o poi e'd* EVIL-DO

evil (do). to do good or e (on the sabbath) Mk34Lu69 suffer for 1P317 has not seen God 3Jn11.

evil doer, malefactor1.

evil doing, injury1.

evil entreat, illtreat2.

evil of (speak), blaspheme10.

evil report, defamation1.

*kak o log e'd* EVIL-LAY (say)

evil (say). of father or mother Mt154Mk710 not swiftly s e of Christ Mk939 Jews s e of the way Ac199. curse2, speak evil2.

evil speaking, blasphemy1, vilification1.

evil (suffer). See suffer evil.

evil (suffering). See suffering evil.

evil with (suffer). See suffer evil with.

*kak o poi on'* EVIL-DOER

evildoer. speaking against you as of 1P212 316As vengeance on 1P214 suffering as 1P 415(AJn1830). evil doer4, malefactor1.

*kak ós'* EVIL-AS

evilly, with have, illness, adverb. daughter e demonized Mt1522 e will be destroying them Mt2141 if Christ speak e Jn1823 requesting e Ja43 evilly: epileptic having an e time Mt1715 not declaring e Ac235 illness: bring Christ those who have an Mt424 1435 Mk132 655 Christ cures Mt816Mk134ABs3 need a physician PMt912Mk217Lu531 slave Lu72ABs2. amiss1, diseased2, evil2, grievously1, miserably1, sick5, sore1.

*æst' ès* Latin *sextarius*

ewer, a Roman measure containing about a pint, but later used for a small vessel, as a ewer, baptizing Mk74 8, pot2.



*akrib es' EXACT*  
**exact**, accurately Ac1826, minutely correct, in the superlative, strictest (sect of Israel) Ac 265, as though to investigate more e Ac 2315 20 Felix being acquainted more e Ac 2422, more perfect(ly)4, most straitest1.  
**exact**. See seek out.

*ek zét'ésis OUT-SEEKING*  
**exaction**, when used adversely, literally a seeking out. endless genealogies affording e 1Ti14As. question1.

*akrib o'ô make-EXACT*  
**exactly** ascertain. Herod Mt27 16. inquire diligently2.

*[h]ups o'ô HEIGHTEN*  
**exalt**. Capernaum not being fMt1123Lu1015 any one e himself humbled fMt2312 Lu1411 1814 one humbling himself e fMt2312 Lu1411 1814 God e (the humble) fLu132 (this Inaugurator) Ac531 (people of Israel) Ac1317 (shall be e you) fJa410 1P56 as Moses e the serpent Jn314 Son of Mankind (thus must) Jn314 1234 (whenever you should be) Jn823 (out of the earth) fJn1232 (to God's right hand) Ac233 Corinthians e f2C117. exalt14, lift up6.

**exalt** (highly). See highly exalt.  
**exalt** self, lift up3.  
**exaltation**. See high.  
**exalted** (be), high1.

*ana' kri si s UP-JUDGING*  
**examination**. of Paul Ac2524.

*ana kri n'ô UP-JUDGE*  
**examine**, hold up so as to judge. Jesus e by Pilate Lu2314 the apostles Ac49 guards e by Herod Ac1249 the scriptures Ac1711 Paul e (by the Romans) Ac248 2818 (by man's day) 1C43 (not e self) 1C43 (by the Lord) 1C44 (my defense to those) 1C93 spiritually 1C214 15A814 15A814 e nothing (meat market) 1C1025 27 e by all 1C1424.  
**examine**, interrogate2, test1, try1.

*[h]upo deig'ma UNDER-SHOW*  
**example**. Christ gave an Jn1315 of stubbornness Hb411 of the divine service Hb85 of that in the heavens Hb923 of suffering evil Ja510 Sodom and Gomorrah 2P26. ensemble1, example4, pattern1.  
**example**, copy1, specimen1, type2.

*dia pon e'o mai THROUGH-MISERY*  
**exasperate**. priests Ac42 Paul Ac1618. be grieved2.

*orus's ô EXCAVATE*  
**excavate**. trough in a vineyard fMt2133Mk121 a slave in the earth fMt2518. dig3.

**exceed**. See superabound.  
**exceed**, superabound2, transcend3.  
**exceeding**, superabound1, transcendence2, tremendously4, very5.  
**exceeding** glad (be), exult1.  
**exceeding** (more). See excessive (more).

*peri ss ôs' ABOUT-AS*  
**exceedingly**, adverb, throng cried e "Crucify" Mt2723Mk1514 disciples e astonished Mk1026 Saul e maddened against saints Ac2611, exceedingly1, more exceedingly1, out of measure1, the more1.  
**exceedingly**, fear1, great1, superexcessively1, tremendously1.

**exceedingly** distinguished. See superexcessively.

*peri ss o ter'ôs ABOUT-more-AS*  
**exceedingly** (more), more superabundantly. Paul (rather rejoiced m e) 2C713 (in weariness and jails) 2C1123 23 (even if loving you) 2C1215 (possessing m e zeal for traditions) Ga114 (endeavor m e to see the saints) 1Th217 the brethren m e daring to speak Phil14 we must m e be heeding Hb21 entreated the Hebrews m e Hb1319  
**more superabundantly**: Paul (behaved himself) 2C112 (love for the saints) 2C24 Titus' compassions s more 2C715 God intending m s to exhibit Hb617As (sMk738).

**exceedingly** (more). See excessive (more).  
**excel**. See consequence.  
**excel**, superabound1, transcend1.  
**excellency**, superior (be)1, superiority1.  
**excellent**. See excelling.  
**excellent**, magnificent1, transcendence2, (more e), excelling2, (most e), mighty (most)2, (things that are e), consequence (be of)2.  
*dia'phor on THROUGH-CARRYING*  
**excelling**, excellent. graces Ro128 foods and drinks and baptizings Hb910 **excellent**: Christ's (name more e) Hb14 (more e ministry) Hb89. differing1, diverse1, more excellent2.

*ei mê IF NO*  
**except#**. say Lord is Jesus e by holy spirit 1C 123 e he be interpreting 1C145 e before two or three witnesses 1Ti519, etc. but53, except9, if not5, more than1, save16, saving2, save that1, -only that1, unless1.

**except**. See if ever.  
**excess**. See excessive.  
**excess**, incontinence1, profligacy1, puddle1.

*peri ss on' ABOUTED*  
**excessive** Mt547, excess Mt537 Mk651A, superabundantly of life Jn1010, superfluous to write 2C91, prerogative Ro81. advantage1, more2, -abundantly1, superfluous1.

*peri ss o'teron ABOUT-more*  
**excessive** (more), **exceeding** (more), **exceedingly** (more), **excessively** (more), **superabundantly** (more) Hb715. scribes getting m e judgment Mk1240Lu2047 killing the body and have nothing m e to do Lu124 lest swallowed up by the m e sorrow 2C27 **exceeding** (more): members of the body (weaker we are investing with m e honor) 1C1223 24 (indecent have m e respectability) 1C1223 **exceedingly** (more): John e m than a prophet Mt119Lu726 herald Jesus' deed m e Mk 736 Paul toils m e than all 1C1510 **excessively** (more): e m than all sacrifices Mk 1233As m e requesting of him Lu1248 if Paul boasting m e 2C108 (AHb617).

**excessively** (more). See excessive (more).

*ant all'ag ma INSTEAD-CHANGE*

**exchange**. for the soul Mt1626Mk837.  
**exchanger**, banker1.

*gaz'a EXCHEQUER*  
**exchequer**, the treasury department. the eunuch over Ac827. treasure1.

*ana sei'ô UP-QUAKE*  
**excite**, the people (priests) Mk1511 (Jesus accused) Lu235. move1, stir up1.

*ana bo a'o* UP-IMPLORE  
**exclaim.** Jesus e (Eloi) Mt27<sup>46A</sup> throng  
 (that one be released) Mk15<sup>8A</sup> father of  
 epileptic Lu9<sup>38A</sup> (sLu14<sup>2</sup>). cry1, -aloud1,  
 -out1.  
 exclude, *debar*2.  
 excuse. See *refuse*.  
 excuse, defend<sup>2</sup>, (without e), defenseless<sup>1</sup>.  
*pelek iz'o* HATCHETIZE  
 execute, put to death. souls of those vR20<sup>4bs</sup>.  
 behead<sup>1</sup>.  
 executioner, life-guard<sup>1</sup>smans<sup>1</sup>.  
 exempt. See *nullify*.  
*gumn az'o* NAKED  
 exercise, with clothing laid aside. in devout-  
 ness 1Ti4<sup>7</sup> faculties e Hb5<sup>14</sup> by discipline  
 Hb12<sup>11</sup> heart e in greediness 2P2<sup>14</sup>.  
*gumn as i'a* NAKEDNESS  
 exercise. bodily 1Ti4<sup>8</sup>.  
 exercise, exert<sup>1</sup>.  
 doexercise. See *do*.  
*ask e'o* EXERT  
 exert. Paul to have conscience not stumbling  
 block Ac24<sup>16</sup>, exercise<sup>1</sup>.  
*em phus a'o* IN-INFLATE  
 exhale. Jesus e saying get holy spirit Jn20<sup>22</sup>.  
*epi deik'nu mi* ON-SHOW  
 exhibit. Christ (ask Him to e a sign) Mt16<sup>1</sup>  
 (e to Me the currency) Mt22<sup>19</sup> (e to Him  
 the buildings) Mt24<sup>1</sup> (says go, e yourself)  
 Lu17<sup>14</sup> (e His hands) Lu24<sup>40A</sup> e tunics and  
 garments Ac9<sup>39</sup> Apollos e through the scrip-  
 tures Ac18<sup>28</sup> God e immutability of His  
 counsel Hb6<sup>17</sup>, show<sup>9</sup>.  
*par ain e'o* BESIDE-PRAISE  
 exhort. Paul e mariners Ac27<sup>22</sup>, admon-  
 ish<sup>1</sup>, exhort<sup>1</sup>.  
 exhort, console<sup>2</sup>, promote<sup>1</sup>.  
 exhortation, consolation<sup>8</sup>.  
*met oik e s i'a* after-HOMING  
 exile. the Babylonian Mt11<sup>12</sup> 17 17, carry-  
 ing away into<sup>2</sup>, the time they were carried  
 away to<sup>1</sup>, they were brought to<sup>1</sup>.  
*met oik iz'o* after-HOMIZE  
 exile. God (e Abraham) Ac7<sup>4</sup> (Israel beyond  
 Babylon) Ac7<sup>43</sup>, carry away<sup>1</sup>, remove into<sup>1</sup>.  
 exist. See *belong*.  
 exist before. See *inherently before*.  
*di ex'od os* THROUGH-OUT-WAY  
 exit, the gate where the main thoroughfare of  
 a city leads to the surrounding country,  
 through which all who come in or out must  
 pass. of the roads Mt22<sup>9</sup>, highway<sup>1</sup>.  
*ex'od os* OUT-WAY  
 exodus. spoke of Christ's rLu9<sup>31</sup> of the sons  
 of Israel Hb11<sup>22</sup> after Peter's rP21<sup>15</sup>, de-  
 cease<sup>2</sup>, departure<sup>1</sup>.  
*ex ork iz'o* OUT-OATHIZE  
 exorcise. Caiaphas e Jesus Mt26<sup>63</sup>, adjure<sup>1</sup>.  
*ex ork is t es'* OUT-OATHIST  
 exorcist, one who adjures. Jews Ac19<sup>13</sup>.  
*par epi'dem on* BESIDE-ON-PUBLIC-er  
 expatriate, one who is among an alien populace,  
 who lives in a foreign land. the faithful of  
 old were mHb11<sup>13</sup> Peter writes to 1P1<sup>1</sup> 211,  
 pilgrim<sup>2</sup>, stranger<sup>1</sup>.  
*elpi z'o* EXPECT  
 expect something in the future, expectation  
 (have), rely on a present person or thing,

(Hope has degenerated into a desire for  
 something which we have no real reason to  
 expect.)  
 from whom you e to get back Lu6<sup>34</sup> Herod  
 e to be perceiving some sign Lu23<sup>8</sup> we e  
 that Christ is the One Lu24<sup>21</sup> Felix e money  
 from Paul Ac24<sup>26</sup> twelve tribes e to attain  
 Ac26<sup>7</sup> why is he e it Ro8<sup>24sg</sup>\* if we are e  
 it we are awaiting Ro8<sup>25</sup> Paul (e to gaze  
 upon Roman saints) Ro15<sup>24</sup> (to stay with  
 the Corinthians) 1C16<sup>7</sup> (that they will rec-  
 ognize) 2C11<sup>3</sup> (to be made manifest) 2C5<sup>11</sup>  
 (that they will know) 2C13<sup>8</sup> (to send Tim-  
 othy) Ph219 23 (to come to Timothy) 1Ti3<sup>14</sup>  
 (to be granted to Philemon) Phn2<sup>2</sup> love  
 is e all 1C13<sup>7</sup> not according as we e 2C8<sup>5As</sup>  
 the assumption of what is being e (faith) Hb  
 11<sup>1</sup> e perfectly the grace 1P1<sup>13</sup> John e to  
 come 2J12 3J14  
 expectation: in this life only 1C15<sup>19</sup> holy  
 women whose e is in God 1P3<sup>5</sup> rely: on His  
 name the nations will Mt12<sup>21</sup> Ro15<sup>12</sup> Moses  
 on whom you Jn5<sup>45</sup> God on Whom we r 2C  
 110 1Ti4<sup>10</sup> (widow) 1Ti5<sup>5</sup> not on the dubi-  
 ousness of riches 1Ti6<sup>17</sup>, hope<sup>13</sup>, trust<sup>18</sup>.  
 expect, hope<sup>1</sup>, wait<sup>1</sup>.  
*ap elpi z'o* FROM-EXPECT  
 expect from. be lending e nothing f Lu6<sup>35</sup>,  
 hope for again<sup>1</sup>.  
*elpi s'* EXPECTATION  
 expectation, a sure and certain hope. my flesh  
 tenting in (David) Ac22<sup>8</sup> e of income was  
 come out Ac16<sup>19</sup> Paul (judged concerning  
 the e) Ac23<sup>6</sup> (having an e in God) Ac24<sup>15</sup>  
 (stands in e) Ac26<sup>6</sup> (indicted by the Jews)  
 Ac26<sup>7</sup> (the e of Israel, this chain) Ac28<sup>20</sup>  
 (e confirmed) 2C1<sup>7</sup> (having such an e) 2C  
 312 (premonition and e) Ph12<sup>0</sup> (who is  
 our e.you) 1Th2<sup>19</sup> all further e of being  
 saved Ac27<sup>20</sup> Abraham being beyond e be-  
 lieves with Ro4<sup>18</sup> 18 glorying in e Ro5<sup>2</sup>  
 testedsness producing Ro5<sup>4</sup> not mortifying  
 Ro5<sup>5</sup> creation subjected to vanity in Ro8<sup>26</sup>  
 to e were we saved AcRo5<sup>24</sup> e being observed  
 is not Ro3<sup>24</sup> 24 rejoicing in Ro12<sup>12</sup> we may  
 have Ro15<sup>4</sup> God of e, superabounding in  
 AcRo15<sup>13</sup> 13 plowing and threshing in e of  
 partaking 1C9<sup>10</sup> 10 11s<sup>2</sup> now are remaining  
 faith, e, love 1C13<sup>13</sup> having the e 2C10<sup>15</sup>  
 e of righteousness AcGa5<sup>5</sup> of His calling AeP  
 1<sup>8</sup> having no Ep2<sup>12</sup> 1Th4<sup>13</sup> called with one  
 Ep4<sup>4</sup> which is reserved AcO1<sup>5</sup> e of the  
 evangel AcO1<sup>23</sup> Christ among you the e of  
 glory AcO1<sup>27</sup>  
 Lord Jesus Christ (endurance e of) 1Th  
 13<sup>8s</sup> (our E) 1Ti1<sup>1</sup> the e of salvation  
 1Th5<sup>8</sup> a good e in grace 2Th2<sup>16</sup> e of life  
 eonian Ti1<sup>2</sup> anticipating the happy e ATi2<sup>13</sup>  
 enjoys in e of the allotment Ti3<sup>7</sup> glory-  
 ing of the e confirmed Hb3<sup>6</sup> assurance of  
 the e Hb6<sup>11</sup> lay hold of the e Hb6<sup>18</sup> super-  
 induction of a better Hb7<sup>19</sup> retaining the  
 avowal of the e Hb10<sup>23</sup> a living e 1P1<sup>3</sup> e  
 is to be in God 1P1<sup>21</sup> an account of the e  
 in you 1P3<sup>15</sup> who has this e purifying him-  
 self 1J3<sup>3</sup>, hope<sup>53</sup>, faith<sup>1</sup>.  
 expectation, hope<sup>1</sup>, (be in e), hope<sup>1</sup>, (earnest  
 e), premonition<sup>2</sup>.  
 expectation (have). See *expect*.  
*sum'phor on* TOGETHER-CARRYING  
 expedience. of the saints 1C7<sup>35</sup> Paul not  
 seeking his 1C10<sup>33</sup>, profit<sup>2</sup>.  
 expedience. See *expedient* (be).  
*sum pher'o* TOGETHER-CARRY  
 expedient (be), expedience, carry together

(scrolls to burn) Ac19<sup>19</sup>. e to lose (one eye) Pm52<sup>29</sup> (one hand) Pm53<sup>30</sup> to hang a millstone Mt18<sup>6</sup> not e to marry Mt19<sup>10</sup> for one man to be dying Jn11<sup>50</sup> 181<sup>4</sup> Christ (e to come away) Jn16<sup>7</sup> (disciplined for our e) Hb12<sup>10</sup> Ephesians informed of anything e Ac20<sup>20</sup> all allowed not all e 1C6<sup>12</sup> 102<sup>3</sup> a view to e (the gifts) 1C12<sup>7</sup> e for the Corinthians 2C8<sup>10</sup> Paul's boasting not e 2C 12<sup>1</sup>. be better<sup>1</sup>, be expedient<sup>7</sup>, be good<sup>1</sup>, bring together<sup>1</sup>, profit<sup>6</sup>.

*ex air'ō* OUT-LIFT

expel. the wicked one 1C5<sup>13</sup>. put away<sup>1</sup>.  
expel, cast out<sup>1</sup>.

*pros dapan a'ō* TOWARD-SPEND

expend. whatever you P Lu10<sup>35</sup>. spend more<sup>1</sup>.

*dapan'ē* SPENDING

expense. first calculate P Lu14<sup>28</sup>. cost<sup>1</sup>.

*a da'pan on* UN-SPENT

expense (without). Paul placing evangel 1C 9<sup>18</sup>. without charge<sup>1</sup>.

expenses (bear). See spend.

*[h]up ech'ō* UNDER-HAVE

experience. justice of fire eonian Ju<sup>7</sup>As. suffer<sup>1</sup>. experience, testedness<sup>2</sup>.  
experiment, testedness<sup>1</sup>.

*gnō's tēs* KNOWER

expert, one who has exceptional knowledge.  
Agrippa Ac26<sup>3</sup>.

*ek pne'ō* OUT-BLOW

expire. Jesus Mk15<sup>37</sup> 39 Lu23<sup>46</sup>.

expire, fill<sup>1</sup>, finish<sup>1</sup>.

*epi lu'ō* ON-LOOSE

explain. Jesus, to disciples Mk4<sup>34</sup> in a legal ecclesia Ac19<sup>39</sup>. determine<sup>1</sup>, expound<sup>1</sup>.

*epi lu'ō* ON-LOOSING

explanation. no prophecy its own 2P1<sup>20</sup>. interpretation<sup>1</sup>.

*r[h]ē tēs* GUSH-AS

explicitly. the spirit is saying IT14<sup>1</sup>. expressly<sup>1</sup>.

*ele[n]g'chō* EXPOSE

expose, make the facts known. e him between you and him alone Mt18<sup>15</sup> Herod e by John Lu3<sup>19</sup> lest his acts should be Jn3<sup>20</sup> none e Christ concerning sin Jn8<sup>46</sup> holy spirit e the world Jn16<sup>8</sup> plain person e by all 1C 14<sup>24</sup> e unfruitful acts of darkness Ep5<sup>11</sup> being e is made manifest Ep5<sup>13</sup> Timothy e to 1Ti5<sup>20</sup> 2Ti4<sup>2</sup> Titus to e 1Ti9 13 21<sup>5</sup> nor faint when e by the Lord Hb12<sup>5</sup> being e by the law Ja2<sup>9</sup> to e all the irreverent Ju<sup>15</sup> Christ is e and disciplining Rv3<sup>19</sup> (AJu<sup>22</sup>). convict<sup>1</sup>, convince<sup>5</sup>, rebuke<sup>6</sup>, tell one's fault<sup>1</sup>.

expose. See expound.

*ek'the t on* OUT-PLACED

exposed. Israel's babes Ac7<sup>19</sup>. cast out<sup>1</sup>.

*e'le[n]gō* IS EXPOSING

exposed. Balaam 2P2<sup>16</sup>. rebuke<sup>1</sup>.

*e leg m os'* EXPOSING

exposure. all scripture beneficial for 2Ti3<sup>16</sup>As.

*ek ti'thēmi* OUT-PLACE

expound, expose (Moses) Ac7<sup>21</sup>. Peter Ac11<sup>4</sup> Priscilla and Aquila Ac18<sup>26</sup> Paul Ac28<sup>23</sup>. cast out<sup>1</sup>, expound<sup>2</sup>, rehearse<sup>1</sup>.

expound, explain<sup>1</sup>, interpret<sup>1</sup>.

express image, emblem<sup>1</sup>.

expression. See word.

expression (false). See false expression.

expressly, explicitly<sup>1</sup>.

*olo threu'ō* WHOLE- RUIN

exterminate. the firstborn Hb1<sup>28</sup>. destroy<sup>1</sup>.

*ex olo threu'ō* OUT-WHOLE- RUIN

exterminate (utterly). every soul not hearing Ac3<sup>23</sup>. destroy<sup>1</sup>.

*olle thros* WHOLE- RUIN

extermination. of the flesh 1C5<sup>5</sup> standing by unawares 1Th5<sup>3</sup> justice of eonian 2Th1<sup>9</sup> swamping men in 1Ti6<sup>9</sup>. destruction<sup>4</sup>.

*olo threu t'ēs* WHOLE- RUINER

exterminator. destroyed by 1C10<sup>10</sup>. destroyer 1.

*sbe n'n umi* EXTINGUISH

extinguish, quench, middle, go out. not e smouldering flax Pm12<sup>20</sup> the fiery arrows Ep6<sup>16</sup> quench: not the spirit 1Th5<sup>19</sup> the power of fire Hb11<sup>34</sup> go out: torches Mt 23<sup>8</sup> worm not decaying, fire not g o Mk 9<sup>44</sup> 46A 46. quench<sup>7</sup>, go out<sup>1</sup>.

extortion, pillage<sup>1</sup>.

*[h]ar'p a x* SNATCHER

extortioner, rapacious. saints not to commingle with 1C5<sup>10</sup> 11. not enjoying allotment 1C6<sup>10</sup> rapacious: false prophets r wolves Mm7<sup>15</sup> the Pharisee not P Lu18<sup>11</sup>. extortioner<sup>4</sup>, ravening<sup>1</sup>.

extract. See cast out.

*ek peri ssōs'* OUT-ABOUT-AS

extravagantly. Peter spoke to the Lord Mk14<sup>31</sup>. more vehemently<sup>1</sup>.

*a'kr on* EXTREMITY

extremity, tip (of the finger) Lu16<sup>24</sup>. top (of Jacob's staff) Hb11<sup>21</sup>. e of earth and heaven Pm24<sup>31</sup> 31 Mk13<sup>27</sup> 27. other<sup>1</sup>, tip<sup>1</sup>, top<sup>1</sup>, utmost part<sup>2</sup>.

*ex air e'ō* OUT-LIFT

extricate, wrench out the eye Pm52<sup>29</sup> 18<sup>9</sup>. God e (Joseph) PAc7<sup>10</sup> (Israel) PAc7<sup>34</sup> the Lord e Peter PAc12<sup>11</sup> Paul PAc23<sup>27</sup> 261<sup>7</sup> the saints P Gal1<sup>4</sup> (s\* Mt18<sup>8</sup>). deliver<sup>5</sup>, pluck out<sup>2</sup>, rescue<sup>1</sup>.

*[h]adr ot'ēs* EXUBERANCE

exuberance, lavish abundance. no one should find fault with Paul's 2C8<sup>20</sup>. abundance<sup>1</sup>.

*ag all i a'ō* VERY-MUCH-LEAP

exult. be rejoicing and e M5<sup>12</sup> Miriam's spirit Lu14<sup>7</sup> Jesus e in holy spirit Lu10<sup>21</sup> Jews e an hour Jn5<sup>35</sup> Abraham Jn8<sup>56</sup> David's tongue Ac2<sup>26</sup> the warden Ac16<sup>34</sup> disciples (in the last era) 1P1<sup>6</sup> (with joy unspeakable) 1P1<sup>8</sup> (in the unveiling) 1P4<sup>13</sup> (wedding of the Lambkin came) vRv19<sup>7</sup>. be glad<sup>1</sup>, be exceeding glad<sup>1</sup>, greatly rejoice<sup>1</sup>, rejoice<sup>7</sup>, with exceeding joy<sup>1</sup>.

*ag all i a st s* VERY-MUCH-LEAPING

exultation, exulting for gladness. for Zechariah Lu14<sup>4</sup> Elizabeth's babe jumps with Lu 14<sup>4</sup> disciples partook nourishment with Ac 24<sup>6</sup> anoints Christ with oil of AHB1<sup>9</sup> in sight of His glory in Ju<sup>24</sup>. exceeding joy<sup>1</sup>, gladness<sup>3</sup>, joy<sup>1</sup>.

*om'ma* VIEW

eye, the outer, exposed parts of the eye. Jesus (touches blind men's e) Mt20<sup>34</sup> (spitting in- to blind man's e) Mk8<sup>23</sup>.

*oph thal m os'* VIEWER

eye, the organ of sight. the e snaring you Pm52<sup>29</sup> 18<sup>9</sup> PmK9<sup>47</sup> an e for an e Mt5<sup>33</sup> 38 lamp of the body is Pm6<sup>22</sup> Lu11<sup>34</sup> single Pm6<sup>22</sup> Lu11<sup>34</sup> wicked Pm6<sup>23</sup> a20<sup>15</sup> AMK<sup>42</sup> mote and beam in Pm7<sup>3</sup> 3 4 4 5 5 Lu6<sup>41</sup> 41 42 42 42 Christ (opens e of the blind) Mt9<sup>29</sup> 30

2038 34 Mk825 Jn98 10 11 14 15 17 21 26 30 32 1137  
(having e are you not) Mk818 (e of all on)  
N Lu420 (every e seeing) NRv17 (His e  
as a flame) Rv114 218 v1912 Israel (they  
squint with) PMt1315 Ac2827 (lest perceiv-  
ing with) PMt1315Jn1240Ac2827 (God has  
blinded) PJn1240 (e not to be observing)  
PRo118 (e darkened) PRo1110

disciples (happy your) NMt1316 Lu1023 (e  
heavy) PMt2643Mk1440 (e were held) PLu2416  
(opened) Lu2431 (Christ taken up from)  
Ac19 (seen with our e) 1J11 lift up the e  
(disciples) Mt178 (Christ) ALu620 Jn65 1141  
171 (rich man) PLu1623 (tribute collector  
would not) PLu1813 (gaze on countrysides)  
Jn435 to be cast into Gehenna Mt189Mk947  
marvelous in our NMt2142Mk1211 Simeon's  
e perceived God's Salvation PLu230 hid from  
e of Jerusalem N Lu1942 no demon can open  
Jn1021 Saul (e opened, observing nothing)  
Ac98 (as if scales fall from) Ac918 Ta-  
bitha opens her Ac940 Paul to open e of  
the nations PAC2618 no fear of God in front of  
men's NRo318 saints (which the e did not  
perceive) 1C29 (e of your heart) AEp118 ear  
saying I am not an e 1C1216 17 21 in the  
twinkle of 1C1552 Galatians (before whose  
e) AGa31 (gouging out) Ga415 God (bared

to the e of Him) CHb413 (e on the just) c1P  
312 (brushing tears from) vRv717 A214 e of  
an adulteress 2P214 darkness blinds rJ211  
desires of A1J218 eyesalve to anoint rJv318  
animals replete with vRv468 Lambkin with  
seven vRv59, eye100, sight1.

### tréma BORE

eye, a hole made by penetrating, as the eye of  
a needle. Lu1825Bs (Bs\* Mt1924 s\* Mk1025).

### tru ma lia' BORE

eye. of a needle PMk1025ABs2 (A Lu1825).

### tru'pé ma BORE

eye, of a needle. Mt1924s2.

### oph thal m o doul ei'a VIEW-SLAVERY

eye-slavery. working to suit the outward show.  
saints obeying not with REp69 rCo322. eye-  
service2.

### koll ou'r i on JOIN-GUSH

eyesalve. to buy FRv318.

### aut opt'és SAME-VIEWER

eyewitness. of the word Lu12.

eyewitness, spectator1.

## F

fable, myth5.

### pros'op on TOWARD-VIEW

face of a person, surface of things, aspect,  
idiomatically personal.

Christ (messenger before Thy) AMt1110 Mk  
12Lu727 (f shines as the sun) Mt172 (not  
looking at the) AMt2210Mk1214 (falls on His)  
Mt2639 (men spit into) Mt2687 (covering  
about) Mt1465 (f became different) vLu929  
(fixes His f steadfastly) N Lu951 (dispatches  
messengers before) ALu952 (His f going to  
Jerusalem) N Lu953 (two by two before His)  
ALu101 (men beat His) Lu2264 (the saints  
in the f of) A2C210 (glory of God in the f  
of) r2C46 (hide from f of Him) ARv616 (from  
Whose f earth) ARv2011 (seeing His f) ARv224  
the Lord's f (gladness with) AAC228 (re-  
freshing from) AAC319 (extermination from)  
r2Th19 (on evil doers) c1P312

Paul (see his f no longer) AAC205 38 (un-  
known by f) Ga122 (withstood Cephas to) AGa  
211 (bereaved in) A1Th217 (endeavor to see  
the saints' f) A1Th217 310 (not seen my f  
in flesh) Co21 face to f (have the accusers)  
AAC2516 (observing) A1C1312 12

Others: in fasting (disguising the f) Mt618  
(washing) Mt617 disciples fall on Mt178  
messengers observing the Father's cMt1810  
f of all the peoples ALu231 leper falling on  
Lu512 1718 women inclining f to the earth  
Lu245 before the f of Pilate fAc313 of the  
Sanhedrin AAC541 perceiving Stephen's Ac  
635 15 of the fathers AAC745 falling of his f  
worshipping 1C1425 saints (from many f God  
thanked) A2C111 (with uncovered) r2C318  
f of Moses (not able look into) 2C37 (glory  
of) 2C37 (placing covering over) 2C313 of  
the ecclesias A2C824 if anyone lashing you in  
2C1120 f of God (Christ disclosed to the)  
CHb924 the f inherited Ja128 like a human f  
(third animal) vRv47 (locusts) vRv97 7 fall-

ing on their f (messengers, etc.) vRv711 1116  
messenger's f as the sun vRv101 of the ser-  
pent ARv1214

surface: Christ not taking Lu2021 of the  
earth Lu2135 Ac1726 are you looking on r2C107  
aspect: of the sky Lu1258 the human AGa  
26 comeliness of a flower's PA111 of things  
Ju16

personal: Christ's p entrance AC1324 p ap-  
pearance (those who boast in) A2C512 (Paul's)  
A2C101 (ALu178), appearance2, before2, coun-  
tenance3, face56, fashion1, person7, presence7.

face, countenance1, mouth4.

face (fair). See fair face.

### kat en'anti DOWN-IN-INSTEAD

facing. village f disciples Mt212Mk112Lu1930  
Jesus f (sanctuary buildings) Mk1241 133  
Abraham f the promise Ro417 f God in  
Christ 2C1219 (sMt2724 Abs2C217), before2,  
over against5.

### erith ei'a STRIFE-

faction. to those of f, indignation Ro28 lest  
there be 2C1220 of the flesh Ga520 an-  
nouncing Christ out of Ph117 saints (not to  
be disposed toward) Ph23 (if you are hav-  
ing) Ja314 where f, there turbulence Ja316,  
contention1, strife5, that are contentious1.

### aisth éter'io on SENSE-KEEPER

faculty. exercised to discriminate Hb514. sense1.

### mara i n' o FADE

fade, lose freshness and beauty. the rich shall  
Ja111, fade away1.

fade away, fade1.

fadeth not away, unfading1.

fall, default3, fall1, -out1, lack1, nullify1, want1.  
faileth not, default (not)1.

fain, desire1.

*ek lu'ō* OUT-LOOSE

faint, be physically unstrung, lest the (throngs)  
Mt15<sup>32</sup>Mk8<sup>9</sup> (saints not) Ga6<sup>9</sup>Hb12<sup>35</sup>.

*olig o'psuch* on FEW-COOLED

fainthearted, saints to comfort the 1Th5<sup>14</sup>, feeble-minded<sup>1</sup>.

*en'dik* on IN-JUST

fair, whose judgment is Ro3<sup>8</sup> disobedience obtained f reward Hb2<sup>2</sup>, just<sup>2</sup>.

fair, glad (-den) (be), ideal<sup>1</sup>, (exceeding f), divine<sup>1</sup>.

*eu pros op e'ō* WELL-TOWARD-VIEW

fair face (put on), in the flesh fGa12, make a fair show<sup>1</sup>.

fair havens, Ideal Harbors<sup>1</sup>.

fair show (make a), fair face (put on)<sup>1</sup>.

fair speeches, blessing<sup>1</sup>.

faith, expectation<sup>1</sup>.

*pist'is* BELIEF

faith, the noun for believe, an assumption of what is being expected, a conviction concerning matters which are not being observed, Hb11<sup>1</sup>, belief of the truth 2Th13, of service, by association, faithfulness. Note the special lists of the quantity of faith, and its usage with into, in, on, toward, and through. With obedience, faith-obedience (obedience of faith) Ro15 16<sup>26</sup>

degrees of faith

no faith: Pharisees leave Mt23<sup>23</sup> disciples Mk4<sup>40</sup>Lus25 will the Son of Mankind find Lu18<sup>8</sup> not for all is the 2Th3<sup>2</sup> withdrawing from aTi4<sup>1</sup> subverting the f of some 2Ti2<sup>18</sup> disqualified as to 2Ti3<sup>8</sup> not blended with Hb4<sup>2</sup> apart from f impossible be well pleasing Hb11<sup>6</sup> little faith: disciples scant f not drive out demon Mt17<sup>20</sup> (f as a mustard kernel) Mt17<sup>20</sup>Lu17<sup>6</sup> (add to us) Lu17<sup>5</sup> (not be defaulting) Lu22<sup>32</sup> take to yourselves the infirm in aRo14<sup>1</sup> shipwreck as to ITi11<sup>9</sup> much faith: centurion Mt8<sup>10</sup>Lu 7<sup>9</sup> of the Canaanitish woman Mt15<sup>28</sup> Stephen Ac6<sup>5</sup> Barnabas Ac11<sup>24</sup> Abraham not infirm but invigorated by Ro4<sup>19</sup> 20. if I should have all 1C13<sup>2</sup>Ans<sup>24</sup> of the saints (growing) 2C10<sup>15</sup> (toward God has come out) 1Th1<sup>8</sup> (flourishing) 2Th1<sup>3</sup> (boldness in) 1Ti3<sup>13</sup> (worthies of old) Hb11<sup>4-39</sup> 22 times

into

Paul (certifying f toward our Lord) Ac20<sup>21</sup> (Felix hears him concerning f in Christ) Ac24<sup>24</sup> (grace for obedience of f) Ro15 those hallowed by Ac26<sup>18</sup> God's righteousness revealed for Ro17 f about to be revealed Ga 3<sup>23</sup> stability of your f Co2<sup>5</sup> f and expectation to be in God 1P12<sup>1</sup>

in

in Christ's blood Ro3<sup>25</sup>bs in Christ Ga2<sup>6</sup> in the Lord Jesus Ep1<sup>15</sup> in Christ Jesus Co 14 1Ti14 313 2Ti113 315

on

lame man healed in the f of Christ's name Ac3<sup>16</sup> not disrupting f on God Hb6<sup>1</sup>

towards

the saint's f t God 1Th1<sup>8</sup> Philemon's t the Lord Phn5 through

lame man's f t Christ Ac3<sup>16</sup> justifying Uncircumcision t Ro3<sup>30</sup>

justification by faith

God's righteousness (revealed out of f for f) Ro17<sup>17</sup> through J C f for all) Ro3<sup>22</sup> (from God for f) Ph3<sup>9</sup> the just by f shall be living Ro17 Ga3<sup>11</sup> Hb10<sup>38</sup> God justifies: him who is of the f of Jesus Ro3<sup>26</sup> apart

from works of law Ro3<sup>28</sup> justify out of f and through the f Ro3<sup>30</sup>30 righteousness: reckoned for [into] righteousness Ro4<sup>5</sup>9 in uncircumcision Ro4<sup>11</sup> observing elements of Ro4<sup>12</sup>8\* the promise of Abraham through f r Ro4<sup>13</sup> not those of law enjoyers of the allotment Ro4<sup>14</sup> of f to accord with grace Ro 4<sup>16</sup> of the f of Abraham Ro4<sup>16</sup> being then justified by f Ro5<sup>1</sup> nations overtook r out of f Ro9<sup>30</sup> Israel pursuing a law not out of f Ro9<sup>32</sup> the r [out of] f Ro10<sup>6</sup> the declaration of f Ro10<sup>8</sup> not justified by works except through f of Christ Ga2<sup>16</sup>16 God justifying the nations by [out of] f Ga3<sup>24</sup> righteousness by [out of] f Ga5<sup>5</sup> r which is through the f of Christ Ph3<sup>9</sup> not by f only Ja2<sup>24</sup>

other occurrences

f, not doubting (if you have) Mt21<sup>21</sup>Mk11<sup>22</sup> (requesting in) Ja1<sup>6</sup> remain (Paul entreating disciples r in [to] the f) Ac14<sup>22</sup> (now are r, f, expectation) 1C13<sup>13</sup> (should r in f and love) 1Ti2<sup>18</sup> God (opens door of f) Ac14<sup>27</sup> (cleansing their hearts by [to] f) Ac15<sup>9</sup> (tendering f to all) aAc17<sup>31</sup> (parts to each the measure of) Ro12<sup>3</sup> (your f may be in power) 1C2<sup>5</sup> (love with f from God) Ep6<sup>23</sup> (roused through f in operation of G) Co2<sup>12</sup> (His administration which is in f) 1Ti14 (secret of the f of) aTi13<sup>9</sup> given (the ecclesias stable in [to] the f) Ac16<sup>5</sup> (to another is g f by [in] the same spirit) 1C12<sup>9</sup> (contending for [to] the f once given) aJu3 law (boasting is debarred through f's l) Ro3<sup>27</sup> (are we then nullifying l through f) Ro3<sup>31</sup> (before coming of f, garrisoned under) Ga3<sup>23</sup> (the law is not of [out of] f) Ga3<sup>12</sup> saints access (in [to] f) Ro5<sup>2</sup>As (with confidence through Christ's f) Ep3<sup>12</sup> f is out of tidings Ro10<sup>17</sup> stand (nations s in [to] f) Ro11<sup>20</sup> (saints s firm in the) 1C16<sup>18</sup> (s fast in [to] the f) 2C1<sup>24</sup> the analogy of aRo12<sup>6</sup> take to yourselves the infirm in [to] Ro14<sup>1</sup> have (the f which you) Ro14<sup>22</sup> (the same spirit of f) 2C4<sup>13</sup> (f and a good conscience) 1Ti1<sup>19</sup> (the secret of f) aTi13<sup>9</sup> (no partialities in the f of our Lord) Ja2<sup>1</sup> (has f, yet no works) Ja 2<sup>14</sup> (you h f and I have works) Ja2<sup>18</sup> if eating is not out of Ro14<sup>23</sup> everything not out of f is sin Ro14<sup>23</sup>Ans<sup>1</sup> if Christ not roused f is for naught 1C15<sup>14</sup>17 Paul (not lordling over the saints' f) 2C1<sup>24</sup> (now evangelizing the) aGa1<sup>23</sup> (living in [to] f of the Son of God) Ga2<sup>50</sup> walking by [through] f 2C5<sup>7</sup> superabounding in [to] 2C8<sup>7</sup> try yourselves if you are in 2C13<sup>5</sup> those of [out of] f these sons of Abraham Ga3<sup>7</sup> promise of the spirit through Ga3<sup>14</sup> locked up for [into] the f Ga3<sup>23</sup> on the coming of Ga3<sup>25</sup> f operating through love Ga5<sup>6</sup> the family of Ga6<sup>10</sup> save (in grace through f) Ep2<sup>8</sup> (the f cannot s him) Ja2<sup>14</sup> (vow of f s the faltering) Ja5<sup>13</sup>

Christ (to dwell in your hearts through) Ep3<sup>17</sup> (one Lord, one f) aEp4<sup>5</sup> (f and love in C Jesus) 1Ti1<sup>4</sup> the unity of f Ep4<sup>13</sup> the shield of Ep6<sup>16</sup> progress and joy of Ph1<sup>25</sup> competing together in [to] the f aPh1<sup>27</sup> persisting in [to] the f Co1<sup>23</sup> confirmed in Co 2<sup>7</sup> the cuirass of pTiTh5<sup>8</sup> endurance and f of the saints 2Th1<sup>4</sup>aRv13<sup>10</sup> work (fulfilling every w of f) a2Th1<sup>11</sup> (f is dead by itself) Ja2<sup>17</sup> (show me your f apart from) Ja2<sup>18</sup> (showing my f by [out of] my w) Ja 2<sup>18</sup> (f apart from w is dead) Ja2<sup>20</sup>26 (not justified by [out of] f only) Ja2<sup>24</sup> withdrawing from the aTi4<sup>1</sup> words of f 1Ti4<sup>8</sup> disowned the 1Ti5<sup>8</sup> widows repudiate first f

1Ti512 led astray from 1Ti610 to pursue 1Ti611 2Ti222 ideal contest of the 1Ti612 as to the f they swerve 1Ti621 of God's chosen ones 1Ti1 the common f 1Ti14 salvation through Hb928Ab assurance of Hb 1022 by [to] f we are apprehending cons to adjust Hb113 apart from f impossible to be well pleasing Hb116 righteousness which accords with (Noah) Hb117 garrisoned by power of God through 1P13 conquers the world 1J54 most holy f Ju20 keeping the f of Jesus Rv1412

#### persons who have faith

the men carrying the paralytic Mt92Mk25 Lu520 faith has saved you (woman with hemorrhage) Mt92Mk54Lu848 (blind man) Mk1052Lu1832 (penitent woman) Lu750 (Samaritan leper) Lu179As according to your Mt929 obey the f (priests) Ac667 Elymas seeking to pervert proconsul from Ac138 impotent man has f to be saved Ac149 f of the saints being announced Ro18 consoled through one another's Ro122 Paul (ministration of your) Ph217 (remembering your work of) 1Th13 (sends to know of their) 1Th37 (consoled through the saints) 1Th37 (has kept the) 2Ti47 (greeted the friends in) 1Ti315 Timothy (to console you for the sake of your) 1Th32 (bringing Paul the evangel of the saints' f) 1Th38 (to adjust the deficiencies of their) 1Th310 (genuine child in) 1Ti12 (to be model in) 1Ti412 (his unfeigned f) 2Ti15 (to fully follow Paul's) 2Ti310 love and unfeigned f 1Ti15 sound in the (Cretans may be) At113 (aged men to be) Ti22 fellowship of Philemon's Phn8 who through f (enjoying the promise) Hb612 (subdue kingdoms) Hb1133 f for [into] the procuring of the soul Hb1039 by [to] f (Abel offers) Hb114 (Enoch) Hb115 (Noah) Hb117 (Abraham) Hb118 9 17 (Sarah) Hb111 (Isaac) Hb1120 (Jacob) Hb1121 (Joseph) Hb1122 (Moses) Hb1123 24 27 28 (the Israelites) Hb 1129 (walls of Jericho fall) Hb1130 (Rahab) Hb1131 these all (died in f) Hb1113 (being testified to through f) Hb1139 the Inaugurator and Perfecter of Hb122 whose f be imitating Hb137 the testing of (producing endurance) Ja13 (by fire) 1P17 the poor rich in Ja25 works (f worked together with Abraham's w) Ja222 (by w f perfected) Ja222 the consummation of 1P19 solid in [to] the f 1P59 equally precious 2P11 in your f supply virtue 2P15 you do not disown My f ARv213 I am aware of your Rv219 faithfulness: unbelief not nullify the f of God Ro33 the fruit of the spirit is AGa522 slaves to be displaying all good ATi210Abs2 (ARo105 b1Ti27). faith239, fidelity1, etc.

faith (scant). See scant faith.

faith (scant of). See scant of faith.

faithful. See believing.

faithfulness. See faith.

faithless, unbelieving1.

faith-obedience. See faith and obedience.

#### pípt'ō FALL

fall, fall down. magi Mt211 house Mt725 27 Lu117 sparrow Mt129 seed PMt134 5 7 8 Mk44 5 7 8 Lu85 6 7 8 Abs1 14 the blind into a pit PMt134 scraws from the table PMt137 Lu1621 disciples on their faces Mt176 epileptic Mt175Mk920 on this stone shattered PMt2144 44 Lu2018 18 the stars from heaven Mt2429 vRv613 v810 10 v91 Jesus in Gethsemane Mt2639Mk1435 Jairus at Jesus' feet Mk522Lu841 leper Lu512 1716 Satan from heaven Lu1018 a son or ox into a well Lu145

serif of the law FLu1617 by the edge of the sword Lu2124 f on us (mountains) Lu2330 vRv616 Mary at Jesus' feet Jn1132 kernel of grain Jn124 the squad Jn186 lot f on Matthias Ac126 Sapphira Ac510 Saul Ac94 227 Cornelius f before Peter Ac1025 fog, on Elymas Ac1311 tabernacle of David Ac1516 Israel FRo111 22 standing or f (to his own Master) FRo144 23,000 in one day 1Ci08 not be f (beware) 1Ci012 (the sun) vRv716 f on his face, worshipping God 1Ci145 carcasses Hb317 into stubbornness vHb411 walls of Jericho Hb1130 under judgment vJa512 John f before (Christ) Rv177 (messenger) vRv 1910 228 whence you have f Rv25 elders vRv410 58 14 711 1116 194 a tenth of city vRv1113 Babylon vRv148 8As 4132 2A cities of the nations vRv1619 five kings vRv1710 all the nations vRv183

fall down: if Jesus f d and worship the Adversary Mt49 slaves PMt1826 29 Ananias Ac55 Eutychus Ac209 (Bsmk1325 AsLu639 A49 As856 AB134 AsJn1810 AcAcs39 A1044 A1917 B237 ABs1 1C138 AsRv95 sb1111 s2148).

#### pt'ō'si FALLING

fall, of that house Mt727 many in Israel FLu234, fall, become2, collapse1, descend1, fall down2, offense2, sink1, tripl, (occasion to f), snare1, fall. See fall out.

fall among. See fall in.

#### para pípt'ō BESIDE-FALL

fall aside, once enlightened Hb66. fall away1, fall asleep. See asleep (fall). fall 2t, prostrate1, fall away, fall aside1, -out1, withdraw1, fall by transgression, transgress1.

#### kata pípt'ō DOWN-FALL

fall down. seed on rock Lu86b Paul (to the earth) Ac2614 (about to f d dead) Ac286, fall2, -down1.

fall down. See fall.

fall down at, prostrate1.

fall down before, prostrate5.

#### apo pípt'ō FROM-FALL

fall from. as if scales f f Paul's eyes Ac918, fall from, fall out2.

#### em pípt'ō IN-FALL

fall in, a pit (a sheep) PMt1211 (the blind) FLu639b with robbers Lu1036 novice into (judgment) 1Ti36 (reproach) v1Ti37 rich into trial 1Ti69 into the hands of living God vHb1031 (sAc2729). fall among1, -into6.

#### sun tu[n]gch[an]ō

#### TOGETHER-HAPPEN[UP]

fall in with. Christ Lu819, come at1.

fall into, fall on1.

#### peri pípt'ō ABOUT-FALL

fall into or among. man f a robbers FLu1030 ship f i channel Ac2741 believers f i various trials vJa12.

fall off. See fall out.

fall off, fall out2.

#### epi pípt'ō ON-FALL

fall on. man f on Jesus Mk310 fear f o (Zechariah) FLu112 (all) vAc19178s (those beholding) vRv1111A Siloam tower o eighteen Lu134s father f o son's neck FLu1520 holy spirit (not as yet f o them) vAc816 (f o) Ac1044s 1115 Paul f o Eutychus Ac2010 disciples on Paul's neck Ac2037 reproaches o Christ FRo153 (As\*Jn1325). fall into1, -on8, -upon2, lie on1, press upon2, fall on knees. See knees (fall on).

*ek pipt'ō* OUT-FALL  
 fall out, fall off, lapse, id. fall. stars f o of heaven Mk13<sup>25A</sup> you f o of grace rGa5<sup>4</sup>  
 fall off: chains from Peter's hands Ac12<sup>7</sup>  
 leave skiff to f o Ac27<sup>32</sup> flower of grass Ja111P12<sup>4</sup> lapse: not as though the word of God has Ro9<sup>6</sup> love never l1C13<sup>8A</sup> Idiomatically, fall: lest f into the quicksand Ac271<sup>AB</sup> on a certain island Ac27<sup>26</sup> on rough places Ac27<sup>29AB</sup> from steadfastness r2P3<sup>17</sup>, be cast<sup>1</sup>, fall<sup>1</sup>, fall<sup>5</sup>, -away<sup>1</sup>, -from<sup>2</sup>, -off<sup>2</sup>, take none effect<sup>1</sup>.

fall out, come<sup>1</sup>.  
 fall to, cast on<sup>1</sup>.  
 falling (from), tripping (from)<sup>1</sup>.

*pseud es'* FALSE  
 false, that which is not true. f witnesses Ac61<sup>3</sup> apostles Rv2<sup>2</sup> the f in the lake burning with fire vRv21<sup>8B</sup>. false<sup>1</sup>, liar<sup>2</sup>.  
 false. See falsehood.  
 false accusation (take by), blackmail<sup>1</sup>.  
 false accuser, adversary<sup>2</sup>.

*pseud apo'stol os* FALSE-FROM-PUT  
 false apostle, such are 2C11<sup>3</sup>.

*pseud a'delph os* FALSE-brother  
 false brother. Paul in danger among 2C11<sup>28</sup> were smuggled in Ga2<sup>4</sup>.

*pseud o'christ os* FALSE-ANOINTED  
 false christ. Mt24<sup>24</sup> Mk13<sup>22</sup>.

*pseud o'log os* FALSE-LAY(say)ing  
 false expression, hypocrisy of 1Ti4<sup>2</sup>, speaking lies<sup>1</sup>.

*pseud o pro phētēs* FALSE-BEFORE-AVERER  
 false prophet, take heed of Mt7<sup>15</sup> roused Mt2411<sup>24</sup>Mk18<sup>22</sup> did the same to Lu6<sup>26</sup> Bar-Jesus Ac13<sup>8</sup> there came to be 2P21 have come out 1J41 out of the mouth of the vRv16<sup>13</sup> arrested vRv19<sup>20</sup> in the lake of fire vRv20<sup>10</sup>.

*pseud o di da's kal os* FALSE-TEACHER  
 false teacher. there came to be 2P21<sup>1</sup>.

*pseud o mart ur'ta* FALSE-MARK  
 false testimony, out of the heart Mt15<sup>19</sup> Sanhedrin sought Mt26<sup>59</sup>Mk14<sup>55A</sup>. witness<sup>1</sup>, false<sup>2</sup>.

*pseud o'mart us* FALSE-MARKER  
 false witness, approaching Mt26<sup>60</sup> 60A we are being found if 1C15<sup>15</sup>.

false witness, false testimony<sup>2</sup>, (bear f w), testify falsely<sup>6</sup>.

*pseud os* FALSE-  
 falsehood, false, lie. men will believe 2Th21<sup>11</sup> not found in their mouth (144,000) vRv14<sup>5</sup> everyone fabricating f (outside the city) Rv22<sup>15</sup> false: saints putting off Ep4<sup>25</sup> miracles 2Th2<sup>9</sup> lie: Adversary speaking a Jn8<sup>44</sup> men alter the truth of God into Ro12<sup>3</sup> no l (is of the truth) 1J2<sup>21</sup> (His anointing is true) 1J2<sup>27</sup> not entering the city Rv21<sup>27</sup>, falsely, falsify<sup>1</sup>.

*pseud on'u m on* FALSE-NAMED  
 falsely named, knowledge 1Ti6<sup>20</sup>, falsely so called<sup>1</sup>.

falsely so called, falsely named<sup>1</sup>.  
 falsely (testify). See testify falsely.

*pseudō* FALSIFY  
 falsify, lie, on Christ's account Mt5<sup>11</sup> Ananias f the holy spirit Ac5<sup>3</sup> f the truth Ja3<sup>14</sup> lie: Ananias not l to men Ac5<sup>4</sup> Paul not l Ro9<sup>1</sup> 2C11<sup>31</sup> Ga12<sup>0</sup> 1Ti2<sup>7</sup> saints not to Co3<sup>9</sup> impossible for God to Hb6<sup>18</sup> those walking in darkness 1J1<sup>6</sup> of the synagogue of Satan

Rv3<sup>9</sup>. falsely<sup>1</sup>, lie<sup>11</sup>.

*kamn'ō* FALTER  
 falter, lose courage and strength, lest you should be rHb12<sup>3</sup> saving the f rJa5<sup>15</sup>, be wearied<sup>1</sup>, faint<sup>1</sup>.

fame, resounding<sup>1</sup>, tidings<sup>3</sup>, word<sup>1</sup>.

*phémē* AVERMENT  
 fame, Christ's f came out (at the healing of Jairus' daughter) Mt9<sup>28</sup> (in Galilee) Lu14<sup>4</sup>.

*oik e'ōn* HOME-be-er  
 family (warden's) Ac16<sup>38A</sup> (of faith) rGa6<sup>10</sup> (member of God's) mEp2<sup>19</sup> (saint's) 1Ti5<sup>8</sup>.  
 family, kindred<sup>1</sup>.

*lim os'* FAMINE  
 famine, lack of sufficient food, there shall be Mt24<sup>7</sup>Mk13<sup>8</sup>Lu21<sup>11</sup> over the land of (Israel) Lu4<sup>25</sup> (Canaan) Ac7<sup>11</sup> in the far country rLu15<sup>14</sup> 17 Agabus signifies Ac11<sup>28</sup> cannot separate us Ro8<sup>35</sup> Paul in 2C11<sup>27</sup> kill with vRv6<sup>8</sup> arriving on Babylon vRv18<sup>8</sup>, dearth<sup>2</sup>, famine<sup>7</sup>, hunger<sup>3</sup>.

fan, winnowing shovel<sup>2</sup>.

*makr' on'* FAR  
 far, in space, in time, prolix (in praying) Mk12<sup>40</sup>Lu20<sup>47</sup>, f country (younger son) Lu15<sup>13</sup> (a noble went into) Lu19<sup>12</sup>, far<sup>2</sup>, long<sup>2</sup>.

far, distance (at a)<sup>2</sup>, many<sup>1</sup>, (f from), afar<sup>1</sup>.

*makr' an'* FAR  
 far, afar, far off mEp2<sup>13</sup>, f from them a herd of hogs Mt8<sup>30</sup> not f from (the kingdom) rMk12<sup>34</sup> (Jesus from centurion's house) Lu7<sup>8</sup> (disciples from land) Jn21<sup>8</sup> (God from each one) Ac17<sup>27</sup> younger son f distant Lu15<sup>20</sup> afar: those a (promise to) Ac23<sup>9</sup> (Christ brings evangel to) rEp2<sup>17</sup> delegating Paul a to the nations Ac22<sup>21</sup>, a good way off<sup>1</sup>, afar off<sup>2</sup>, far<sup>4</sup>, -hence<sup>1</sup>, -off<sup>1</sup>, great way off<sup>1</sup>.

far above, up over<sup>2</sup>.

*mē d am os'* NO-YET-SIMULTANEOUS-AS  
 far be it from me. Peter Ac10<sup>14</sup> 11<sup>8</sup>. not so<sup>2</sup>.  
 far off. See far.  
 far passed, many<sup>1</sup>.  
 far spent, many<sup>1</sup>, (be f s), progress<sup>1</sup>, recline<sup>1</sup>, fare. See have.

*r[h] g' n nu mi* FARE-WELL  
 farewell. James Ac15<sup>29</sup> Claudius Lysias Ac23<sup>30s</sup>.

farewell (bid), leave (take)<sup>2</sup>.

*ge ōrg'i on* LAND-ACT  
 farm, saints are God's m1C3<sup>9</sup>. husbandry<sup>1</sup>, farm, field<sup>1</sup>.

*ge ōrg e'o mai* LAND-ACT  
 farm, work the land, because of whom the land is Hb6<sup>7</sup>, be dressed<sup>1</sup>.

*ge ōrg os'* LAND-ACTER  
 farmer, parable of nobleman and f rMt21<sup>33</sup> 34 35 38 40 41Mk12<sup>1</sup> 2 7 9Lu20<sup>9</sup> 10 10 14 16Abs<sup>2</sup> My Father is the CJn15<sup>1</sup> first to partake P2Ti2<sup>6</sup> awaiting the precious fruit Ja5<sup>7</sup>. husbandman<sup>19</sup>.

farther (go), advance<sup>1</sup>,  
 farther side, other side<sup>1</sup>.  
 farthing, penny<sup>2</sup>, quadrans<sup>2</sup>.

*schēm'a* FIGURE  
 fashion, the prevailing form. of this world 1C7<sup>31</sup> Christ found in f as a man Ph2<sup>8</sup>.

fashion, face<sup>1</sup>, perception<sup>1</sup>, type<sup>1</sup>,  
 fashion according to, configure<sup>1</sup>.  
 fashioned like, conformed<sup>1</sup>.

*nē st eu'ō negative-EAT*

fast, refrain from food. Christ Mt42 disciples Mt616 17 18 914 15 Mk218 19 19 20 Lu534 35 Pharisees Mt616 Lu1812 John's disciples Mt 944 Mk218 18 Lu533 Cornelius Ac1030A apostles Ac132 3.

*nē st ei'a negative-EAT*

fast, abstinence from food. Hannah Lu237 Paul and Barnabas Ac143 passed by Ac279 Paul 2C65 1127 (s<sup>o</sup> Mt1722 As<sup>o</sup> Mk929 s<sup>1</sup> C75).

fast (make), secure1.

fasten eyes upon, look intently2.

*kath ap'tō DOWN-TOUCH*

fasten on. viper on Paul's hand Ac233.

fastened on (be), look intently1.

fasting, abstinent1.

*nē'st is negative-EATING*

fasting. dismiss throng Mt1532 Mk33.

*patēr' FATHER*

father. Besides the usual meaning of father it is applied to any male ancestor, as Abraham, Isaac, Jacob, David, and in the plural to the patriarchs and those who came out of Egypt at the exodus. Figuratively, it is a token of highest respect in the orient. Spiritually, it is applied to God to reveal His care, provision and affection for those who are brought into this relationship to Him. Of the fathers patriarchal fRo158.

used of men

proper names: Archelaus' f Herod Mt222 Abraham (have A for f) Mt39 Lu38 (oath the Lord swears to) Lu173 (A and rich man) fLu1624 27 30 (our f is) Jn839 (not you are greater than) Jn853 (exults) Jn856 (the God of glory seen by) Ac72 (after the death of his f) Ac74 (f of those believing) fRo411 (of the circumcision) Ro416 (footprints of) fRo412 (of us all) fRo416 (of many nations) fRo417 18 (Levi still in loins of) Hb 710 (justified by works) Ja221 Zebedee (of James and John) Mt421 22 Mk120 Jairus f of the girl Mk540 Lu851 David (kingdom of) Mk 1110 (throne of) Lu132 (thy boy) Ac423 Simon f of Alexander Mk1521 Zechariah f of John Lu139 62 67 Joseph (called) f of Jesus ALu233 Bg 48 Jn642 319 Jacob (not you are greater than) Jn412 (Joseph calls) Ac 714 Moses (reared in home of his f) Ac720 (hid) Hb1123 Timothy son of a Greek f Ac 161 3 f of Publius Ac288 Isaac our f fRo910

father and/or mother: fond of Mt1037 honoring Mt154 1919 Mk710 1018 Lu1820 Ep62 speaking evil of Mt154 Mk710 saying, an obligation Mt155 Mk711 by no means honoring Mt 156 a man will be leaving Mt195 Mk107 Ep531 one who leaves Mt1929 Mk1029 no longer letting him do anything for Mk712 getting back fMk1030<sup>3</sup> hating his Lu1426

the father(s): which of the two does the f's will fMt2131 John to turn the hearts of Lu117 ate and died Jn586 circumcision is of the Jn722 king illtreats the Ac719 a promise to Ac1332 Israel (whose are the) fRo95 (beloved because of) fRo1128 time purposed by the Ga2 God speaking to Hb11 were put to repose 2P34

your father(s): you should not be calling one on earth Mt239 fill full the measure of Mt2392 prophets (y f kill) Lu1147 (persecute) Ac752 endorsing the acts of Lu1148 ate the manna Jn649 God covenanted with Ac325 I am the God of Moses' f Ac732 as y f, you also Ac751 holy spirit speaks to Ac 2825 try Me in the testing Hb39

our father(s): if we were in days of Mt2330 the Lord (speaks to) Lu153 (to do mercy with) Lu172 worship in this mountain Jn420 ate the manna Jn631 God of o f (glorifies His Boy Jesus) Ac313 (rouses Jesus) Ac530 (fixes upon Paul) Ac2214 Jacob (delegates o f) Ac712 (is deceased, he and o f) Ac715 Moses (with o f) Ac738 (to whom o f not obedient) Ac739 found no provender Ac711 (succeeding M) Ac745 tabernacle was with Ac744 face of o f (nations God thrusts out from) Ac745 the God of this people Israel chooses Ac1317 yoke o f not strong enough to bear Ac1510 promise made by God to Ac266 all were under the cloud 1C101 men addressed as father(s): by Stephen Ac 72 by Paul Ac221 Ep64 Co321 by John 1J 213 14

otherwise: entomb my f Mt821 Lu959 f giving up child Mt1021 Mk1312 against f (man) Mt1035 (son) Lu1253 (f against son) Lu 1253 f of the epileptic Mk321 Lu942 their f did same to the prophets Lu623 26 As some f (son requesting) fLu1111 of younger son fLu1512 12<sup>3</sup> 17 18 19 20 20 21 22 (elder) fLu1537 28 29 courtier Jn453 David added to Ac1386 but not many f f1C415 has his f's wife 1C51 as a child with Ph222 as a f (to his own children) 1Th211 (entreatings an elder) 1Th51 Abas' covenant which I made with their Hb 89 disciplining a son Hb127 of our flesh Hb129

the Adversary

called father of Jews fJn838 41 44 44 44

father used of God

your F: neither will y F be forgiving Mt615 spirit of y F speaking in you Mt 1020 sparrow not falling to earth without Mt1029 is pitiful Lu636 is aware you need these Lu1230 delights to give you the kingdom Lu1232 I am ascending to Jn2017 your F in the heavens: (glorify) Mt516 (become sons of) Mt545 (surely you have no wages with) Mt61 (giving good things) Mt711 (not His will one of these perish) Mt1314 (forgiving your offenses) Mk1125 26 A your heavenly F: (is perfect) Mt548 (forgiving) Mt614 (nurturing the flying creatures) Mt626 (aware you are in need of these) Mt632 Bc2 (One is y F) xMt239 your F: (observing in hiding) Mt 64 61 8 (pray to) Mt66 (appearing to be fasting) Mt618

Your F with God (aware of what you have said) Mt68 if G were y F MJn842

My Father: all is given up to Me by Mt1127 Lu1022 made ready by (seated at My right) Mt2023 Mk1049s hither blessed of Mt 2534 kingdom of (drinking with you in) Mt 2629 (covenanted to Me) Lu2229 able to entrust Mt2653 I must be among things of Lu 249 I am delegating the promise of Lu2449 M F's house (merchant's store) Jn216 (many abodes in) Jn142 is working Jn517 in the name of (I have come) Jn543 (works which I am doing) Jn1025 is giving the true Bread Jn632 this is the will of Jn640 Bc neither with Me are you acquainted nor with Jn319 19 as M F teaches Me Jn828 what I have seen with Jn838 I am honoring Jn849 glorify (Who is g Me) Jn854 (in this is M F g) Jn 158 present (I got from) Jn1018 (I have kept) Jn1540 is greater than all Jn1029 M F's hand (not able snatch them out of) Jn 1029 many ideal acts I show you from Jn 1032 M F's works Jn1037 you would have known Jn147 I am in Jn1420 will be loved by Jn1421 will be loving him Jn1423 is the



Farmer Jn151 all I hear from Jn1515 hat-  
ing Jn1523 24 I am going away to Jn1610  
not as yet have I ascended to Jn2017 17 I  
have obtained from Rv227 avowing his name  
in front of Rv35 seated with M F on His  
throne Rv321 My F in the heavens: doing  
the will of Mt721 1250 him will I be avow-  
ing in front of Mt1032 disowning Mt1033  
reveals to Peter Mt1617 messengers observ-  
ing face of Mt1810 come to be to them from  
Mt1819 My heavenly Father: every plant  
which He does not plant F Mt1513 thus will  
He also be doing to you Mt1835

the Father: except (no one recognizing the  
Son) Mt1127 (neither...e the Son) Mt1127  
(no one aware of the day) Mt2436 (no one  
knows who the Son is) Lu1022 22 (it should  
be given him by) Jn655 (through Me) Jn146  
baptizing into the name of Mt2819 glory  
of (Son of Mankind coming in) Lu926 (Christ  
roused through) Ro64 giving holy spirit Lu  
1113 an only-begotten from Jn114 is loving  
the Son Jn335 1017 159 worshiping Jn421 23 23  
Son observing what the F doing Jn519 is  
fond (of the Son) Jn520 (of you) Jn1627 is  
rousing the dead Jn521 not judging anyone  
Jn522 as they are honoring Jn523 has life  
in Himself Jn526 give (the works He has g  
Me) Jn536 (all that He is g Me) Jn637 (g  
all into Jesus' hands) Jn133 (the cup) Jn  
1811 (g thanks to) Col12AB (what manner  
of love) J131 has commissioned Christ Jn536  
2021 accusing you to (not supposing I shall)  
Jn545 (Moses is) Jn545B who hears from  
Jn645 see (not seen by anyone) Jn646 (this  
One has) Jn646AB2 (he who has seen Christ  
has) Jn149 t living F who has commissioned  
Christ Jn657 I am living because of Jn657  
He said this to them of Jn827 know (t F  
knows Me) Jn1015 15 (they do not) Jn163  
(you know) J1214 I and the F are one Jn  
1030 Whom the F hallows Jn1036 in Me is t  
F and I in Him Jn1038 38 1410 10 1188 11 shall  
be honoring him Jn1226 has declared it to  
Me Jn1250 Jesus proceeding to Jn131 show us  
Jn148 9 remaining (in Me) Jn1410 (in t  
F) J1224 I am going to Jn1412 28 1617 28  
glorified in the Son Jn1413 I shall be asking  
Jn1416 sending the consoler from Jn1426  
1526 is greater than I Jn1428 I am loving  
Jn1431 directs Me Jn1431 requesting t F in  
My name Jn1516 1623 spirit of truth going  
out from Jn1526 whatever t F has is Mine  
Jn1615AB2 reporting to you concerning Jn  
1625 asking t F concerning you Jn1626 is  
with Me Jn1632 promise of Ac14 the eras  
in His own jurisdiction Ac17 obtain (promise  
of holy spirit from) Ac233 (precept from)  
2J4 access in one spirit to Ep218 of our  
Lord J C Ep314 of spirits Hb129 of lights  
Ja117 invoking 1P117 life eonian which  
was toward t F J12 fellowship of ours is  
with J13 an Entreater with J121 the love  
of t F not in him J1215B8 ostentation of liv-  
ing not of J1216 disowning (antichrist) J1  
222 (the Son, neither has) J1223 he who is  
avowing the Son has J1223 has dispatched  
the Son J1414 from the Lord J C, the Son  
of 2J3 has both the Son and 2J9 the F  
Who sends Me: is not honoring Jn523 testif-  
ied concerning Me Jn537 818 should  
not be drawing him Jn644B I am not alone,  
but I and Jn516AB2 has given Me the pre-  
cept Jn1249 the word not Mine but His Jn1424

the Father with God: the only-begotten G  
Who is in the bosom of Jn118 this One G t  
F seals Jn627 to us there is one G the F 1C  
86 of pities and G 2C13 giving thanks to

Ep520 Co317 love with faith from Ep623 ac-  
claiming J C as L for the glory of Ph211  
ecclesia of the Thessalonians in 1Th11As grace  
and peace from 2Th12 114 2J3 foreknowl-  
edge of 1P12 Christ got from G t F honor  
and glory 2P117 beloved in Ju1 through  
J C and t F (Paul an apostle) Ga11 His G  
and F (giving up the kingdom to) 1C1524 t  
G and F of our Lord J C, t F of glory Ep  
117 t G and F of our Lord J C Ro156 2C13  
Ep13As Co13 1P13 of the Lord J 2C1131 of  
C (the secret of) Co22As ritual clean and  
undefiled with Ja127 His Father: Son of  
Mankind coming in glory of Mt1627 Mk888  
His F with God: H own F is G Jn518 king-  
dom and priests to H G and F Rv16  
our F with God: grace to you and peace  
Ro17 1C13 2C12 Ga13 Ep12 Ph12 Co12 1Th  
11As 2Th12 1Th12 Phn3 our G and F (accord-  
ing to the will of) Ga14 (be glory for the  
eons) Ph420 (expectation in front of) 1Th  
13 (establish your hearts) 1Th313 may G  
Himself even o F be directing our way 1Th  
311 ecclesia of the Thessalonians in 2Th11  
console your hearts 2Th216  
one F with God: one F have we G Jn841  
one G and F of all Ep46 Others: in the  
kingdom of their F Mt1343 I will be a F  
(to you) F2C618 (to Him) Hb15 blessing  
the Lord and F Ja39 Its F's name vRv141  
God addressed as Father

by Christ: acclaiming to Thee am I F Mt  
1125 Lu1021 Yea, F for thus it came to be  
a delight Mt126 Lu1021 F if it is possible  
let this cup Mt2639 42 Abba F all is possible  
to Thee Mk1436 F if it is Thy intention Lu  
2242 F forgive them Lu2334B F into Thy  
hands am I committing My spirit Lu2346  
F I thank Thee Jn1141 F save Me out of  
this hour Jn1227 28 F come has the hour Jn  
171 glorify Thou Me Jn175 Holy F keep  
them Jn1711 as Thou F art in Me Jn1721  
F whom Thou hast given Me Jn1724 Just  
F Jn1725

by others: our F Who art in the heavens Mt69  
Lu112 crying Abba F Ro815 Ga46 (sMt1628  
sJn646 s46 s826 B1627 B1711 sAc313), father161,  
Father265, parent1.

father, forefather1.

patr o par a' do t on FATHER-BESIDE-GIVEN  
father (handed down by tradition from), vain  
behavior 1P118, received by tradition from  
the fathers1.

patr ik on' FATHER-IC

father (of), traditions Ga114.

father (thrasher of). See thrasher of father.

penther os' father-IN-LAW

father-in-law, c/ mother-in-law. Hannas, of Caia-  
phas Jn1813.

a pat' or UN-FATHERED

fatherless, Melchizedek RHB73, without father1.

fatherless, orphan1, (of the f), hereditary3.

org u i d' EXTENDED-LIMB

fathom, the space to which a man can extend  
his arms. sounding twenty (fifteen) f Ac  
2728 28.

fatling, grain-fed1.

pio't es FATNESS

fatness, of the olive Ro1117.

fatted, grain-fed3.

fault. See cause.

fault, cause3, discomfiture1, offense2, sin1,  
(find f), blame3, (without f), flawless1.

*an ait'i on UN-REQUESTED*  
**faultless.** priests profaning the sabbath Mt 125 should not convict Mt127. blameless<sup>1</sup>, guiltless<sup>1</sup>,  
**faultless, flawless<sup>1</sup>.**  
**faultless, blameless<sup>1</sup>, flawless<sup>1</sup>.**  
**favor.** See behalf (on) and grace.  
**favor, grace<sup>9</sup>.**  
**favor (surrender as a).** See grace.  
**favor (highly), grace<sup>1</sup>.**

*phob'os FEAR*  
**fear, an emotion excited by impending evil.**  
**from fear:** (disciples cry out) Mt1426 (keepers quaked) Mt284 (chilling of men) Lu2126 with fear: (women came from tomb) Mt288 (all are filled) Lu526 (and trembling) 2C 715Ep65Ph212 (behave) 1P117 (be subject to owners) 1P218 (their f, be not afraid) 1P314 (meekness and) 1P316 (be merciful) Ju23 **great fear:** (disciples afraid with) Mk441 (shepherds) Lu29as (Gergesenes pressed with) Lu837 (came on all) Ac55 (on the whole ecclesia) Ac511 (falls on those beholding) Rv1111

**fear fell** (on Zechariah) Lu112 (on all, at Ephesus) Ac1917 came on all (at John's birth) Lu185 (at Pentecost) Ac24as got all (at Nain) Lu716 because of f of the Jews Jn713 1938 2019 of the Lord (going on in) Ac931 (Paul aware of) 2C511 of God (no f) Ro318 (completing holiness in) 2C71 slavery's spirit to Ro815 not to the good act ARol38 to whom f, f Ro137 Paul came in 1C23 inside 2C75 produces 2C711 in the f of Christ Ep621 that the rest may have 1Ti 520 in f of death Hb215 pure behavior in 1P32 is not in love 1J418 perfect love casting out 1J418 has chastening 1J418 of Babylon's torment vRv1810 15, exceedingly<sup>1</sup>, fear<sup>43</sup>, sore<sup>1</sup>, terror<sup>3</sup>.

*phob'e'ō FEAR*  
**fear, passive be afraid.** fear (Him Who is able to destroy) Mt1028 (the authority) Ro 133 (wife f the husband) Ep533 (f God) 1P217 (nothing) Rv210 chief priests (f the throng) Mt2126 (f Jesus) Mk1113 (the people) Mk1132 Lu222 Herod f John Mk620 disciples (f to inquire of Jesus) Mk932Lu945 (f Saul) Ac926 those following Jesus Mk 1032 women Mk168 f the Lord (mercy to those) Lu150 (slaves) Co322 not f God (a judge) vLu182 4 (malefactor) Lu2340 slave f his lord vLu1921 f the Jews (parents of blind man) Jn922 deputies f the people Ac526 **fear God** (Cornelius) Ac102 22 (those in every nation) Ac1035 (at Antioch) Ac 1316 26 (be praising God) Rv195 mariners Ac2717 28 be not haughty but f Ro1121 if you should be doing evil Ro134 Paul 2C113 1220 Ga411 Cephas Ga212 f no dismay 1P 36 not perfected in love 1J418 f Thy name Rv1118

**fear not** (Christ to disciples) Mt1031 1427 177 Mk650 Lu127 32 Jn620 (to the women) Mt 285 10 (to father of epileptic) Mk536Lu350 (to Zechariah) Lu113 (to Miriam) Lu130 (to shepherds) Lu210 (to Simon) Lu510 (to daughter of Zion) Jn1215 (to Paul) Ac189 2724 (to John) Rv117Abs2

**be afraid:** Joseph (not to be a to accept Miriam) Mt120 (a to go into Judea) Mt222 throngs (at healing of epileptic) Mt98 be not a (Jesus to disciples) Mt1026 (of those killing the body) Mt1028 Lu124 Herod a of the throng Mt145 Peter Mt1430 disciples (on the mount) Mt176Lu934 (when Jesus stilled the storm) Mk441Lu825 (at Jesus on

the water) Jn619 chief priests Mt2146Mk 1212Lu2019 slave vMt2525 centurion Mt2754 Gergesenes Mk515Lu835 woman with a hemorrhage Mk533 shepherds Lu29 of Whom you may b a Lu125Ab 55 Pilate Jn198 officers at Philippi Ac1638 the captain (recognizing that Paul is a Roman) Ac2229 (lest Paul pulled to pieces) Ac2310 lest seeming to be deficient Hb41 not a (Moses' parents) Hb1123 (Moses) Hb1127 (of what man shall be doing) Hb138 you should not be a with their fear 1P314 of God and give glory Rv147 who may by no means be a of Thee Rv154 (sMt1028 sLu2437). be afraid<sup>29</sup>, fear<sup>65</sup>, reverence<sup>1</sup>.

**fear, piety<sup>2</sup>, timidity<sup>1</sup>, (godly f), dread<sup>1</sup>, (moved with f), pious (be)<sup>1</sup>.**  
**fear exceedingly, terrified<sup>1</sup>.**

*phob'eron' FEARFUL*  
**fearful,** waiting for judgment Hb1027 falling into the hands of the living God Hb1031 so f was the spectacle Hb1221. fearful<sup>1</sup>, -thing<sup>1</sup>, terrible<sup>1</sup>,  
**fearful, timid<sup>3</sup>.**

*phob'etron FEAR-*  
**fearful sight,** and great signs Lu2111.

*aphob'os UN-FAIR-AS*  
**fearlessly.** offering divine service Lu174 Timothy to be with you f 1C1610 speak the word f Ph114 carousing Ju12. without fear<sup>4</sup>.

**feast, dinner<sup>8</sup>, festival<sup>21</sup>, reception<sup>2</sup>, (keep f), festival (keep)<sup>1</sup>.**  
**feast day, festival<sup>3</sup>.**  
**feast with, carouse together<sup>2</sup>.**  
**feeble, paralyze<sup>1</sup>, (more f), infirm<sup>1</sup>.**  
**feeble-minded, fainthearted<sup>1</sup>.**

*bi brō'skō FEED*  
**feed.** 5000 were Jn613. eat<sup>1</sup>.  
**feed, drink (give)<sup>1</sup>, graze<sup>8</sup>, morsel (out)<sup>1</sup>, nourish<sup>4</sup>, satisfy<sup>1</sup>, shepherd<sup>6</sup>, (bestow to), morsel out<sup>1</sup>.**

*brō'sis FEEDING*  
**feeding** 1C84 Hb1216, food, corrosion Mt619 20, food: Christ (has f to eat) vJn432 (My flesh is true f) vJn655Bs2 working for Jn627 f27AB God (kingdom of, is not f and drink) Ro 1417 (supplying bread for) 2C910 in f or in drink (let no one be judging you) Co216, eating<sup>1</sup>, food<sup>1</sup>, meat<sup>6</sup>, morsel of<sup>1</sup>, rust<sup>2</sup>.

**feel, suffer<sup>1</sup>.**  
**feel after, handle<sup>1</sup>.**

*apalge'ō FROM-PINE*  
**feeling (be past), to get away from feeling.** nations are Ep419.

*podēr'es FOOT-LIFTED*  
**feet (reaching to the), garment Rv113. garment down to the foot<sup>1</sup>.**

*[h]upo krti n'o mai UNDER-JUDGE*  
**feign, keep one's real decision under. eavesdroppers, f themselves be just Lu2020.**  
**feigned, suave<sup>1</sup>.**

*eik'e' SIMULATEDLY*  
**feignedly.** authority not f wearing the sword Ro134 except you believe 1C152 did you suffer Ga34 lest Paul's toil Ga411 puffed up Co218 (s'Mt522). in vain<sup>5</sup>, vanity<sup>1</sup>, without a cause<sup>1</sup>.

*Phēlix FELIX*  
**Felix, the eleventh procurator of Judea.** Ac2324 26 243 22 24 23 27 2514.

**fellow, comrade<sup>1</sup>, man<sup>1</sup>, partner<sup>1</sup>.**

fellow captive. See captive (fellow).

*sun pol'i't és* TOGETHER-MANY

fellow-citizen. of the saints MEp219.

*sun math é't és'* TOGETHER-LEARNER

fellow disciple. of Thomas Jn1116.

*sun presb u'ter os* TOGETHER-SENIOR

fellow elder. Peter 1P51.

fellow slave. See slave (fellow).

fellow soldier. See soldier (fellow).

*sun ek'dém os* TOGETHER-OUT-PUBLIC-er

fellow traveler. of Paul (Gaius and Aristarchus) Ac1929 (a brother) 2C819, companion in travel<sup>1</sup>, to travel with<sup>1</sup>.

fellow tribesman. See tribesman (fellow).

fellow worker. See work together and worker (fellow).

fellowship. See communion.

fellowship, administration<sup>1</sup>, partnership<sup>1</sup>.

fellowship with, participant<sup>1</sup>, -(be joint)<sup>1</sup>.

*thél'u* NIPPLE

female. male and f (God makes them) Mt194 Mk106 (in Christ no) Ga328 alter natural use Ro12627, female<sup>8</sup>, woman<sup>2</sup>.

*gun ai k ei'on* WOMANISH

feminine. as the weaker 1P37, wife<sup>1</sup>.

*chalep on'* FEROCIOUS

ferocious demoniacs Mt838, perilous periods 2Ti 31, Aristotle applies it to wild boars. fierce<sup>1</sup>, perilous<sup>1</sup>.

*dia pera'ô* THROUGH-OTHER-SIDE

ferry, used of passage over water. Jesus Mt91 Mk521 to Gennesaret Mt1434Mk653 not able to P Lu1626 Paul to Phoenicia Ac1212.

fervent, earnest<sup>1</sup>.

*ze'ô* BOIL

fervent (be), be agitated from within. in spirit (Apollon) PAc1825 (saints to be) P Ro 1211.

fervent heat (with), combustion<sup>2</sup>.

fervent mind, zeal<sup>1</sup>.

fervently, earnestly<sup>2</sup>.

*[h]eort é'* FESTIVAL

festival, a periodic celebration, especially the seven convocations prescribed in the twenty-third chapter of Leviticus. Not all were feasts, not in the f (lest a tumult) Mt265 Mk142 at the f (release a prisoner) Mt2715 Mk156Lu2317a (Passover, many believe) Jn 223 (having seen all He does) Jn445 (Jews sought Him) Jn711 to the f (Passover, His parents went) Lu241 42 (Galileans also came) Jn445 (His brothers went up) Jn710 (He may not come) Jn1156 f of unleavened bread Lu221 f of the Jews (Jesus went up) Jn51 (Passover was near) Jn64 (of Tabernacles) Jn72 to this f (His brothers told to go up) Jn78 (I am not going) Jn78 the great day of the Jn737 for the f (throng coming) Jn1212 (buy what you have need of) Jn1329 in the f (Greeks worshipping) Jn 1220 before the f (Passover, Jesus being aware) Jn131 in the particulars of a f (judging you) Co216, feast<sup>21</sup>, -day<sup>3</sup>, holyday<sup>1</sup>.

*[h]eort az'ô* FESTIVALIZE

festival (keep). that the saints may 1C58.

festivities (wedding). See wedding.

*Phés't os* FESTUS

Festus, the successor of Felix as procurator of Judea. Ac2427 251 4 9 12 13 14 22 23 24 2624 25 32.

*kom iz'ô* FETCH

fetch Lu737 (in the middle voice), recover, or be

required, recover (what is mine) PMt2527 (Abraham r Isaac) Hb1119 be required: for that which one puts into practice 2C510 by the Lord Ep68 for that which he injures Co 325 with the promise P Hb1038 (not) P Hb 1113b39 with the consummation of your faith F1P19 with an unfading wreath 1P54 with the wages of injustice 2P213As2, bring<sup>1</sup>, receive<sup>9</sup>, -for<sup>1</sup>.

*ek kom iz'ô* OUT-FETCH

fetch out. only son was f o Lu712, carry out<sup>1</sup>.

fetch out, lead out<sup>1</sup>.

*ped'é* FOOT-

fetter, the demoniac bound with Mk54Lu829 crushed Mk54.

fetter. See tie.

*pure t'os'* FIRE-

fever, bodily heat. Peter's mother-in-law Mt 815Lu438 39s39 courtier's son Jn452 Publius' father Ac288.

*pure ss'ô* FIRE-

fever (with a). Peter's mother-in-law Mt814 Mk130, of a fever<sup>2</sup>.

*olig'on* FEW

few, limited in quantity, opposed to many, in time, brief, briefly, in action, slight, in space, slightly, a sip of wine 1Ti523, scant.

few: finding the narrow way PMt714 workers PMt937Lu102 small fishes Mt1534Mk37 are chosen Mt2214 a f things (faithful over) Mt2521 23 (bodily exercise beneficial for) 1Ti48 (against you) Rv214 Jesus cures Mk 65 of f is there need Lu1042Bs lashes Lu1248 being saved Lu1323 days (disciplined) Hb 1210 eight souls 1P330 names (in Sardis) Rv34 not a f (allotted to Paul) Ac174 (believe) Ac1712 one with f lessens not 2C815 brief: no b time (Paul and Barnabas tarried) Ac1428 in b (Paul writes before) Ep33 season the Adversary has Rv1212 briefly: disciples to rest Mk631 Paul persuading Agrippa Ac2628 29 appearing (a vapor are you) Ja414 being sorrowed 1P18 suffering 1P510 Peter writes 1P512 other king must remain Rv1710

slight: no s disturbance (among the soldiers) Ac1218 (at Ephesus) Ac1923 no s commotion (Paul and Barnabas had) Ac152 no s (income) Ac1924 (tempest) Ac2720 slightly: advancing s Jesus perceived James Mk119 backing up s from land Lu53

scant: pardoning Lu747 loving Lu747.

*agros'* FIELD

field, ground which is cultivated or capable of cultivation, an open, uninhabited place, of the f (anemones) Mt628 (God thus garbing the grass) Mt630Lu1228 (darnel) Mt1386 in his f (man sowing ideal seed) PMt1324Bs\* 27 (mustard) PMt1331 is the world PMt1338 treasure hid in PMt1344 man is buying PMt 1344 one who leaves Mt1929Mk1029 came away to his own f PMt225 in the f: (let him not turn back) Mt2418Lu1731 (two shall be) Mt2440 (those grazing hogs) Mk541Lu934 (elder brother was) P Lu1525 f of the Potter, of Blood Mt277 8 8 10 into the f: (coming away, to be buying) Mk638 (wherever Jesus went) Mk656 (two walking) Mk1612 (to find forage) Lu912 (to graze hogs) P Lu1515 getting back PMk1030 soft foliage out of Mk 118s Simon coming from Mk1521Lu2326 I buy a f P Lu1418 slave entering from Lu177 Barnabas selling Ac437, country<sup>8</sup>, farm<sup>1</sup>, field<sup>21</sup>, land<sup>4</sup>, piece of ground<sup>1</sup>.

field, country<sup>2</sup>, freehold<sup>2</sup>, (abiding in the f),  
field fold<sup>1</sup>.

*agr aulē o* FIELD-COURT  
field fold, shepherds out in Lu<sup>28</sup>, abiding  
in the field<sup>1</sup>.

*a n ēm'er on* UN-MILD  
fierce, men will be 2Ti<sup>33</sup>.

fierce, ferocious<sup>1</sup>, hard<sup>1</sup>, (be the more f), in-  
sistent (be)<sup>1</sup>,  
fierceness, fury<sup>2</sup>.

*pur'f n on* FIRE-Y  
fiery, cuirasses vRv<sup>917</sup>, of fire<sup>1</sup>.  
fiery, conflagration<sup>1</sup>, fire (be on)<sup>1</sup>.  
fiery. See fire.  
fiery. See fire (be on).

*pur r on'* FIERY-red  
fiery-red, horse vRv<sup>64</sup> dragon vRv<sup>123</sup>, red<sup>2</sup>.  
*deka pen't e* TEN-FIVE  
fifteen, stadia Jn<sup>1118</sup> fathoms Ac<sup>2728</sup> days  
Gal<sup>18</sup>.

*pent e kai dek'a t on* FIVE-AND-TENTH  
fifteenth, year of Tiberius' government Lu<sup>31</sup>.

*pemp't on* FIFTH  
fifth, seal Rv<sup>69</sup> messenger Rv<sup>91</sup> 16<sup>10</sup> founda-  
tion Rv<sup>2120</sup>.

*pent ē'konta* FIVE-TY  
fifty, the people (lean back by) Mk<sup>640</sup> (re-  
cline in groups of) Lu<sup>914</sup> debtor owed f  
denarii Plu<sup>741</sup> f baths of oil Plu<sup>166</sup> years  
(Jesus not yet) Jn<sup>857</sup> a hundred and f-three  
fishes Jn<sup>2111</sup> four hundred f years Ac<sup>1319</sup>.  
fifty thousand. See five and ten thousand.

*suk' on* FIG  
fig, the *Ficus carica* of botanists, of the sub-  
order *Morea* of the breadfruit family, the  
fruit of which is an enlarged succulent, hol-  
low, pear-shaped receptacle, containing the  
imperfect flowers on its inner walls. Figur-  
atively, it represents Israel nationally. not  
culling f from (star thistles) PM<sup>716</sup> (thorns)  
Plu<sup>644</sup> not the season of Mk<sup>1113</sup> no grape-  
vine can produce fJa<sup>312</sup>.

*suk o mor e'a* FIG-MULBERRY  
fig mulberry, an inferior fig. Lu<sup>194</sup>, sycamore<sup>1</sup>.

*suk ē'* FIG  
fig tree, Jesus perceiving Mt<sup>2119</sup>Mk<sup>1113</sup> with-  
ered Mt<sup>2119</sup> 20Mk<sup>1120</sup> 21 doing this to Mt<sup>2121</sup>  
parable PM<sup>2432</sup>Mk<sup>1328</sup>Lu<sup>2129</sup> man had Plu<sup>138</sup>  
7 Nathanael under Jn<sup>148</sup> 50 no f t can  
produce olives fJa<sup>312</sup> casting its figs vRv<sup>619</sup>.  
fig (untimely), shriveled fig<sup>1</sup>.

*mach'o mai* FIGHT  
fight, seek to injure or destroy another, or  
others. Jews Jn<sup>652</sup> two Israelites Ac<sup>726</sup>  
saints must not v2Ti<sup>24</sup> you are fJa<sup>42</sup>.

fight, battle<sup>1</sup>, box<sup>1</sup>, contend<sup>3</sup>, contest<sup>2</sup>.

*dia mach'o mai* THROUGH-FIGHT  
fight it out. Pharisees fAc<sup>239</sup>, strive<sup>1</sup>.

*thēr i o mach e'o* WILD-BEAST-FIGHT  
fight wild beasts. Paul in Ephesus 1Ci<sup>1532</sup>.

*the o mach'os* PLACER (God)-FIGHTER  
fighter against God. Ac<sup>539</sup>, to fight against  
God<sup>1</sup>.

*mach'e* FIGHT  
fighting, outside 2C<sup>75</sup> generating v2Ti<sup>223</sup>  
about law vTi<sup>39</sup> whence the f fJa<sup>41</sup>.

*thum o mach on'* FEEL-FIGHTING  
fighting fury. Herod Ac<sup>1220</sup>, be highly dis-  
pleased with<sup>1</sup>.

figure, parable<sup>2</sup>, representation<sup>2</sup>, type<sup>2</sup>.  
figure (transfer in a). See transfigure.

# *pim'plē mi* FILL

fill, fulfill, occupy the whole of anything. f is  
the wedding Mt<sup>2210</sup> f sponge with vinegar  
Mt<sup>2748</sup> with holy spirit: (John) fLu<sup>115</sup>  
(Elizabeth) fLu<sup>141</sup> (Zechariah) fLu<sup>187</sup> (dis-  
ciples) fAc<sup>24</sup> 431 (Peter) fAc<sup>48</sup> (Paul) fAc  
917 139 Jews f with (fury, at Nazareth)  
fLu<sup>428</sup> (folly, at the healing of the withered  
hand) fLu<sup>611</sup> (jealousy) fAc<sup>517</sup> 1345 dis-  
ciples f both ships Lu<sup>57</sup> f with (fear, heal-  
ing of the paralytic) Lu<sup>526</sup> (awe, of the  
lame man) fAc<sup>310</sup> (confusion, Ephesus)  
fAc<sup>1929</sup>

fulfill: days f: (of Zechariah's ministry)  
fLu<sup>123</sup> (for Miriam to be bringing forth)  
Lu<sup>28</sup> (of Jesus' circumcision) fLu<sup>221</sup> (of  
their cleansing) fLu<sup>222</sup> (of vengeance, to f  
all) fLu<sup>122</sup> Elizabeth's time fLu<sup>157</sup> (BjJn<sup>123</sup>  
A1929).

fill, blend<sup>2</sup>, cram<sup>7</sup>, fulfillment<sup>1</sup>, fully assured<sup>1</sup>,  
satisfy<sup>13</sup>.

# *plē r o' o* FILL

fill, full, fill full, fulfill, complete. the little  
Boy with wisdom Lu<sup>240</sup> every ravine Lu<sup>35</sup>  
house with odor of attar Jn<sup>1283</sup> sorrow in dis-  
ciples Jn<sup>169</sup> blare f house Ac<sup>22</sup> f me with  
gladness (David) Ac<sup>228</sup> Satan f Ananias'  
heart Ac<sup>53</sup> f Jerusalem with their teaching  
Ac<sup>528</sup> men with injustice Ro<sup>129</sup> the saints  
(with all knowledge) Ro<sup>154</sup> (fruit of right-  
eousness) Ph<sup>111</sup> (God f your every need)  
Ph<sup>419</sup> joy (disciples) Jn<sup>1511</sup> Ac<sup>1352</sup> (saints)  
Ro<sup>1513</sup> As

full: joy (disciples) Jn<sup>1624</sup> (saints) 2J<sup>12</sup>  
(John) J<sup>114</sup>

fill full: a dragnet Mt<sup>1348</sup> the measure of  
your fathers Mt<sup>2332</sup> joy (Christ's) Jn<sup>1713</sup> (Paul)  
Ph<sup>22</sup>Ti<sup>14</sup> Paul with consolation 2C<sup>74</sup>Ph<sup>418</sup> the  
saints (to be f f with spirit) Ep<sup>518</sup> (with  
realization of God's will) Co<sup>19</sup>

fulfill: prophets (the virgin) Mt<sup>122</sup> (out  
of Egypt I call My Son) Mt<sup>215</sup> (a sound in  
Rama) Mt<sup>217</sup> (a Nazarene shall He be called)  
Mt<sup>223</sup> (land of Zebulun) Mt<sup>414</sup> (He our  
infirmities got) Mt<sup>817</sup> (My Boy Whom I  
prefer) Mt<sup>1217</sup> (opening My mouth in para-  
bles) Mt<sup>1335</sup> (your King is coming) Mt<sup>214</sup>  
(the whole of this has occurred) Mt<sup>2656</sup>  
(they got the thirty silver pieces) Mt<sup>279</sup>  
(who believes our tidings) Jn<sup>1238</sup> (the suf-  
fering of His Christ) Ac<sup>318</sup> (chiefs f in  
judging Him) Ac<sup>1327</sup> to f all righteousness  
Mt<sup>315</sup> law (Jesus came to) Mt<sup>517</sup> (they  
hate Me gratuitously) Jn<sup>1525</sup> (the just re-  
quirement of) Ro<sup>84</sup> (he who is loving an-  
other) Ro<sup>138</sup> (has been f in one word) Ga  
514 scripture (how may the s be f) Mt<sup>2654</sup>  
(that they may be) Mk<sup>1449</sup> (today this s  
has been) Lu<sup>421</sup> (he who is masticating  
bread with Me) Jn<sup>1318</sup> (except the son of  
destruction) Jn<sup>1712</sup> (they divide My gar-  
ments) Jn<sup>1924</sup> (a bone of it not broken) Jn  
1936 (concerning Judas) Ac<sup>116</sup> (Abraham  
believes God) Ja<sup>223</sup> era (has been f) Mk<sup>115</sup>  
(of the nations) Lu<sup>2124</sup> messenger's words  
Lu<sup>120</sup> till it be f in the kingdom Lu<sup>2218</sup>  
all must be f (written of Christ) Lu<sup>2444</sup> joy  
f (friend of the Bridegroom's) Jn<sup>328</sup> My sea-  
son has not yet been Jn<sup>78</sup> the saying f (I  
do not lose anyone) Jn<sup>189</sup> that Jesus' word  
may be Jn<sup>1832</sup> considerable number of days  
Ac<sup>923</sup> Barnabas and Paul's work f Ac<sup>1426</sup>  
Paul pondered in spirit as these things f Ac  
1921 two years f (Felix got a successor) Ac  
2427 that Archippus f his service Co<sup>417</sup> every  
delight of goodness 2Th<sup>111</sup>

complete: Jesus (c His declarations) Lu<sup>71</sup>  
(exodus about to be) Lu<sup>931</sup> Moses (forty-

year time was c) Ac7<sup>23</sup> (messenger seen by) Ac7<sup>30</sup> Barnabas and Saul c the dispensing Ac12<sup>25</sup> John, his career Ac13<sup>25</sup> Paul (the evangel of Christ) Ro15<sup>19</sup> (the word of God) Co12<sup>5</sup> your obedience may be 2C10<sup>6</sup> the complement of the One c the all in all Ep12<sup>3</sup> (c for the entire c of God) Ep31<sup>9</sup> that He should be c all Ep41<sup>0</sup> saints are c in Him fCo21<sup>0</sup> your acts not c in sight of God Rv3<sup>2</sup> till their number should be Rv611 (Jn19<sup>28</sup> aPh230 aJa210), accomplish, after, be complete, be filled with<sup>1</sup>, be full<sup>7</sup>, be full come<sup>1</sup>, be performed<sup>1</sup>, end<sup>2</sup>, expire<sup>1</sup>, fill<sup>17</sup>, fill up<sup>1</sup>, fulfill<sup>46</sup>, make full<sup>1</sup>, perfect<sup>1</sup>, preach fully<sup>1</sup>, supply<sup>1</sup>.

*em pi[m]/plēmi* IN-FILL

fill. the Lord (f the hungry) Lu15<sup>3</sup> (our hearts with nourishment) Ac14<sup>17</sup> you who are f now Lu6<sup>25</sup> the 5000 are fJn612 Paul first f in part fRo15<sup>24</sup>. be full<sup>1</sup>, fill<sup>4</sup>.

fill full. See fill.

*ana plē r o' δ* UP-FILL

fill up. in them is f u the prophecy fMt1314 the place of a plain man 1C141<sup>6</sup> this deficiency of yours 1C161<sup>7</sup> the law of Christ Ga2<sup>6</sup> the saints' want of ministrations Ph230<sup>As</sup> to f u their sins f1Th21<sup>6</sup>. fill up<sup>1</sup>, fulfill<sup>2</sup>, occupy<sup>1</sup>, supply<sup>2</sup>.

fill up, fill up in stead<sup>1</sup>, finish<sup>1</sup>.

*ant ana plē r o' δ* INSTEAD-UP-FILL

fill up in stead. Paul f u in Christ's a fCo12<sup>4</sup>. fill up<sup>1</sup>.

filled. See fills (that which).

*plērōma* FILLING

fills (that which), complement, filled Mk8<sup>20</sup>, full Mk6<sup>43</sup>, that which is put in to fill, a piece that fills, not fulness, the state of being full, but the necessary increment which makes full, of cloth, that which fills, of fragments of food, filled hampers, that which fills Christ, or Israel, or the saints, or the earth, the complement of the nations, of law, of the era, of the universe, of God, of Christ, full time Ga4<sup>4</sup>. is taking away from the cloak Mt910Mk221 Christ (we all obtained of) Jn11<sup>6</sup> (the blessing of) Ro15<sup>29</sup> the nations Ro112<sup>As</sup> the Lord's is the earth and t w f it 1C102<sup>6</sup>

complement: of the nations Ro11<sup>25</sup> of law is love Ro131<sup>0</sup> of the eras Ep11<sup>0</sup> by which all in all is being completed Ep12<sup>3</sup> entire c of God Ep31<sup>9</sup> Christ (stature of the c of) Ep41<sup>3</sup> (entire c delights to dwell) 1Co11<sup>9</sup> (c of the Deity dwelling) Co2<sup>9</sup>. full<sup>2</sup>, fulness<sup>12</sup>, piece that fills up<sup>1</sup>, that which is put in to fill up<sup>1</sup>.

*r[h]up'os* FILTH

filth, that which makes dirty, nasty, foul. of the flesh 1P32<sup>1</sup>.

filth, offscouring<sup>1</sup>.

*r[h]up a ri'a* FILTHINESS

filthiness. putting off all fJa12<sup>1</sup>.

filthiness, pollution<sup>1</sup>, vileness<sup>1</sup>.

*r[h]up a ron'* FILTHY

filthy. attire Ja2<sup>2</sup> let the f be filthy Rv2211<sup>bs</sup>. vile<sup>1</sup>, filthy<sup>1</sup>.

filthy, shame<sup>1</sup>, wantonness<sup>1</sup>.

*r[h]up a in'δ* be-FILTHY

filthy (be). let the filthy be Rv2211<sup>As</sup>.

filthy communication, obscenity<sup>1</sup>.

filthy dreamer, dream<sup>1</sup>.

*di ē nek es'* THROUGH-CARRY

finality. Melchizedek priest to a Hb7<sup>3</sup> sacrifices never able perfect to a Hb10<sup>1</sup> Christ (seated to a) Hb1012 (has perfected to a f those hallowed) Hb1014. continually<sup>2</sup>, for ever<sup>2</sup>.

finally, finish<sup>1</sup>, rest<sup>5</sup>.

*[h]eur i's kō* FIND

find. finding Christ (if the magi should) Mt28 (disciples) Mk137 Jn141<sup>45</sup> (shepherds) Lu212 16<sup>62</sup> (parents) Lu245<sup>46</sup> (Jews) Lu232 (the people) Jn625 (Jews not f) Jn734 35 36 Christ finding (so much faith) Mt810Lu79 (nothing on fig tree) Mt2119<sup>bs1</sup> Mk1113 13 (disciples drowsing) Mt2640 43 Mk1437 40 Lu2245 (place in the scroll) Lu417 (was f alone) Lu936 (if the faith on the earth) Lu188 (f Philip) Jn143 (those selling) Jn214 (the healed man) Jn514 935 (Lazarus in tomb) Jn1117 (a little ass) Jn1214 (f in fashion as a man) Ph28 (may be f in Him) Ph39 (f eonian redemption) Hb912 (no guile f in His mouth) 1P222 (f by C in peace) 2P314 (I have not f your acts completed) Rv32

proper names: Mary f pregnant Mt118

Peter (f a stater) Mt177 (Eneas) Ac933

(many at Cornelius' house) Ac1027 (Herod not f) Ac1219 f Simon (a Cyrenian) Mt2732

Syro-Phoenician woman f the little girl cured Mk730 Miriam f favor with God Lu130 Phari-

sees (f an accusation against Jesus) Lu67

(nothing evil in Paul) Ac239 Gergesenes f

demoniac sane Lu835

Pilate (f no fault in Christ) Lu234 14 22Jn

1838 194 6 Ac1328 Andrew f Simon Jn141

Philip (f Nathanael) Jn145 (was f at Azotus)

Ac840 youths f Sapphira dead Ac510

David (f favor before God) Ac746 (may f a

tabernacle) Ac746 (God f) Ac1322 Saul

f those of the way Ac92 Barnabas f Saul

Ac1125 Barnabas and Saul f Elymas Ac136

Jews (not f Paul and Silas) Ac176 (f Paul a

pestilence) Ac245 (not f Paul in the sanctuary

arguing) Ac2412 (f Paul purified) Ac2418

(what injury, in the Sanhedrin) Ac2420

Paul (f a pedestal) Ac1723 (Aquila) Ac182

(some disciples) Ac191 (a ship) Ac212

(brethren) Ac2814 (precept for life) Ro710

(the law) Ro721 (being f false witnesses)

1C1515 (not f Titus) 2C213 (may not be f

you such) 2C1220 20 f God (groping for

Him) Ac1727 (f those not seeking) fRo1020

Lysias f Paul indicted Ac2329 Abraham f

(what then shall we declare) Ro41 Macedonians

f you unprepared 2C94 Onesiphorus (f Paul)

2Ti117 (f mercy) 2Ti118 Enoch was not f

Hb115 Esau did not f repentance Hb1217

John f children 2J4 not f (place for the

dragon) Rv128 (Babylon) Rv1821

Others: seeking and f fMt77 8Lu19 10 f

the cramped gate Mt714 centurion f (boy

sound) Mt813 (slave) Lu710 (ship sailing to

Italy) Ac276 f the soul fMt1039<sup>bs</sup> 39 1625

rest in your souls Mt1129 unclean spirit

(not f rest) Mt1243Lu124 (f house unoccupied)

Mt1244Lu1125 man f (treasure) Mt1344

(a pearl) Mt1346 (lost sheep) Mt1813

Lu1545 6 (others standing) Mt206 (no fruit

on fig tree) Lu1367 slave f (fellow slave)

Mt1828 (call to the wedding) Mt229 10 disciples

f (ass) Mt212 (colt) Mk112 4Lu1930 32

(upper room) Mk1416Lu2213 (tomb empty)

Lu2424 (the two f the eleven) Lu2493 (fish)

Jn216 lord f slave (giving nourishment in

season) Mt2446 (not f drowsing) Mk1330

(watching) Lu1237 38 chiefs (f no false witnesses)

Mt2600 60A Mk1455 (f not how destroy Christ) Lu1948 (how to be chasten-

ing Peter and John) Ac42<sup>1</sup> (be f fighters against God) Ac53<sup>9</sup> four men not f how to get in Lu51<sup>9</sup> the people to be f forage Lu91<sup>2</sup> woman f lost drachma Lu158<sup>9 9</sup> was lost and was f (son) Lu1524<sup>32</sup> was none f returning Lu171<sup>8</sup> the women (f stone rolled away) Lu242<sup>2</sup> (f not the body) Lu243<sup>23</sup> f pasture Jn10<sup>9</sup> deputies (f not the apostles) Ac522<sup>23</sup> (f the prison locked) Ac523<sup>3</sup> our fathers f no provender Ac71<sup>1</sup> f the value of the books Ac19<sup>19</sup> mariners sounding f Ac2728<sup>28</sup> that one be f faithful 1C42<sup>2</sup> not be f naked 2C53<sup>3</sup> according as we also f 2C111<sup>2</sup> f sinners f Ga21<sup>7</sup> f grace Hb416<sup>As</sup> your faith may be f for applause 1P17<sup>7</sup> the earth and its works will be 2P310<sup>ns</sup> you f apostles false Rv22<sup>2</sup> no one f worthy Rv54<sup>4</sup> not f (death) fRv96<sup>6</sup> (falsehood) Rv145<sup>5</sup> (mountains) Rv1620<sup>20</sup> (in the scroll of life) Rv2015<sup>15</sup> in Babylon Rv1814<sup>22 24</sup> no place f for heaven and earth Rv2011<sup>11</sup> (s\*Lu1421 bRv1822). find172, can-1, get1, obtain1, perceive1.

find, become1, find out2, grasp1.

an eur i's k o UP-FIND  
find out. Paul f o disciples Ac214<sup>4</sup> (ABs1\*Lu216). find2.

fine. See ideally.

fine flour, flour1.

fine linen, cambric4, linen wrapper1.

dak' tul os FINGER  
finger, a terminal member of the hand. with f (scribes not willing stir loads) fMt234<sup>4</sup> (lawyers not grazing loads) fLu1146<sup>6</sup> Jesus thrusts f into deaf man's ears Mk733<sup>3</sup> f of God (Jesus casting out demons by) aLu1120<sup>20</sup> tip of his f (Lazarus to be dipping) fLu1624<sup>24</sup> with His f (Jesus wrote in the earth) [Jn86] Thomas (except I thrust my f into the prints) Jn2025<sup>25</sup> (bring your f here) Jn2027<sup>27</sup>.

tel e'o FINISH  
finish (not in the sense of cessation but of accomplishment, a task or thing, accomplish, consummate, discharge an obligation fRo227<sup>27</sup> rJa28<sup>28</sup>, settle fRo136<sup>6</sup>, settle tribute fMt1724<sup>24</sup>, Christ f (these sayings) Mt728<sup>28</sup> 191 261 (pre-scribing) Mt111<sup>11</sup> (parables) Mt1353<sup>3</sup> disciples f cities of Israel Mt1023<sup>23</sup> Paul f career 2Ti47<sup>47</sup> the two witnesses Rv111<sup>1</sup> the thousand years Rv203<sup>3</sup> 5 7.

accomplish: Joseph and Mary a all Lu239<sup>39</sup> Christ (pressed till the baptism should be a) Lu1250<sup>50</sup> (what has been written) Lu1831<sup>31</sup> 2237 Ac1329<sup>29</sup> (on the cross) Jn1928<sup>28</sup> 30 God's word Rv1717<sup>17</sup>.

consummate: not be c the lust of the flesh fGa514<sup>14</sup> God (secret of) Rv107<sup>7</sup> (fury of) Rv151<sup>1</sup> calamities Rv153<sup>3</sup> (ABs2C129). accomplish4, end1, make an-1, expire1, fill up1, finish8, fulfil7, go over1, make perfect1, pay1, -tribute1, perform1.

tel'os FINISH  
finish 1P38<sup>38</sup> the consummation of action or time, with till, ultimately 2C113<sup>13</sup> tribute, considered as the consummation of the subjugation of a country Mt1725<sup>25</sup> Ro137<sup>7</sup>. consummation: he who endures to Mt1022<sup>22</sup> 2415 Mk1313<sup>13</sup> not (as yet is) Mt246<sup>6</sup> Mk137<sup>7</sup> (immediately) Lu219<sup>19</sup> arriving shall be Mt244<sup>4</sup> Peter sat to see Mt2658<sup>58</sup>. Satan would be having a Mk326<sup>26</sup> Christ (Of His kingdom there is no) Lu133<sup>33</sup> (that which concerns Me is having) Lu2237<sup>37</sup> (loves His own to) Jn131<sup>1</sup> (will be confirming you until) 1C18<sup>18</sup> (the Origin and the C) MRv216<sup>216</sup> 2213 widow before the judge fLu185<sup>5</sup> of those things is death Ro621<sup>21</sup> is life eonian Ro622<sup>22</sup> the c of law (Christ is) Ro104<sup>4</sup> c of the eons have

attained 1C1011<sup>11</sup> thereafter the c a1C1524<sup>24</sup> of that which is being nullified 2C813as<sup>as</sup> whose c (according to acts) 2C1115<sup>15</sup> (is destruction) Ph319<sup>19</sup> (is burning) Hb68<sup>8</sup> indignation 1Th216<sup>16</sup> of the charge is love 1Ti15<sup>15</sup> confirmed unto the c (expectation) Hb38As<sup>As</sup> (assumption) Hb314<sup>14</sup> until the c (expectation) Hb611<sup>11</sup> (keeping My acts) Rv228<sup>28</sup> nor having c of life Hb73<sup>3</sup> of the Lord JA511<sup>11</sup> of your faith 1P19<sup>19</sup> c of all is near 1P47<sup>47</sup> of those who are stubborn 1P417<sup>47</sup> (sRv18). custom3, end35, -ing1, finally1, the uttermost1.

tel ei o'o FINISH-

finish, perfect. the days f (Jesus' parents) Lu243<sup>24</sup> Christ f the work Jn174<sup>4</sup> perfect: Christ (p the third day) Lu1332<sup>32</sup> (His power in infirmity p) 2C129s2<sup>2</sup> (p through suffering) Hb210<sup>10</sup> 59 (p for the eon) Hb728<sup>28</sup> Christ perfecting (the work) Jn434<sup>34</sup> 536 (those who are hallowed) Hb1014<sup>14</sup> may be p (disciples) Jn1723<sup>23</sup> (scripture) Jn1928<sup>28</sup> Paul (p my career) Ac2024<sup>24</sup> (not that I am already) Ph312<sup>12</sup> the law p nothing Hb719<sup>19</sup> cannot make the one offering p Hb99<sup>99</sup> never able to p to a finality Hb101<sup>1</sup> may not be p (apart from us) Hb1140<sup>40</sup> spirits of the just p Hb1223As<sup>As</sup> by works was faith Ja222<sup>22</sup> love p 1J25<sup>25</sup> 412 17 18, be perfect1, -ed3, consecrate1, finish4, fulfil2, perfect1, make-12.

finish, become1, conclude1, complete1, consummate1, finish up2, terminate1, wherewithal1.

ek tel e'o OUT-FINISH

finish up. not strong enough to Lu1429<sup>29</sup> 30. finisher, Perfecter1.

pur FIRE

fire, idiomatically fiery fHb1027<sup>27</sup>, cast into (tree not producing fine fruit) fMt310<sup>10</sup> 719 Lu39<sup>39</sup> (epileptic) Mk922<sup>22</sup> (branches) fJn156<sup>56</sup> holy spirit and (Christ baptizing in) fMt311<sup>11</sup> Lu316<sup>16</sup> unextinguished (burning up the chaff with) fMt312<sup>12</sup> Lu317<sup>17</sup> (Gehenna) Mk943<sup>43</sup> 45A Gehenna of f (liable to) Mt522<sup>22</sup> (cast into) Mt189<sup>9</sup> Mk947<sup>47</sup> A burned up with (darnel) Mt1340<sup>40</sup> (Babylon) vRv1718<sup>18</sup> 188 furnace of Mt1342<sup>42</sup> 50 falling into (epileptic) Mt1715<sup>15</sup> f eonian (cast into) Mt188<sup>88</sup> (go from Me into) Mt2541<sup>41</sup> (justice of) Ju7<sup>7</sup> not going out f Mk944A<sup>44</sup> 48A salted with f Mk949<sup>49</sup> descend from heaven (may we be telling f to) Lu954<sup>54</sup> (wild beast causing) vRv1313<sup>13</sup> casting on the earth fLu1249<sup>49</sup> f and sulphur (rains on Sodom) Lu1729<sup>29</sup> (tormented in) vRv1410<sup>10</sup> (Adversary cast into lake of) vRv2010<sup>10</sup> (lake burning with) vRv218<sup>18</sup> kindling (in the middle of the court) Lu2255<sup>55</sup> tongues (as of f on the disciples) Ac23<sup>23</sup> (the t is a f) fJa30<sup>30</sup> blood and f Ac219<sup>19</sup> flaming f of a thorn bush vAc730<sup>30</sup> into the f (Paul twitching the wild beast) Ac285<sup>5</sup> heaping embers of f on his head fRo1220<sup>20</sup> work (revealed by) 1C313<sup>13</sup> (testing) 1C313<sup>13</sup> saved as through 1C315<sup>15</sup> flaming f (dealing out vengeance in) 2Th18<sup>18</sup> (His messengers are) fHb17<sup>17</sup> flame of (Christ's eyes are) vRv14218<sup>18</sup> 1912 quench the power of Hb1134<sup>34</sup> burned with (you have not come) Hb1218<sup>18</sup> (mountain) vRv858As<sup>As</sup> our God is a consuming fHb1229<sup>29</sup> what amount of f is kindling fJa35<sup>35</sup> eating your flesh as Ja53<sup>53</sup> being tested by f1P17<sup>17</sup> heavens and earth stored with 2P37<sup>37</sup> snatching them out of fJu23<sup>23</sup> gold refined by fRv313<sup>13</sup> torches of (burning in sight of the throne) vRv45<sup>45</sup> of the altar vRv85<sup>85</sup> hail and f vRv87<sup>87</sup> f and fumes and sulphur vRv917<sup>17</sup> 18 pillars of vRv101<sup>101</sup> out of witnesses' mouths vRv115<sup>115</sup> jurisdiction over vRv1418<sup>18</sup> glassy sea mixed with vRv152<sup>52</sup> scorch mankind with vRv168<sup>68</sup> lake

of (wild beast and false prophet cast into) vRv1920 (death and the unseen cast into) vRv2014 (is the second death) vRv2014 (those not written in the scroll cast into) vRv2015 descending from God vRv209.

*pur a' FIRE*

fire, a burning pile of material. barbarians kindling Ac28<sup>2</sup> Paul placing kindling on Ac28<sup>3</sup>.

fire. See fire (be on).

fire, light<sup>6</sup>, (of f), fiery<sup>1</sup>, (set on f), aflame (set)<sup>2</sup>.

*pur o'o FIRE*

fire (be on), f vRv115, refine fRv318, bet- ter to marry than fC79 Paul r2C1129 heav- ens 2P312 fiery arrows Ep616.

fire (charcoal). See charcoal fire.

fire of coals, charcoal fire<sup>2</sup>.

*metr e t es' MEASURER*

firkin, a liquid standard of nearly nine gallons. Jn26.

*sthen o'o FIRM*

firm, be unyielding, solid, stable. God will be f you vP510, strengthen<sup>1</sup>.

firm (stand). See stand firm.

first, firstly<sup>1</sup>, former<sup>3</sup>, one<sup>2</sup>, origin<sup>2</sup>, (be f), lie before<sup>1</sup>.

*prō't on BEFORE-most*

first\*, formerly in time or order Jn10<sup>40</sup>, the former of two, the foremost in rank, the front room of the tabernacle. The indefinite gen- der is used adverbially. It occurs frequently. A few specimens follow. f extract the beam Mt75 f last and last f rMt1930 Mk1031 Mt2016 Lu1330 binding the strong man Mk327 want- ing to be rMk935 last state worse than the f Lu1226 2P220 f robe Lu1522 f man (Adam) 1C1545 (out of the earth) 1C1547 f of al (Paul entreating) 1Tt21 covenant (if it were unblamable) Hb87 (deliverance of those under) Hb915 (not dedicated apart from blood) Hb918 Christ the f and the last rRv 118 28 2213 you leave your f love Rv24

former: covenant (God has made it old) Hb813 (had just statutes) Hb91 acts (do) Rv25 (last more than the f) Rv219 f res- urrection (live and reign with Christ) Rv205 (have a part in) Rv206 f heaven and earth pass away Rv211<sup>1</sup> things Rv214Ab<sup>2</sup>

foremost: men (Herod makes dinner for) rMk621 wanting to be Mk10<sup>44</sup> women be- lieved Ac174 man of Melita rAc287 of the Jews (Paul calls together) Ac2817 in me Paul the f 1Tt116

front: Christ in f of John Jn115<sup>30</sup> f part of tabernacle (lampstand in) Hb92 (pass continually into) Hb96 (while standing) Hb98.

*prō't eu'o be-BEFORE-most*

first (be), that in all He may be becoming first Col18, have the preeminence<sup>1</sup>.

f t day, one<sup>6</sup>.

f t (deem). See deem first.

first estate, origin<sup>1</sup>.

first (from the very). See above (from).

first (give). See give first.

first reclining place. See reclining place (first).

firstbegotten, firstborn<sup>2</sup>.

*prō't o'tok on BEFORE-most-BROUGHT-FORTH*

firstborn. Christ: the f Son (of Miriam) Lu 27 (among many brethren) rRo329 (of every creature) fCol15 (from the dead) rCo 118 Rv15 (leading into the inhabited earth) rHb16 Others: exterminator of Hb1128 ecclesia of rHb1223.

*ap arch e' FROM-ORIGINER*

firstfruit, the first fruit to ripen and be presented to God. saints (have f of the spirit) rRo823 (f of the Father's creatures) fJal18 f is holy rRo1118 f of Asia rRo165 Christ F of those re- posing f1C1520<sup>23</sup> f of Achaia m1C1615 a f to God rRv14<sup>4</sup> (B2Th213), firstfruit<sup>1</sup>, -fruits<sup>7</sup>.

*prō't os BEFORE-most*

firstly. disciples styled Christians Ac1126Bs.

*ichthu's FISH*

fish, water vertebrates with permanent gills and fins. son (requesting) rMt710 Lu1111<sup>11</sup> five cakes and two f (disciples) Mt1417Mk 638Lu913 (Jesus takes) Mt1419Mk641 41Lu 916 seven cakes and the f Mt1536 first f (Peter to pick up) Mt1727 disciples (pick up the fragments of) Mk643 (impound a multitude of) Lu56 (hand Jesus part of broiled f) Lu2442 (no longer strong enough to draw the net of) Jn216<sup>8</sup> (a hundred and fifty-three) Jn2111 awe engulfs Peter at the catch of Lu59 another flesh of 1C1539.

*[h]al t eu'o SALT*

fish, that which is salted down. Jn213.

fish (food). See food fish.

*a[n]g'kis tr on FISH-HOOK*

fish hook, a barbed, curved wire for catching fish. Peter to cast Mt1727, hook<sup>1</sup>.

fish (little), fish (small)<sup>1</sup>.

*ichthu'di on FISH(dim.)*

fish (small). disciples had a few Mt1534Mk87, little fishes<sup>1</sup>, small<sup>1</sup>.

*[h]al t eu's' SALTER*

fisher, one who salts down fish, then any fisher. Peter and Andrew Mt418 r19Mk116 r17 step- ping off from the ship Lu52. fishers<sup>4</sup>, fish- erman<sup>1</sup>.

fisherman, fisher<sup>1</sup>.

fisher's coat, overcoat<sup>1</sup>.

fishing (go a), fish<sup>1</sup>.

*pugm e' FIST*

fist. wash hands with Mk73AB. oft<sup>1</sup>.

*eu'the t on WELL-PLACED*

fit. (not) f in the kingdom fLu992 neither for the land fLu1435 herbage f for those fHb67, fit<sup>2</sup>, meet<sup>1</sup>.

fit, adjust<sup>1</sup>, (be f), proper (be)<sup>1</sup>, befitting (be)<sup>1</sup>.

*ez art iz'o OUT-EQUIP*

fit out. Paul at Tyre Ac215 for every good act 2Tt317, accomplish<sup>1</sup>, furnish thoroughly<sup>1</sup>.

*a n eu'the t on UN-WELL-PLACED*

fitness (no). harbor for wintering Ac2712, not commodious<sup>1</sup>.

*pen'te FIVE*

five, the numeral between four and six. f cakes Mt1417 19 169 Mk638 41 819 Lu913 16 Jn69 13 vir- gins Mt252<sup>2</sup> talents Mt2515 16 16 20 20 20 months Lu124 Rv95 10 sparrows Lu126 in one home Lu1252ABs<sup>1</sup> yoke of oxen Lu1419 brothers Lu1628 minas Lu1918 cities Lu1919 husbands Jn418 porticos Jn52 twenty-five or thirty stada Jn619 5000 (men) Ac44 seventy-five souls (with Jacob) Ac714 50,- 000 (f myriads) pieces of silver Ac1919 days Ac206 241 words (Paul would rather speak) 1C1419 f kings fall Rv1710 (AAc2737 sRv113 s1126).

*pent a ko'si a FIVE-hundred*

five hundred. denarii fLu741 brethren 1C156.

*pent akis chil'i a FIVE-times-THOUSAND*

five thousand. men eating Mt1421 Mk644 819 Lu914 Jn610.

*pent a'kis* FIVE-times  
**five times.** Paul f t got forty save one 2C1124.  
**fix, establish<sup>1</sup>.**  
**fix steadfastly.** See **establish.**  
*pro cheir iz'o mai* BEFORE-HAND  
**fix upon before (-hand).** Christ Ac320 Paul Ac2214 2616, choose<sup>1</sup>, make<sup>1</sup>, preach<sup>1</sup>.  
*par i'e mi* BESIDE-LET  
**flaccid (be).** f hands fHb1212, hang down<sup>1</sup>.  
*kop az'o* STRIKE-  
**flag, weary from continual striking.** the wind Mt1432 Mk439 651, cease<sup>3</sup>.  
*phlo x'* BLAZE  
**flame.** pained in this fLu1624 fire of f thorn bush vAc730 messengers in f fire 2Th18 ministers as f of fire fHb17 eyes as f of fire (Christ) vRv14 218 1912.  
*em pi[m]'pre' mi* IN-INFLAME  
**flames (set in).** troops s their city i f Mt227 (s<sup>1</sup>Ac286). burn up<sup>1</sup>.  
*astr apt'o* GLEAM-FLING  
**flash.** Son of Mankind coming as lightning f Lu1724 men in f attire Lu244, lighten<sup>1</sup>, shine<sup>1</sup>.  
*peri astr apt'o* ABOUT-GLEAM-FLING  
**flash about.** light f a Paul Ac93 228, shine round<sup>1</sup>, -about<sup>1</sup>.  
**flashing.** See **lightning.**  
*ed'aphos* LEVEL  
**flat (Paul falls)** Ac227, ground<sup>1</sup>.  
*kolak e'va* FLATTER  
**flatter, use adulation.** Paul does not become f in expression 1Th25.  
*mom'os* FLAW  
**flaw, an imperfection or blemish.** they are spots and f f2P213, blemish<sup>1</sup>.  
*mom'o mai* FLAW  
**flaw (find).** lest f be f with the service f2C 63 no one should f2C820, blame<sup>2</sup>.  
*a mom'e't on* UN-FLAWED  
**flawless.** unspotted and f f2P314ss, blameless<sup>1</sup>.  
*a'mom on* UN-FLAWED  
**flawless, holy and f (saints to be)** fEp14 (the ecclesia) fEp527 (to present you) fCo122 in the midst of a crooked generation fPh215 Christ (offers Himself f to God) fHb914 (His blood as of a lamb) 1P119 to stand you f fJu24ss the 144,000 are fRv145, faultless<sup>1</sup>, unblameable<sup>1</sup>, without blame<sup>1</sup>, -blemish<sup>2</sup>, -fault<sup>1</sup>, -rebuke<sup>1</sup>, -spot<sup>1</sup>.  
*lin'on* FLAX  
**flax, made of flax** fMt1220, linen Rv158.  
*phueg'o* FLEE  
**flee, run away from.** f into (Egypt) Mt213 (a different city) Mt1023 (into the mountains) Mt2416 Mk1313 Lu2121 (woman into wilderness) vRv126 f from (impending indignation) Mt37Lu37 (judgment of Gehenna) fMt2333 (youth f f the squad) Mk1452 (women from the tomb) Mk168 (sheep f a stranger) Jn105 (saints f prostitution) f1C 618 (saints f idolatry) f1C1014 (these things) f1Ti611 (f the edge of the sword) Hb1134 (the Adversary f f you) fJa47 (death is f f them) fRv96 the graziers Mt833Mk514 Lu834 disciples deserting Jesus f Mt2656Mk 1450 the hireling Jn1012 13A Moses Ac729 mariners seeking to Ac2730ss f youthful desires f2Ti222 every island fRv1620 earth and heaven vRv2011 (B<sup>1</sup>Mt2657 s<sup>1</sup>Jn615 s<sup>2</sup>Hb 1225), escape<sup>1</sup>, can-1, flee<sup>26</sup>, -away<sup>2</sup>.

flee, escape<sup>2</sup>, flee for refuge<sup>1</sup>.  
*dia phueg'o* THROUGH-FLEE  
**flee away.** lest the prisoners Ac2742, escape<sup>1</sup>.  
 flee away, flee<sup>2</sup>.  
*kata phueg'o* DOWN-FLEE  
**flee for refuge.** Paul and Barnabas Ac146 we who are fHb618, flee<sup>1</sup>, -for refuge<sup>1</sup>.  
*apo phueg'o* FROM-FLEE  
**flee from.** corruption f2P14 scarcely 2P218 defilements f2P220, escape<sup>3</sup>.  
*sar x'* FLESH  
**flesh, the tissue of an animal body, which is composed of flesh, blood and bones; opposed to spirit and subject to the soul, but not in itself sinful. Idiomatically fleshly** AcCo218, **flesh and blood** (does not reveal to Simon) nMt1617 (not able enjoy an allotment) n1C 1550 (Paul did not submit his evangel to) nGa116 (not ours to wrestle with) nEp612 (little children have participated in) nHb214 **one flesh** (the two will be) Mt195Mk108 1C618 Ep531 (no longer two) Mt196Mk108 **no flesh** (would be saved) nMt2422Mk1320 (justified by works of law) nRo320 Ga216 (boasting in God's sight) n1C129 is infirm nMt 2641Mk1438 **all flesh** (shall see the salvation of) nLu36 (Christ given authority over) nJn172 (pouring out from My spirit on) nAc217 (not all f is the same f) 1C1539 39 (is grass) 1P124 Christ having f and bones Lu2439 not begotten by the will of AJn113 the Word became nJn114 begotten by f is f nJn366  
**Christ's flesh** (He is giving) nJn651 52 (eating) fJn653 (masticating) fJn654 56 (is true food) fJn655 (not acquainted with decay) Ac231 (of the seed of David) Ro13 (enmity in) Ep213 (by His body of) nCo122 (in the days of) nHb57 (the curtain) nHb 1020 (put to death in) A1P318 (suffered in) n1P41 (having come in) n1J42 3s (coming in) n2J7 is not benefitting anything AJn663  
 according to **flesh** (you are judging) nJn 815 (Abraham our forefather) nRo41 (not walking) ARo81As2 (Paul's relatives) nRo93 (out of whom is Christ) nRo95 (not many wise) n1C128 (observe Israel) n1C1018 (is Paul planning) n2C117 (acquainted with no one) n2C516 (if we have known Christ) n2C516 (reckoning us as walking) n2C102 (not warring) n2C103 (many are boasting) n2C1118 (Ishmael) nGa423 29 (be obeying your masters) nEp65 nCo322 (judge a to men in) 1P46 my f tenting in expectation nAc226 what is apparent in f circumcision Ro228 infirmity of ARo619 nGa413 when you were in nRo75 **Saul's flesh** (good not making home in) nRo718 (slaving for Sin's law with) nRo 725 law was infirm through ARo83 sin's f nRo83 God condemns sin in Ro83  
 Paul (provoking to jealousy) nRo1114 (f has no ease) n2C75 (walking) n2C103 (a splinter in) 2C127 (living in) Ga220 nPh122 (you do not scorn your trial in my) nGa414 (staying in) nPh124 (am even I having confidence in) nPh34 (filling up in my) nCo 124 (have not seen my face in) nCo21As8\* (if I am absent in) nCo25 (Onesimus a brother) nPhn16 in accord with f (law fulfilled in . . . not walking) ARo84 (those who are in) ARo85 (living in) ARo812 13 disposed to that which is of ARo85 disposition of (is death) ARo86 (is enmity to God) ARo 87 those in f not able please God ARo88 saints are not in ARo89 not debtors to the ARo812 children of nRo98



lusts of (making no provision for) NRo1314 (not consummating) NGA516 (conducted ourselves in) AEp23 (luring by) A2P218 for the extermination of N1C55 affliction in N1C728 another f (of beasts) 1C1539 (of flyers) 1C1539<sup>98</sup> our mortal f N2C411 pollution of f and spirit 2C71 completed in NGA33 incentive to AGa513 lusting against NGA517 17 works of NGA519 crucify NGA524 his own f (sowing for) AGa68 (no one hates) NEp529 reaping corruption from AGa68 a fair face in NGA612 boasting in NGA613 will of AEp23 nations in NEp211 those termed Circumcision in NEp211 have no confidence in NPh334 stripping off the body of ACo211 the uncircumcision of Co213 surfelting of NCo223 secret of devoutness manifested in NTi316 statutes for NHb310 cleanness of NHb913 fathers of NHb129 eating (venom as fire) AJA53 (Babylon's) Rv1716 (of kings, etc.) Rv1918 18 18 18 18 filth of N1P321 Christ suffered in N1P41 his lifetime in N1P42 going after N2P210 desires of A1J216 other f NJu7 defiling Ju8 spotted by NJu23 birds satisfied with Rv1921 (s<sup>2</sup>Ep590). carnal(-ly)<sup>3</sup>, flesh(-ly)<sup>146</sup>, flesh, meat<sup>2</sup>.

### sar k ik on' FLESHic

fleshly, having the characteristics of flesh. Saul is Ro714s\* f things (minister to them in) Ro1627 (reaping of your) 1C911 Corinthians are 1C33<sup>3,4</sup> not f (Paul's wisdom) 2C112 (Paul's weapons) 2C104 abstaining from f lusts 1P211. carnal<sup>7</sup>, fleshly<sup>2</sup>.

fleshly. See flesh.

### sar'k in on FLESHY

fleshy, composed of flesh. Paul speaks to them as 1C31 tablets of the heart f2C33 law of a f precept RHb718 (ABs<sup>2</sup>Ro714). carnal<sup>2</sup>, fleshly<sup>1</sup>.

### phug e' FLIGHT

flight. not in winter Mt2420 Mk1318As<sup>3</sup>.

flight (turn to), recline<sup>1</sup>.

### poin'n e SHEEP-herd

flock, a company of sheep. shall be scattered fMt2631 maintaining guard over Lu23 becoming one Jn1018 tending a f and not eating? f1C97<sup>7</sup>. flock<sup>4</sup>, fold<sup>1</sup>.

flock, flocklet<sup>5</sup>.

### poin'n i on SHEEP-herd(dim.)

flocklet. Fear not little fLu1232 take heed to fAc2028 wolves not sparing fAc2029 elders (to shepherd) f1P52ABs<sup>2</sup> (models for) f1P53As. flock<sup>5</sup>.

### tum p an iz'o BEAT-UP

flog, beat as a drum. Hb1135, torture<sup>1</sup>.

flog with rod. See rod (flog with).

flood, deluge<sup>1</sup>, inundation<sup>1</sup>, river<sup>1</sup>.

floor (threshing). See threshing floor.

### semi'dal is FLOUR

flour, pulverized grain. for Babylon Rv1813. fine flour<sup>1</sup>.

[h]uper aux[an]'o OVER-GROW[-UP]

flourish. your faith f2Th13. grow exceedingly<sup>1</sup>.

flourish again, blossom<sup>1</sup>.

flow, gush<sup>1</sup>.

### an'th os FLOWER

flower, the bloom of a plant. the f of grass fJa110 11 f1P124 24.

flower of age (pass the), meridian (over)<sup>1</sup>.

### aul os' FLAGEOLET

flute, a small wind instrument in which musical tones are produced by opening or closing holes. soulless things 1C147. pipe<sup>1</sup>.

### aul e'o FLAGEOLET

flute. children fMt11<sup>17</sup> Lu732 how will the f be known 1C147. pipe<sup>3</sup>.

### aul e't es' FLAGEOLETER

flutist. Jesus perceiving Mt923 sound of Rv 1822. minstrel<sup>1</sup>, piper<sup>1</sup>.

flux (bloody), dysentery<sup>1</sup>.

### pet'o mai EXPAND

fly, expand the wings as a bird. animal like a f vulture Rv41 vulture f Rv813 woman f Rv1214 messenger f Rv146 bird f Rv1917.

### pten on' EXPANDER

flyer. another flesh of 1C1539. bird<sup>1</sup>.

### pet ei n on' EXPANDER

flying creature. look at the Mt626 have roosts Mt820 Lu958 devoured the seed fMt134 Mk44 Lu85 roost in mustard tree fMt1332 Mk432 Lu1319 of more consequence are you than Lu1224 Peter saw fAc1012 118 image of Ro 123 being tamed Ja37. bird<sup>5</sup>, fowl<sup>9</sup>.

foal. See son.

foam, froth<sup>2</sup>.

foam out, froth forth<sup>1</sup>.

foe, enemy<sup>2</sup>.

### achlus' FOG

fog, cloudlike vapor near the ground. falls on Elymas fAc1311. mist<sup>1</sup>.

fold. See court.

fold, flock<sup>1</sup>.

fold (field). See field fold.

### en tuli's o IN-FOLD

fold up. Joseph f the body of Jesus u in linen wrapper Mt2759 Lu2353 handkerchief f u apart Jn207. wrap in<sup>2</sup>, -together<sup>1</sup>.

foliage (soft). See soft foliage.

folk. See people.

### a kol ou the'o UN-JOIN-PLACE

follow. Jesus (Peter and Andrew) Mt420 Mk 118 (James and John) Mt422 (the throng) Mt425 81 1413 192 Mk524 Lu79 911 Jn62 (those f Him) Mt810 219 Mk1032 119 (I will be f Thee) Mt819 Lu957 61 (be f Me) Mt822 99 1921 Mk214 1021 Lu527 923 59 1822 Jn143 2119 22 (disciples) Mt823 1927 28 Mk61 1028 Lu511 1828 2239 Jn137 38 (Matthew, Levi) Mt99 Mk214 Lu528 (blind men) Mt927 2034 Mk1052 Lu1843 (he who is not) Mt1038 (many) Mt1215 (let him be f Me) Mt1624 Mk834 Jn1226 (Peter from afar) Mt2658 Mk1454 Lu2254 (women) Mt2755 Mk1541 (sinners) Mk215 (multitude) Mk37 Lu 2327 (Andrew) Jn140 (he who is f Me) Jn812 (My sheep) Jn1027 (Peter, not at present) Jn1338 38 37 (Peter and John) Jn1315 (John) Jn2120ABs<sup>2</sup> (144,000 f the Lambkin) vRv144 (the armies of heaven) vRv1914 Jesus f Jairus Mt919 the Rock f the food 1C104

Others: disciples (not f us) Mk938A 38 Lu 949 (f a man) Mk1413 Lu2210 sheep f the shepherd Jn104 5 Jews f Mary Jn1131 Peter f (John) Jn206 (messenger) Ac128 9 Jews f Paul Ac1343 2136 Unseen f Death vRv68 a second messenger f vRv148 9 works f with them vRv1413 (sMt935 AMk537 A1431). follow<sup>90</sup>, reach<sup>1</sup>.

follow. become<sup>1</sup>, follow after<sup>1</sup>, -out<sup>3</sup>, -up<sup>3</sup>, -with<sup>2</sup>, imitate<sup>1</sup>, persecute<sup>10</sup>, with<sup>1</sup>.

### kai a kol ou the'o DOWN-UN-JOIN-PLACE

follow after. women. to the tomb Lu2355 maiden, Paul Ac1617. follow<sup>1</sup>, -after<sup>1</sup>.

follow after, follow up<sup>1</sup>, trail<sup>1</sup>, (those that f a), consecutively<sup>1</sup>.

*par a kol ou the'o* BESIDE-UN-JOIN-PLACE follow (fully). signs, those who believe f Mk 16<sup>17</sup> Luke, all f Lu13 Timothy, the teaching f Ti14<sup>8</sup> 2Ti13<sup>10</sup>, attain<sup>1</sup>, follow<sup>1</sup>, have perfect understanding off, know fully<sup>1</sup>.

*ex a kol ou the'o* OUT-UN-JOIN-PLACE follow out. not myths f 2Pi1<sup>16</sup> wantonness, path of Balaam 2P2<sup>2</sup> f15, follow<sup>3</sup>.

follow together, imitator together<sup>1</sup>.

*ep a kol ou the'o* ON-UN-JOIN-PLACE follow up. signs f Mk16<sup>20</sup> good work f Ti15<sup>10</sup> sins f Ti15<sup>21</sup> in footprints of Christ f 1P2<sup>21</sup>.

*sun a kol ou the'o* TOGETHER-UN-JOIN-PLACE follow with. Christ (in Jairus' house) Mk5<sup>37</sup> f (a youth) Mk14<sup>5</sup> f (women from Galilee) Lu23<sup>49</sup> f. follow<sup>3</sup>.

follower, imitator<sup>1</sup>.

following, ensue<sup>2</sup>, (day f), next<sup>1</sup>.

*a'noia* UN-MIND folly, thoughtlessness. Jews filled with Lu6<sup>11</sup> obvious to all 2Ti3<sup>9</sup>. folly<sup>1</sup>, madness<sup>1</sup>. folly, imprudence<sup>1</sup>.

*phil o'storg on* FOND-NATURAL-AFFECTIONED fond affection. saints to have for one another Ro12<sup>10</sup>. kindly affectioned<sup>1</sup>.

*phil e'o* be-FOND fond of (be), responsive affection based on approval and regard, in contrast with love, which finds its source in the subject, apart from any worthiness in its object, friend Ti 3<sup>15</sup>, kiss. hypocrites f o standing in the synagogue AMt6<sup>5</sup> above Christ (f o father or mother) Mt10<sup>37</sup> 3<sup>7</sup> scribes f o (first reclining places) Mt23<sup>6</sup> (salutations) Lu20<sup>16</sup> the Father f o (the Son) Jn5<sup>20</sup> (the disciples) Jn16<sup>27</sup> Christ f o (Lazarus) Jn11<sup>36</sup> (of that disciple) Jn20<sup>2</sup> (as many as I am f o I am exposing) Rv3<sup>10</sup> he who is f of his soul Jn12<sup>25</sup> the world f o its own Jn15<sup>19</sup> f o Christ (disciples) Jn16<sup>27</sup> (Simon) Jn21<sup>15</sup> 18 17 17 17 (if anyone is not) 1C16<sup>22</sup> fondling a falsehood Rv22<sup>15</sup> kiss: of Judas Mt26<sup>48</sup> Mk14<sup>44</sup> Lu22<sup>47</sup>. kiss<sup>3</sup>, love<sup>22</sup>.

*phil o prō t eu'o* FOND-BEFORE-most fond of being foremost. Diotrephes 3Jn<sup>9</sup>. love to have preeminence<sup>1</sup>.

*phil a'delph on* FOND-brother fond of brother. 1P3<sup>8</sup>. love as brethren<sup>1</sup>.

*phil o'tek n on* FOND-BROUGHT-FORTH fond of children. young wives to be Ti2<sup>4</sup>.

*phil o'the on* FOND-PLACER fond of God. of own gratification rather than 2Ti3<sup>4</sup>. lover of God<sup>1</sup>.

*phil andr on* FOND-MAN fond of husband. young wives to be Ti2<sup>4</sup>.

*phil ar'gur on* FOND-SILVER fond of money. Pharisees Lu16<sup>14</sup> men will be 2Ti3<sup>2</sup>. covetous<sup>2</sup>.

*a phil ar'gur on* UN-FOND-SILVER fond of money (not). supervisor must not be 1Ti3<sup>3</sup> saints not to be Hb13<sup>5</sup>. not greedy of filthy lucre<sup>1</sup>, without covetousness<sup>1</sup>.

*phil ed'on on* FOND-GRATIFICATION fond of own gratification. men will be 2Ti3<sup>4</sup>. lovers of pleasures<sup>1</sup>.

*phil ag'ath on* FOND-GOOD fond of that which is good. supervisor must be Ti1<sup>8</sup>. lover of good men<sup>1</sup>.

*kata phil e'o* be-DOWN-FOND fondly kiss, a common mark of affection among men in the East. k Jesus f (Judas) Mt26<sup>49</sup> Mk14<sup>45</sup> (woman k His feet) Lu7<sup>38</sup> 45 father (son) Lu15<sup>20</sup> saints (Paul) Ac20<sup>37</sup>. fondness (brotherly). See brotherly fondness. fondness for humanity. See philanthropy.

*phil argur i' a FOND-SILVER fondness for money. a root of all that is evil 1Ti6<sup>10</sup>. love of money<sup>1</sup>.*

fondness for the brethren. See brotherly fondness.

*bro'ma* FOOD food, nutritive substance for the sustenance of life. buying Mt14<sup>15</sup> Lu9<sup>13</sup> cleansing all Mk7<sup>19</sup> sharing Lu3<sup>11</sup> God (Christ's f to do His will) mJn4<sup>34</sup> (give us no standing with) 1C8<sup>8</sup> because of f (if your brother sorrowing) Ro14<sup>15</sup> 15 20 not solid f 1C3<sup>2</sup> for the bowels 1C6<sup>13</sup> 13 if f is snaring 1C8<sup>13</sup> spiritual f (all ate the same) f 1C10<sup>3</sup> abstaining from 1Ti4<sup>3</sup> f and drinks Hb9<sup>10</sup> not confirming the heart by Hb13<sup>9</sup> (sMk6<sup>36</sup>). meat<sup>15</sup>, victuals<sup>1</sup>.

food, nourishment<sup>2</sup>, sustenance<sup>1</sup>.

*bro'si m on* FOOD food, edibles. have you any Lu24<sup>41</sup>. meat<sup>1</sup>. food. See feeding.

*ops a'r ion* PROVISION food fish. lad with two Jn6<sup>9</sup> Jesus (distributes to throng) Jn6<sup>11</sup> (tells disciples to bring) Jn21<sup>10</sup> (gives disciples) Jn21<sup>13</sup> lying on fire Jn21<sup>9</sup>. food for moths. See moths (food for). food of worms. See worms (food of). fool, foolish<sup>1</sup>, imprudent<sup>8</sup>, stupid<sup>5</sup>, unwise<sup>1</sup>, (be as a f), insane (be)<sup>1</sup>, (become a f), stupid (make)<sup>1</sup>.

*a no'ē t on* UN-MINDED foolish, thoughtless, and tardy of heart Lu24<sup>25</sup> to the wise as well as to the f Ro14<sup>4</sup> Galatians Ga3<sup>13</sup> many f and harmful desires 1Ti6<sup>9</sup> we also were once f Ti3<sup>3</sup>. fool<sup>4</sup>, -ish<sup>4</sup>, unwise<sup>1</sup>.

foolish, imprudent<sup>2</sup>, stupid<sup>7</sup>, unintelligent<sup>2</sup>, (make f), stupid (make)<sup>1</sup>. foolish talking, stupid speaking<sup>1</sup>. foolishly, imprudence<sup>2</sup>. foolishness, imprudence<sup>1</sup>, stupid<sup>1</sup>, -ity<sup>5</sup>.

*po u s* FOOT foot. feet of Christ: dashing Thy f against a stone Mt4<sup>6</sup> Lu4<sup>11</sup> toss the lame at Mt15<sup>30</sup> placing enemies underneath AMt22<sup>44</sup> 1C15<sup>25</sup> women held Mt28<sup>9</sup> Jairus falling at Mk5<sup>22</sup> Lu8<sup>41</sup> Syro-Phoenician woman prostrates at Mk7<sup>25</sup> enemies a footstool for AMk12<sup>36</sup> Lu20<sup>43</sup> Ac23<sup>55</sup> Hb13<sup>13</sup> 10<sup>13</sup> sinful woman standing beside Lu7<sup>38</sup> 38 38 44 45 46 Simon does not give water for Lu7<sup>44</sup> demonic sitting at Lu8<sup>35</sup> Mary (seated at) Lu10<sup>39</sup> (wipes and rubs) Jn12<sup>123</sup> 3 (falls at) Jn11<sup>32</sup> healed leper falls at Lu17<sup>16</sup> perceive My Lu24<sup>39</sup> He exhibits Lu24<sup>40</sup> messenger seated at Jn20<sup>12</sup> sandals of Whose Ac13<sup>25</sup> subjects all under Ac15<sup>27</sup> Ab9<sup>1</sup> like white bronze vRv15<sup>218</sup> John falls at vRv1<sup>17</sup> earth the footstool for (God's) cMt5<sup>35</sup> (of the Most High) cAc7<sup>49</sup>

proper names: of Lazarus bound Jn11<sup>44</sup> of Peter (washing) Jn13<sup>8</sup> 8 9 (Sapphira falls at) Ac5<sup>10</sup> (Cornelius) Ac10<sup>25</sup> of Moses (loose sandals from) Ac7<sup>35</sup> of Saul (witnesses put off garments at) Ac7<sup>58</sup> (stand on) Ac26<sup>16</sup> of Paul and Barnabas (shaking dust off) Ac13<sup>51</sup> of Paul and Silas (in the stocks) Ac16<sup>24</sup> of Agabus (binding) Ac21<sup>11</sup> of Gamaliel (Paul reared at) Ac22<sup>23</sup>

of others: of hogs (trampling pearls) Mt7<sup>4</sup>  
 of disciples (to shake the dust from) Mt10<sup>14</sup>  
 Mk6<sup>11</sup> Lu9<sup>5</sup> 10<sup>11</sup> (Jesus washing) Jn13<sup>5</sup> 12<sup>14</sup>  
 (you ought to) Jn13<sup>14</sup> your f (snaring you)  
 PMt18<sup>8</sup> Mk9<sup>45</sup> (crushing Satan under) ARo  
 16<sup>20</sup> (sandal) Eph<sup>5</sup> (make upright tracks  
 for) Hb12<sup>13</sup> (worshipping before) ARv3<sup>9</sup>  
 having two PMt18<sup>8</sup> Mk9<sup>45</sup> bind his f (one  
 with no wedding garment) PMt22<sup>13</sup> direct  
 our f into path of peace NLu17<sup>9</sup> of younger  
 son FLu15<sup>22</sup> washing his f (no need) PJn  
 13<sup>10</sup> Ab of apostles (price of freeholds at)  
 Ac4<sup>35</sup> (Barnabas) Ac4<sup>37</sup> (Ananias a part)  
 Ac5<sup>2</sup> of those who entomb Ananias NAc5<sup>9</sup>  
 platform for Ac7<sup>5</sup> of men (at Lystra) Ac  
 14<sup>8</sup> 10 (God subjects all underneath) AHb2<sup>8</sup>  
 their f (sharp to shed blood) NRo3<sup>15</sup> (wit-  
 nesses stand on) Rv11<sup>11</sup> how beautiful are  
 ARo10<sup>15</sup> saying (if a f should) 11C12<sup>15</sup>  
 (head, to f) 11C12<sup>21</sup> of saints (widow if she  
 washes) 11Ti5<sup>10</sup> of messengers (as pillars  
 of fire) FRv10<sup>1</sup> (places right f on the sea)  
 vRv10<sup>2</sup> (John falls in front of) Rv19<sup>10</sup> 22<sup>8</sup>  
 of the woman (moon underneath) vRv12<sup>1</sup>  
 of wild beast (as a bear's) vRv13<sup>2</sup> (AJa2<sup>3</sup>).  
 foot, instep<sup>1</sup>, (garment down to the f), feet  
 (reaching to the)<sup>1</sup>.

*pe se'u o* FOOT  
 foot (go on). Paul AC20<sup>13</sup>. go afoot<sup>1</sup>.

*ich'n os* TRACE  
 footprint, as a man is traced by his tracks.  
 Abraham's FRo12<sup>13</sup> Paul and Titus in the  
 same FR2C12<sup>18</sup> Christ's FRP22<sup>1</sup>, step<sup>3</sup>.

*[h]upo pod'i on* UNDER-FOOT  
 footstool. the earth f of His feet (God) mMt  
 53<sup>3</sup> (the Most High) FAc7<sup>49</sup> enemies the f  
 of Christ's feet FRMk12<sup>36</sup> As Lu20<sup>43</sup> Ac23<sup>5</sup> Hb  
 11<sup>3</sup> 10<sup>13</sup> sit here under my Ja2<sup>3</sup>.

*g ar* SURELY-CONSEQUENTLY  
 for\*, a causal conjunction introducing the logi-  
 cal reason, f that which is being generated Mt  
 12<sup>9</sup> Jesus (f He shall be saving His people)  
 Mt12<sup>1</sup> (we perceived His star) Mt2<sup>2</sup> (f  
 Herod about to be seeking) Mt2<sup>13</sup> f thus it  
 is written Mt2<sup>5</sup> f out of you (Bethlehem)  
 Mt2<sup>6</sup>, etc. and<sup>4</sup>, because<sup>3</sup>, -that<sup>2</sup>, but<sup>2</sup>, even<sup>1</sup>,  
 for<sup>1006</sup>, indeed<sup>2</sup>, no doubt<sup>1</sup>, seeing<sup>1</sup>, there-  
 fore<sup>1</sup>, verily<sup>2</sup>, what<sup>1</sup>?, why<sup>1</sup>, yet<sup>1</sup>.

for, about<sup>60</sup>, account (on)<sup>21</sup>, as<sup>2</sup>, because<sup>8</sup>, out<sup>2</sup>,  
 since in fact<sup>4</sup>, until<sup>2</sup>.

b<sup>c</sup>for. See through.

c<sup>f</sup>for. See about.

d<sup>f</sup>for. See instead.

t<sup>f</sup>for. See into.

o<sup>f</sup>for. See on.

t<sup>f</sup>for. See that.

for<sup>s</sup>. See over.

o<sup>f</sup>for as much as. See as much as (o<sup>f</sup>for).

for now. See here.

for . . sake, through<sup>47</sup>.

for sake of. See over.

for that, since<sup>1</sup>.

for the sabbath. See sabbath (for the).

*epi sit is m os* ON-GRAIN  
 forage, food searched for, finding Lu9<sup>12</sup>, vic-  
 tuals<sup>1</sup>.

*kath o'ti* DOWN-WHICH-ANY  
 forasmuch as. Elizabeth was barren Lu17  
 Zaccheus a son of Abraham Lu19<sup>9</sup> Christ  
 not held by death Ac2<sup>24</sup> some had need Ac  
 24<sup>5</sup> 43<sup>5</sup>. as<sup>1</sup>, forasmuch<sup>-1</sup>, according<sup>-1</sup>, -that<sup>1</sup>.

forbear, bear with<sup>2</sup>, slack<sup>1</sup>, spare<sup>1</sup>, (can f), re-  
 frain<sup>2</sup>.

*an och e'* UP-HAVING

forbearance (God's) Ro2<sup>4</sup> 3<sup>25</sup>.

*kôlu'ô* FORBID

forbid by word of mouth, prevent by other means.  
 f not little children Mt19<sup>14</sup> Mk10<sup>14</sup> Lu18<sup>16</sup> f  
 one casting out demons Mk9<sup>38</sup> 39 Lu9<sup>49</sup> 50 f  
 to give taxes Lu23<sup>2</sup> can not be anyone to f  
 water Ac10<sup>47</sup> Peter not able f God Ac11<sup>17</sup>  
 Paul being f by the holy spirit Ac16<sup>6</sup> f not  
 languages 1C14<sup>39</sup> f Paul to speak to the na-  
 tions 1Th2<sup>16</sup> to marry 1Ti4<sup>3</sup> yoke-beast f  
 Balaam 2P2<sup>16</sup> Diotrophes 3J10  
 prevent: not p him taking your cloak Lu6<sup>29</sup>  
 lawyers p those entering Lu11<sup>52</sup> what is p  
 the eunuch Ac8<sup>36</sup> p no one to be subservient  
 to Paul Ac24<sup>23</sup> centurion p soldiers from  
 killing prisoners Ac27<sup>43</sup> Paul from going  
 to Rome Ro1<sup>13</sup> death p priests from abiding  
 Hb7<sup>23</sup>.

forbid, prohibit<sup>1</sup>.

forbidding (no man), unforbidden<sup>1</sup>.

force (of), confirmed<sup>1</sup>, (take by f), snatch<sup>3</sup>.

*pro au'l'i on* BEFORE-COURT  
 forecourt. Peter came into Mk14<sup>68</sup>. porch<sup>1</sup>.

*pro pat'ôr* BEFORE-FATHER  
 forefather. Abraham Ro4<sup>1</sup>. father<sup>1</sup>.  
 forefather, progenitor<sup>1</sup>.

*sun al iz'ô* TOGETHER-SALT  
 foregather, the partaking of salt together was  
 a token of amity and friendship, hence gather  
 together closely or intimately. the dis-  
 ciples Ac1<sup>4</sup>, be assembled together with<sup>1</sup>.

*met' ôp on* WITH-VIEW  
 forehead. seal of God on vRv7<sup>3</sup> 9<sup>4</sup> wild beast's  
 emblem on vRv13<sup>16</sup> 14<sup>9</sup> 20<sup>4</sup> Father's name  
 on vRv14<sup>1</sup> 22<sup>4</sup> on the woman's f vRv17<sup>5</sup>.

*all o gen es'* CHANGE-BECOME  
 foreigner. cleansed leper Lu17<sup>18</sup>. stranger<sup>1</sup>.  
 foreigner, sojourner<sup>1</sup>.

*pro gnô'sk ô* BEFORE-KNOW  
 foreknow, know before Ac26<sup>5</sup> 2P3<sup>17</sup>. whom  
 God f cRo8<sup>29</sup> 11<sup>2</sup> unspotted lamb f c1P  
 12<sup>0</sup> Abs<sup>2</sup> (ARo8<sup>30</sup> As<sup>2</sup> Ro11<sup>1</sup>). foreknow<sup>2</sup>, fore-  
 ordain<sup>1</sup>, know<sup>1</sup>, -before<sup>1</sup>, from the beginning<sup>1</sup>.

*pro'gnô si s* BEFORE-KNOWLEDGE  
 foreknowledge, knowing previous to the event.  
 of God (Christ given up by) cAc2<sup>23</sup> (ac-  
 cording to) c1P1<sup>2</sup>.

*archi tekt'ôn* ORIGIN-ARTISAN  
 foreman. Paul F1C3<sup>10</sup>. masterbuilder<sup>1</sup>.  
 foremost. See first.  
 foremost (fond of being). See fond of being  
 foremost.  
 foreordain, foreknow<sup>1</sup>.  
 forepart, prow<sup>1</sup>.

*pro'drom os* BEFORE-RUNNER  
 forerunner. the F Jesus Hb6<sup>20</sup>.

*art em'ôn* SUSPEND  
 foresail, a small sail at the prow of the ship,  
 a jib. hoisting to the breeze Ac27<sup>40</sup>. main-  
 sail<sup>1</sup>.

foresee, perceive before<sup>1</sup>, see before<sup>1</sup>.  
 foreship, prow<sup>1</sup>.

*pro phtha'n ô* BEFORE-OUTSTRIP  
 forestall. Jesus f Peter Mt17<sup>25</sup>. prevent<sup>1</sup>.  
 foretell, announce before<sup>1</sup>, declare before<sup>1</sup>, pre-  
 dict<sup>2</sup>.  
 forewarn, intimate<sup>1</sup>.  
 forewarned, say before<sup>1</sup>.

*zêmi'a* FINE  
 forfeit, lost as a penalty. the ship Ac27<sup>10</sup> 21  
 Paul deeming all FRPh3<sup>7</sup> 8. damage<sup>1</sup>, loss<sup>3</sup>.

*zēmi o'ō* FINE  
**forfeit.** his soul Mt16<sup>26</sup>Mk8<sup>36</sup> himself PLu9<sup>25</sup>  
 one's work IC3<sup>15</sup> nothing 2C7<sup>6</sup> Paul f all  
 rPh3<sup>8</sup>, lose<sup>2</sup>, receive damage<sup>1</sup>, suffer loss<sup>2</sup>.

*epi lanth[an]o mai*  
 be-ON-OBLIVIOUS[-UP]  
**forget.** disciples f bread Mt16<sup>5</sup>Mk8<sup>14</sup> God  
 not f (sparrows) Lu1<sup>8</sup> (your work and  
 love) Hb6<sup>10</sup> Paul f that behind rPh3<sup>13</sup>  
 saints not f (hospitality) Hb13<sup>2</sup> (contribut-  
 ing) Hb13<sup>18</sup> f what kind he was Ja12<sup>4</sup>.

*epi lēs m on ē'* ON-OBLIVIOUS  
**forgetful** (listener) Ja1<sup>25</sup>.

**forgetful** (be), **forget<sup>1</sup>**,  
**forgive.** See let,  
 forgive, dismiss<sup>2</sup>, grace<sup>11</sup>,  
 forgiveness, see pardon.  
**forgo.** See refrain.  
**forgotten, oblivious<sup>1</sup>**.

*ele ein on* MERCYable  
**forlorn.** more f IC15<sup>19</sup> Laodicea rRv3<sup>17</sup>,  
 miserable<sup>2</sup>.

*morph ē'* FORM  
**form,** visible shape and appearance. Christ  
 (in a different f) Mk16<sup>12</sup> (in the f of God)  
 Ph2<sup>6</sup> (the f of a slave) Ph2<sup>7</sup>.

*morph o'ō* FORM  
**form.** until Christ may be being f in you rGa4<sup>19</sup>,  
**form, mold<sup>2</sup>, pattern<sup>1</sup>, type<sup>1</sup>.**

*morph'ō si s* FORMING  
**form.** f of knowledge Ro2<sup>20</sup> of devoutness  
 2Ti3<sup>5</sup>.

**form.** See construct.  
**doform.** See do.  
**formed** (thing), **molded** (which is)<sup>1</sup>,  
**former, first<sup>2</sup>.**

*pro'ter on* BEFORE-more  
**former, -ly,** previously (offer up sacrifices) Hb  
 7<sup>27</sup>, f behavior Ep4<sup>22</sup> days Hb10<sup>32</sup> desires  
 1P1<sup>14</sup> **formerly:** where Son of Mankind  
 was Jn6<sup>62</sup> Nicodemus f came to Jesus Jn  
 7<sup>50</sup>bs<sup>2</sup> beholding the blind man Jn9<sup>8</sup> where  
 John was baptizing Jn10<sup>40</sup> Paul (intended  
 f to come) 2C1<sup>15</sup>abs<sup>1</sup>\* (I bring the evangel)  
 Ga4<sup>13</sup> (was a persecutor) 1Ti1<sup>13</sup> to whom  
 the evangel was f brought Hb4<sup>6</sup>, first<sup>3</sup>, be-  
 fore<sup>2</sup>, former<sup>3</sup>.

**former, -ly.** See first.  
**fornication, prostitution<sup>26</sup>,**  
**fornicator, paramour<sup>5</sup>.**

*e[n]g kata leip'ō* IN-DOWN-LACK  
**forsake, conserve** (a seed) AR9<sup>29</sup>, Christ  
 (Why didst Thou) Mt27<sup>46</sup>Mk15<sup>34</sup> (not f my  
 soul in the unseen) Ac27<sup>31</sup> Paul (perse-  
 cuted but not f) 2C4<sup>9</sup> (Demas f P) 2Ti4<sup>10</sup>  
 (all f) 2Ti4<sup>16</sup> not f assembling Hb10<sup>25</sup>  
 God not f you Hb13<sup>5</sup>, forsake<sup>2</sup>, leave<sup>3</sup>.

**forsake, leave<sup>2</sup>, -(take)<sup>1</sup>, let<sup>6</sup>,**  
**forswear, perjure<sup>1</sup>,**  
**forth.** See out.  
**forth** (froth). See froth forth.

*ex aut ēs'* OUT-SAME  
**forthwith,** an adverb of time indicating that ac-  
 tion follows without an interval. that you  
 (Herod) f give Mk6<sup>25</sup> f Cornelius sends Ac  
 10<sup>33</sup> f three men stand Ac11<sup>11</sup> soldiers and  
 centurions f Ac21<sup>32</sup> f Lysias sends Paul Ac  
 23<sup>30a</sup> to send Timothy f Ph2<sup>23</sup>, by and  
 by<sup>1</sup>, immediately<sup>3</sup>, presently<sup>1</sup>, straightway<sup>1</sup>,  
**forthwith, immediately<sup>5</sup>, instantly<sup>1</sup>, straight-  
 way<sup>3</sup>.**

*Phortouna'tos* (Latin) FORTUNATUS  
**Fortunatus.** the house of IC16<sup>15</sup>s<sup>17</sup>.

*te s s a r a'kont* a FOUR-TY  
**forty, f** days (Jesus fasts in wilderness) Mt  
 4<sup>2</sup> Mk13<sup>18</sup>Lu4<sup>2</sup> (visualized to disciples) Ac  
 13<sup>2</sup> f and six years (temple built in) Jn2<sup>20</sup>  
**f years** (lame man more than) Ac4<sup>22</sup> (Moses,  
 at the completion of) vAc7<sup>30</sup> (Moses led Is-  
 rael out) Ac7<sup>36</sup> (offer sacrifices) Ac7<sup>42</sup>  
 (God gives them Saul) Ac13<sup>21</sup> (acquainted  
 with My acts) Hb3<sup>9</sup> (God disgusted with)  
 Hb3<sup>15</sup> f men (seek kill Paul) Ac23<sup>13</sup> 21  
 f save one (blows Paul got) 2C11<sup>24</sup> a hun-  
 dred f-four (thousand) vRv7<sup>4</sup> 141<sup>3</sup> (cubits,  
 the wall) vRv21<sup>17</sup> f-two months (nations  
 treading holy city) vRv1<sup>12</sup> (wild beast's  
 authority) vRv1<sup>33</sup>.

*te s s a r a'kont a etes'* FOUR-TY-YEAR  
**forty year,** as Moses' f y time completed Ac  
 7<sup>23</sup> God carries Israel Ac13<sup>18</sup>.

*Phor'on* (Latin) FORUM  
**Forum,** Appii Forum was a town about forty-  
 three miles southeast of Rome on the Ap-  
 pian Way, about 41½° north, 13° east.  
 brethren meet Paul at Ac23<sup>15</sup>.

**forward, diligent<sup>1</sup>, (be f), endeavor<sup>1</sup>, will<sup>1</sup>,**  
**(bring f), send forward<sup>1</sup>,**  
**forward (push).** See bud.  
**forwardness, diligence<sup>1</sup>,**  
**forwardness of mind, eagerness<sup>1</sup>.**

*en treph'ō* IN-NOURISH  
**foster.** with words of faith fTi4<sup>6</sup>, be nour-  
 ished up in<sup>1</sup>.

*sun'troph os* TOGETHER-NOURISHED  
**foster brother.** Mannaen, Herod's Ac13<sup>1</sup>,  
 foul, unclean<sup>2</sup>,  
 foul weather, winter<sup>1</sup>.

*the mel i o'ō* PLACE-CARE  
**found, ground** (verb). house f on a rock Mt  
 7<sup>25</sup> Thou Lord dost f the earth rHb11<sup>10</sup>  
 Christ will f you r1P5<sup>10</sup> **ground:** the saints  
 (in love) fEp3<sup>17</sup> (and settled) fCol1<sup>23</sup> (ALu  
 648). **found<sup>2</sup>, ground<sup>2</sup>, lay** foundation of<sup>1</sup>,  
 settle<sup>1</sup>.

*the mel'ios* PLACE-CARE  
**foundation,** the stone or other material on  
 which a building or wall is to stand. f of  
 (a house, with and without) PLu6<sup>48</sup> 49 (of  
 a tower, laying) PLu14<sup>29</sup> (of prison, was  
 shaken) Ac16<sup>26</sup> (of apostles) fEp2<sup>20</sup> (of  
 repentance) Hb6<sup>1</sup> Paul: (lest I be build-  
 ing on another's f) rRo15<sup>20</sup> (I lay a f) r1C  
 310 other f can no one lay r1C3<sup>11</sup> build-  
 ing on this f Jesus Christ r1C3<sup>11</sup> an ideal  
 f for the future r1Ti6<sup>19</sup> God's solid f stands  
 r2Ti2<sup>19</sup> the city having f Hb11<sup>10</sup> the wall  
 of the city has f vRv21<sup>14</sup> 19 19.

**foundation, disruption<sup>10</sup>, (lay f), found<sup>1</sup>,**  
**founder.** See fulfillment.  
**fountain, springs<sup>2</sup>.**

*te s' s ar a* FOUR  
**four,** the numeral between three and five.  
 winds rMt24<sup>31</sup>Mk13<sup>27</sup> vRv7<sup>1</sup> paralytic lifted  
 by Mk23 eighty-f years (Hannah a widow till  
 she is) Lu2<sup>37</sup> f days Lazarus in the tomb Jn  
 11<sup>17</sup> f parts of Jesus' garments Jn19<sup>23</sup> sheet  
 with f edges vAc10<sup>11</sup> 115 quaternions to  
 guard Peter Ac12<sup>4</sup> daughters of Philip Ac  
 21<sup>9</sup> men having a vow Ac21<sup>23</sup> anchors Ac  
 27<sup>29</sup> twenty-f (thrones) vRv4<sup>4</sup> (elders)  
 vRv410 58 116 194 f animals (around the  
 throne) vRv4<sup>6</sup> (six wings) vRv4<sup>8</sup> (in the  
 center of, a Lambkin) vRv5<sup>6</sup> (fall before  
 Lambkin) vRv5<sup>8</sup> (said Amen) vRv5<sup>14</sup> (one  
 of, saying come) vRv6<sup>1</sup> (voice in midst of)  
 vRv6<sup>6</sup> (messengers stand around) vRv7<sup>11</sup>  
 (singing a new song before) vRv14<sup>3</sup> (one of,

gives golden bowls) vRv157 (fall and worship) vRv194 f messengers (John perceived) vRv71 (to injure the land) vRv72 (having been bound) vRv914 (loosed) vRv915 f corners of the earth vRv71 20<sup>Ab</sup> a hundred forty-f (thousand) vRv74<sup>Ab</sup> 141 3<sup>Ab</sup>5<sup>2</sup> (cubits, wall) vRv2117 (bRv913).

four days, fourth day<sup>1</sup>.

*te tra ko'si a* FOUR-hundred

four hundred. f h them inclined to Theudas Ac536 f h years (illtreat the seed) Ac78 f h and fifty years (God distributes their land by lot) Ac1319 f h and thirty years afterward the law came Ga317.

*te tra'men on* FOUR-MONTH

four months, and harvest is coming Jn435.

*te tra'gon on* FOUR-CORNERED

four square. city vRv2116.

*te tra kis chi'i i a* FOUR-times-THOUSAND  
four thousand, those eating Mt1538 Mk89 seven cakes of Mt1610 Mk820 of the Assassins Ac2138.

*tetra ploun'* FOUR-COMPOUNDED

fourfold. Zaccheus giving back Lu198.  
fourfooted beasts, quadruped<sup>3</sup>.

*deka te'ssares* TEN-FOUR

fourteen. generations Mt117 17 17 years (Paul acquainted with a man) 2C12<sup>2</sup> (went up to Jerusalem) Ga21.

*te'ssares' kai dek'a ton*

FOUR and TENTH

fourteenth. night Ac2727 day Ac2733.

*te't a r t on* FOURth

fourth, fourth Ac1030. f watch (Jesus came to them) Mt1425 Mk648 f animal (like a vulture) vRv41 (voice of) vRv67 f seal vRv67 f of the earth (jurisdiction over) vRv68 f messenger (trumpets) vRv512 (pours out his bowl) vRv168 foundation emerald vRv2119 (ARv68 AS12).

*te t a r t a' on* FOUR(dim.)

fourth day. Lazarus Jn1139, four days<sup>1</sup>.

fowl, flying creature<sup>9</sup>.

fox, jackal<sup>3</sup>.

*kat ag'n u mi* DOWN-FRACTURE

fracture. Christ not be f a crushed red pMt 1220 f the legs (of the malefactor) Jn1931 32 (not of Jesus) Jn1933. break<sup>4</sup>.

*kla's ma* BREAK-effect

fragment. from five cakes Mt1420 Mk643 819 Lu917 Jn612 13 from seven cakes Mt1537 Mk 88 20. broken meat<sup>2</sup>, fragments<sup>7</sup>.

*eu od'i a* WELL-ODOR

fragrance. a f of Christ 2C215 fragrant a f odor fEp52 Ph418. sweet savor<sup>1</sup>, -smell<sup>2</sup>.

frame, adjust<sup>1</sup>.

frame fitly together, connect together<sup>1</sup>.

*li'ban os* (Hebrew) WHITE

frankincense, the gum of a tree, probably imported from India through Arabia Is606, used in compounding the holy incense Ex3034, magi bring Jesus Mt211 for Babylon Rv1813.

frankly forgive, grace<sup>1</sup>.

fraud (keep back by), deprive<sup>1</sup>.

*dol'i on* FRAUDulent

fraudulent. workers 2C1113, deceitful<sup>1</sup>.

*eleuth'e r on* FREE

free, freeman, without bonds. the sons are fMt1726 you shall be Jn833 really f fJn836 f as to Righteousness Ro620 she is f (from the law) Ro73 (to be married) 1C739 if you are able to become 1C721 being f (he

who is called) 1C722 Paul (am I not) 1C91 (being f of all I enslave myself to all) 1C919 slave and f (imbibe one spirit) 1C1213 (in Whom there is no) Ga328 (requested by the Lord) Ep68 (emblem given) Rv1816 free woman (son of Abraham, out of) Ga22 23 30 (we are of the) Ga431 Jerusalem above is Ga426 as f and not having freedom for a cover 1P216

freeman: Scythian, slave, f Co311 hid themselves Rv615<sup>2</sup> birds eating flesh of Rv 1918, at liberty<sup>1</sup>, free18, -man1, -woman<sup>3</sup>.

*eleuth'e r o's* FREE

free, make free, liberate from bonds. being f from Sin Ro618 22 the spirit's law of life f you Ro82 creation shall be Ro821 for freedom Christ f you Ga51 make free: the truth shall fJn832 if the Son shall fJn836. deliver<sup>1</sup>, make free<sup>6</sup>.

*ap eleuth'e r os* FROM-FREED

freedman, one who has been made free. the Lord's Mt1C722, freeman<sup>1</sup>.

*libertin'oi* (Latin) FREEDMEN

Freedmen, liberated Jews, who had been Roman slaves. synagogue termed Ac69. Libertines<sup>1</sup>.

*eleuth'e r i'a* FREEDOM

freedom, liberty, lack of restraint. of the children of God Ro821 decided by another's conscience 1C1029 where the spirit of the Lord is 2C317 to spy out our Ga24 for f Christ frees us Ga51 saints called for Ga513 not for an incentive to the flesh Ga13 law of f (he who peers into) AJA125 (judged by) AJA212 not having f for a cover 1P216 promising 2P219, liberty<sup>11</sup>.

freedom, citizenship<sup>1</sup>.

*chor'ion* SPACE(dim.)

freehold, a piece of ground not subject to allotment, which could be bought and sold, termed Gethsemane Mt2636 Mk1432 Jacob gives Joseph Jn45 Judas (acquires) Ac118 (called "Acheldamach F of blood") Ac119 19 disciples sell Ac434 Ananias and Sapphira sell Ac538 belonging to Publius Ac237, field<sup>2</sup>, land<sup>3</sup>, parcel of ground<sup>1</sup>, place<sup>2</sup>, possession<sup>1</sup>.

freely, bold (be)<sup>1</sup>, gratuitously<sup>6</sup>.

freeman. See free.

freeman, freedman<sup>1</sup>.

*pukn on'* FREQUENT

frequent, frequently. John's disciples fasting f Lu533 Felix sending after Paul more Ac 2426 Timothy's f infirmities ITi323 (sMt914 sMk73). often<sup>2</sup>, oftener<sup>1</sup>.

fresh. See young.

fresh, sweet<sup>1</sup>.

*phil'e* FOND(feminine)

friend. woman calling fLu159.

*phil'os* FOND-

friend. Jesus (a sinners' f) Mt1119 Lu734 (centurion sends f to) Lu76 (My f) Lu124 (f of the Bridegroom) Jn329 (Lazarus our f) Jn1111 (you f of Mine) Jn1514 15 a f at midnight fLu155 6 8 f step further up fLu1410 do not be summoning your Lu1412 man calling the f fLu156 make merry with my fLu1529 f of the mammon of injustice fLu169 disciples will be given up by Lu2116 Herod and Pilate became Lu2312 laying down the soul for his f Jn1513 not a f of Caesar's Jn1912 Cornelius calling his Ac1024 Paul (f entreated him) Ac1931 (permitted to go to) Ac273 Abraham called f of God Ja 223 f of the world Ja44 f are greeting you 3J15Bs greet 3J15 Tj315.

friend. See *fond* of (be).

friend, comrade<sup>3</sup>, (make f), persuade<sup>1</sup>.

*phil'i'a* FONDNESS  
friendship. of this world Ja4<sup>4</sup>.

frisk. See jump.

*ba'trach os* IMPORE-ROUGH

frog. unclean spirits as Rv16<sup>13</sup>.

*apo'* FROM  
from\*, indicates source and separation, and is used with the genitive case, id. /because, /by, /ago Ac10<sup>30</sup>, /off, etc. With then, thenceforth Mt4<sup>17</sup> 26<sup>16</sup> etc. In composition, from, /away, etc. at<sup>10</sup>, for<sup>10</sup>, from<sup>37,2</sup>, etc.

from, beside<sup>24</sup>, near<sup>1</sup>, through<sup>1</sup>, under<sup>2</sup>.

bfrom. See beside.

ofrom. See out.

from above, from the very first. See above (from).

from the beginning, above (from)<sup>1</sup>.

from whence, where<sup>1</sup>.

*ba'i'on* (Egyptian) FROND

frond, palm foliage. throng got Jn12<sup>13</sup>, branch<sup>1</sup>.

front. See first.

*em'pros the n* IN-TOWARD-PLACE

front (in), of men (thus let shine your light)

Mt5<sup>16</sup> (be not doing your righteousness)

Mt6<sup>1</sup> (avowing Christ) Mt10<sup>32</sup> Lu12<sup>8</sup>

(disowning Christ) Mt10<sup>33</sup> (locking the king-

dom) Mt23<sup>13</sup> oblation i f o the altar Mt5<sup>24</sup>

not trumpeting i f o you Mt6<sup>2</sup> not casting

pearls i f o hogs Mt7<sup>6</sup> of the Father (Christ

avowing) Mt10<sup>32</sup> (C disowning) Mt10<sup>33</sup> (it

came to be a delight) Mt11<sup>26</sup> Lu10<sup>21</sup> (not

the will) Mt18<sup>14</sup> AB of Christ (John con-

structing road) Mt11<sup>10</sup> Mk1<sup>2A</sup> Lu7<sup>27</sup> (nations

gathered) Mt25<sup>32</sup> (soldiers falling on knees)

Mt27<sup>29</sup> (paralyzed man let down) Lu5<sup>19</sup>

(dropical man) Lu14<sup>2</sup> (Zaccheus running)

Lu19<sup>4</sup> (prevailing to stand) Lu21<sup>36</sup> (John

disowns) Jn3<sup>28</sup> i f o all (Peter disowns C)

Mt26<sup>70</sup> (paralytic) Mk2<sup>12</sup> Bs (Paul to Cephas)

Ga2<sup>14</sup> Christ standing i f o governor Mt27<sup>11</sup> C

transformed i f o disciples Mk9<sup>2</sup> Christ avow-

ing i f o messengers Lu12<sup>8</sup> slay enemies i f o

king Lu19<sup>27</sup> i f o people (Christ went)

Lu19<sup>28</sup> (having done so many signs) Jn12<sup>37</sup>

Christ has come to be i f o John Jn15<sup>27A</sup> 30

shepherd going i f o sheep Jn10<sup>4</sup> i f o God

(Cornelius' alms ascended) Ac10<sup>4</sup> (expecta-

tion of our Lord) 1Th13 (Paul rejoicing)

1Th39 (establish your hearts) 1Th313 (per-

suading) 1J319AB manifested i f o the dais

2Cs10 Paul (i f toward the goal) Ph313

(his expectation i f o the Lord) 1Th219 i f

and behind (animals replete with eyes) Rv46

John falls i f o messenger Rv19<sup>10AS</sup> 22<sup>8bs</sup>.

at1, before<sup>38</sup>, prefer before<sup>3</sup>, in one's sight<sup>2</sup>,

in the presence of1, in the sight of1, of1.

*ap'en'anti* FROM-IN-INSTEAD

front of (in), contravening the decrees of Caesar

Ac17<sup>7</sup>, i f o the throng (Pilate washes his

hands) Mt27<sup>24As</sup> the sepulcher (Mary sit-

ting) Mt27<sup>61</sup> you all (gives lame man sound-

ness) Ac316 their eyes (no fear of God) Ro

318, before<sup>2</sup>, contrary to1, in the presence

of1, over against1.

*en'anti* IN-INSTEAD

front of (in). Simon's heart not straight i f o

God Ac321 (BLu18 sAc710), before<sup>1</sup>.

*en anti'on* IN-INSTEAD

front of (in), i f o God (Zechariah just) Lu

16<sup>8s</sup> 8As (Jesus a prophet) Lu24<sup>19</sup> the peo-

ple (declarations) Lu20<sup>28</sup> of Pharaoh (Jo-

seph given favor) Ac710AB a lamb i f o its

shearers Ac8<sup>32</sup> (AMk212), before<sup>5</sup>, in sight of1.

*meth or'i on* WITH-SEE

frontier, near the boundary. of Tyre and

Sidon Mk7<sup>24A</sup>, borders1.

*aphr os'* FROTH

froth, foaming bubbles, a spirit convulsing

him with Lu9<sup>39</sup>, that he foameth again<sup>1</sup>.

*aphr iz'o* FROTHIZE

froth. son with dumb spirit Mk9<sup>18</sup> 20, foam<sup>2</sup>.

*ep aphr iz'o* ON-FROTHIZE

froth forth. billows f f their shame PJu13.

foam out1.

froward, crooked1.

*karp os'* FRUIT

fruit, the pulpy mass surrounding the seeds of

various plants and trees. produce f (worthy

of repentance) FMt3<sup>8</sup> Lu38 (blade) FMt13<sup>26</sup>

(given to a nation that will) FMt21<sup>43</sup> ideal f

(tree not producing) FMt310 719 Lu39 (good

tree is producing) FMt71<sup>7</sup> (rotten tree is

not) FMt718 Lu6<sup>43</sup> (make a tree ideal and

its f i) Mt12<sup>33</sup> tree is known by FMt17<sup>16</sup> 20

1233 Lu6<sup>44</sup> noxious f (rotten tree produc-

ing) FMt71<sup>7</sup> (good tree cannot be bearing)

FMt718 rotten f (make a tree rotten) FMt

1233 (ideal tree not producing) FLu6<sup>43</sup> give

f (seed on ideal earth) FMt13<sup>8</sup> Mk4<sup>8</sup> (in

thorns, g no f) FMk4<sup>7</sup> f of fig tree (Jesus)

FMt211<sup>9</sup> Mk11<sup>14</sup> (man) FLu13<sup>9</sup> 7 f of vine-

yard (sending for) FMt21<sup>34</sup> 34 41 Mk12<sup>2</sup> Lu

2010AB<sup>2</sup> (not eating) FlC9<sup>7</sup> whenever the

f may be giving way Mk4<sup>29</sup> of Miriam's

womb FLu14<sup>2</sup> have nowhere to gather my

FLu12<sup>17</sup> for life eonian Jn4<sup>36</sup> bringing

forth much Jn12<sup>24</sup> f of the vine PJu15<sup>2</sup> 2 2

4 5 8 Fl6 Fl6 of David's loin FAC2<sup>30</sup>

Paul (may be having some) FRo13<sup>3</sup> (seal-

ing) FRo15<sup>28</sup> (means f from work) FRh1<sup>22</sup>

(seeking) FPh4<sup>17</sup> what f had you then FRo

6<sup>21</sup> f for holiness Ro6<sup>22</sup> f of the spirit is

love FGa5<sup>22</sup> f of the light FEp5<sup>9</sup> of right-

eousness (filled with) FPh11<sup>1</sup> (peaceable)

FHb12<sup>11</sup> (sown in peace) FJa31<sup>8</sup> farmer

first to partake of 2Ti2<sup>6</sup> of the lips FHb13<sup>15</sup>

bulging with good f FJa31<sup>7</sup> precious f

of the land FJa5<sup>7</sup> earth germinates Ja5<sup>18</sup> twelve f

FRv22<sup>2</sup> 2 (sJa5<sup>7</sup>).

fruit, product<sup>5</sup>, (without f), unfruitful<sup>1</sup>.

fruit (bear). See bear fruit.

*karp o phor'on* FRUIT-CARRYING

fruitbearing. seasons Ac14<sup>17</sup>, fruitful<sup>1</sup>.

fruitful, fruitbearing<sup>1</sup>, (be f), bear fruit<sup>1</sup>.

*op or'a* JUICE-HOUR

fruition, the point when fruit becomes juicy

and ripe. of Babylon passed away FRv18<sup>14</sup>.

fruits, fruiti<sup>on</sup>1.

frustrate, repudiate<sup>1</sup>.

fulfill, fulfill. See fill.

fulfill, become<sup>3</sup>, conclude<sup>1</sup>, do3, fill up<sup>2</sup>, finish<sup>9</sup>,

fully fulfill<sup>1</sup>.

fulfill (fully). See fully fulfill.

*sum pler o'o* TOGETHER-FILL

fulfillment, sink from being full, founder Lu

8<sup>23</sup>, of the days (of Christ's taking up) FLu

9<sup>51</sup> (of Pentecost) FAC21, be comel, -fully-1,

fill1.

*plér es* FULL

full, with all space occupied, fullness of faith

Ac7<sup>55</sup>, of fragments (twelve panniers) Mt

1420 (how many p) Mk819 (seven ham-

pers) Mt15<sup>37</sup> f grain in the ear Mk4<sup>28</sup>

Jesus (f of holy spirit) FLu4<sup>1</sup> (of grace

and truth) FJn14 man f of leprosy Lu51<sup>2</sup>

f of the spirit and wisdom (seven men) FAC

63 Stephen f of (faith and holy spirit) FAC

65 (grace and power) FAC68 Dorcas f of

good acts **Ac9<sup>38</sup>** Barnabas f of holy spirit **Ac11<sup>24</sup>** Elymas f of guile **Ac13<sup>10</sup>** Ephesians f of fury **Ac19<sup>28</sup>** getting f wages **2J<sup>8</sup>** (**AMk6<sup>43</sup>**).

**full**. See fill and fills (that which).  
**full**, brim<sup>11</sup>, cram<sup>2</sup>, distended<sup>8</sup>, satel<sup>1</sup>, (be f), fill<sup>4</sup>, bloatl, satisfy<sup>1</sup>.  
**full** age (of), mature<sup>1</sup>.

*ek plérōōsis* OUT-FILLING  
**full** completion. of the days of purification **Ac21<sup>26</sup>**, accomplishment<sup>1</sup>.  
**full** proof of (make), **fully** assure<sup>1</sup>.

*gnaphēu's* CARDER  
**fuller**, of cloth. no f able to whiten **Mk9<sup>8</sup>**.

*plēro phorēō* FULL-CARRY  
**fully** assure, **fully** discharge. matters of which we have been **Lul<sup>1</sup>** that God is able **Ro4<sup>21</sup>** let each one be **Ro14<sup>5</sup>** in all the will of God **Co4<sup>12</sup>** **fully** discharge: Timothy, his service **2Ti4<sup>5</sup>** that the heralding may be **2Ti4<sup>17</sup>** (**Ro15<sup>13</sup>**), be **fully** known<sup>1</sup>, -persuaded<sup>2</sup>, complete<sup>1</sup>, fill<sup>1</sup>, make **full** proof of<sup>1</sup>, most **fully** believed<sup>1</sup>.

**fully** consummate. See consummate (fully).  
**fully** discharge. See **fully** assure.  
**fully** follow. See follow (fully).

*ek plērōōō* OUT-FILL  
**fully** fulfill. God has f f the promise **Ac13<sup>38</sup>**, fulfill<sup>1</sup>.

**fully** known (be), **fully** assure<sup>1</sup>.  
**fully** persuaded (be), **fully** assure<sup>2</sup>.  
**fulness**. See full.  
**fulness**, fills (that which)<sup>12</sup>.  
**fumes**. See smoke.

**function**. See practice.

*thumōō* FEEL  
**furious** (be), work up a strong feeling. Herod was very f **Mt2<sup>16</sup>**, be wrath<sup>1</sup>.

*ptus's* **ō** ROTATE  
**furl**, of a written scroll. Christ in the synagogue **Lu4<sup>20</sup>**, close<sup>1</sup>.  
**furlong**, **stadium**<sup>5</sup>.

*ka'm in os* BURNER  
**furnace**. of fire at conclusion of eon **Mt13<sup>42</sup>** **50** Christ's feet as fired in **VRv15** smoke of large **VRv9<sup>2</sup>**.

*chorēgēō* CHORUS-LEAD  
**furnish**, pay the cost of a chorus at Athens, hence furnish anything. God f (seed) **2C9<sup>10</sup>** (strength) **1P4<sup>11</sup>** (**s1<sup>2</sup>2P15).**

**furnish**, fill<sup>1</sup>.  
**furnish** thoroughly, fit out<sup>1</sup>.  
**further**. See rest.  
**further**. See distance (at a).  
**further**, distance (at a)<sup>1</sup>, still<sup>4</sup>, (go f), interval (after)<sup>1</sup>.

*anō'ter on* UP-more  
**further** up, used adverbially, comparative of up, upper, friend step f u **Lul4<sup>10</sup>** f u when saying **Hbl0<sup>8</sup>**, above<sup>1</sup>, higher<sup>1</sup>.

**furtherance**, progress<sup>2</sup>.  
**furthermore**. See rest.

*thumō's* FEEL  
**fury**. people filled with (at Nazareth) **FLu4<sup>28</sup>** (at Ephesus) **Ac19<sup>28</sup>** persuaded to **Ro2<sup>8</sup>** lest there be **2C12<sup>20</sup>** works of the flesh **G520** saints (be taken away from) **Ep4<sup>31</sup>** (putting away all) **Co3<sup>8</sup>** Moses not afraid of the king's **Hbl12<sup>7</sup>** the Adversary having great **VRv12<sup>12</sup>** of Babylon's prostitution **VRv14<sup>8</sup>** **18<sup>3</sup>** God's f (wine of) **VRv14<sup>10</sup>** **16<sup>19</sup>** (trough of) **VRv14<sup>19</sup>** **19<sup>15</sup>** (is consumed) **VRv15<sup>1</sup>** (bowls brimming with) **VRv15<sup>7</sup>** (pouring out) **VRv16<sup>1</sup>**, fierceness<sup>2</sup>, indignation<sup>1</sup>, wrath<sup>15</sup>.  
**fury** (fighting). See fighting fury.

## G

*Gabbatha' (Hebrew)* LOFTY  
**Gabbatha**. Pavement, in Hebrew **GJn19<sup>13</sup>** **Ab<sup>2</sup>**.

*Gabri'el' (Hebrew)* MASTER-DISPOSER  
**Gabriel**, dispatched to (Zechariah) **Lul19** (Miriam) **Lul2<sup>6</sup>**.

*Gad (Hebrew)* RAID  
**Gad**. 12000 out of the tribe **Rv7<sup>5</sup>** **Ab**.

*Gadarēnos'* GADARENE  
**Gadarene**, an inhabitant of Gadara, the chief city of Perea, the region east of the Jordan and south of the sea of Galilee. It is now called Umm Qays, about 32°43' north, 35°43' east. (**BMt8<sup>28</sup>** **AMk5<sup>1</sup>** **ALu8<sup>26</sup>** **A37**).

**Gadarenes**, **Gergesene**<sup>3</sup>.  
*epistomizōō* ON-MOUTHIZE  
**gag**. who must be **FT11<sup>1</sup>**, stop the mouth of<sup>1</sup>.

*kerdōs* GAIN  
**gain**, what is acquired. Paul (to be dying) **APh1<sup>21</sup>** (which were g I deemed a forfeit) **Ph3<sup>7</sup>** teaching for sordid **Ti11<sup>1</sup>**, gain<sup>2</sup>, lucre<sup>1</sup>.

**gain**, capital<sup>2</sup>, dol, earn<sup>1</sup>, vocation<sup>3</sup>.

*kerdai'nōō* GAIN  
**gain**, obtain possession. g the whole world **Mt16<sup>26</sup>** **Mk8<sup>36</sup>** **Lu9<sup>25</sup>** brother **Mt18<sup>15</sup>** talents **Mt25<sup>16</sup>** **17** **20** **22** this damage **Ac27<sup>21</sup>** Paul g

(more) **1C9<sup>19</sup>** **20** **20** **21** **22** (Christ) **Ph3<sup>8</sup>** by trafficking **Ja4<sup>13</sup>** husband **1P3<sup>1</sup>**, gain<sup>14</sup>, win<sup>2</sup>.

*an anti'r rēton* UN-INSTEAD-GUSHED  
**gainsaid** (not to be). these things (scribe at Ephesus) **Ac19<sup>36</sup>**, not to be spoken against<sup>1</sup>.

**gainsay**, contradict<sup>2</sup>.  
**gainsayer**, contradict<sup>1</sup>.  
**gainsaying**, contradiction<sup>1</sup>.

*an anti'r rē'tōs* UN-INSTEAD-GUSH-AS  
**gainsaying** (without). Peter came **Ac10<sup>29</sup>**.

*Ga'tōs* GAUUS  
**Gaius**, gripping **Ac19<sup>29</sup>** the Derbian **Ac20<sup>4</sup>** Paul's host **Ro16<sup>23</sup>** Paul baptized **1C14<sup>14</sup>** the beloved **3Jn<sup>1</sup>**.

*Galat'i'a* GALATIA  
**Galatia**, a province in central Asia Minor between 38°-41° north and 31°-35° east. ecclesiastias of **1C16<sup>1</sup>** **Gal<sup>2</sup>** Crescens gone to **2Ti4<sup>10</sup>** **Ab** expatriates of **1P1<sup>1</sup>**.

**Galatia** (of), **Galatian**<sup>2</sup>.  
*Galat'ik on'* GALATIA-ic  
**Galatian**. province, Paul passed through **Ac16<sup>6</sup>** **18<sup>23</sup>**, of **Galatia**<sup>2</sup>.

*Galat'ēs* GALATIAN  
**Galatian**. O foolish G **Ga3<sup>1</sup>**.

*Galilai'os* (Hebrew) circuit  
**Galilean**, a native of Galilee. Jesus (Peter with) Mt2669 (Pilate inquires if He is) Lu 236 (G receive Him) Jn445 Peter a Mk 1470Lu2259 sinners above all Lu13122 disciples Ac1127 Judas Ac587. Galilean8, of Galilee3.

*Galilai'a* (Hebrew) circuit  
**Galilee**, the northern district of Palestine, with Phœnicia on the north and west, Samaria on the south, and the Jordan and its lakes on the east, between 32° 30' - 33° 30' north and 35° - 35° 40' east. Christ: came (from) Mt 313Mk19 Mt191211 (into) Mt412Mk11Lu414 Jn143 43 43 45 47 54 by the sea of Mt418 Mk118 Mt1529 Mk731 Jn61 led disciples about Mt423 follow Him from (thru) Mt425Mk37 (women) Mt2755 Mk1541 Lu2349 55 preceding disciples into Mt2632 287Mk1428 167 tidings of Him about Mk128AB heralding in Mk 139 went along through Mk930 Lu1711 in Capernaum a city of Lu431 beginning from (exciting the people) Lu235 (declaration) Ac1037 being still in Lu246 in Cana of Jn 211 446 walked in Jn71 remains in Jn79 not out of G is coming Jn741 seen by those from Ac1331

**Other** (proper names): Joseph (retires into) Mt222 (went up from) Lu24 (returns into) Lu239 Jews conspire in Mt1722 Gabriel dispatched to a city of Lu126AS2 Herod, tetrarch of Lu31 Pharisees come out of every village of Lu517 Pilate hearing the word G Lu236A Cana of (wedding in) Jn21 (Nathaniel from) Jn212 is Nicodemus of Jn752 Philip from Bethsaida of Jn1221

**Others**: of the nations Mt415 disciples to go into Mt281016 foremost men of Mk621 country of the Gergesenes across from Lu826 no prophet roused out of Jn752 ecclesia of Ac931 (ALu444).

Galilee (of), Galilean3.

gall, bile2.

*Galli'on* GALLIO

**Gallio**, Lucius Junius Annaeus, elder brother of the philosopher Seneca, and proconsul of Achaia. Ac1812 14 17.

*Gamali'el* (Hebrew) REQUESTED-Deity

**Gamaliel**, teacher Ac534 Paul at the feet of Ac223.

*ga[n]g'ra in a* GANGRENE

**gangrene**, a spreading sore. profane prattlings as 2Ti217. canker1.

*amphi'en' n u mi* ENVELOPE-IN

**garb**, clothe elegantly. if God is thus g the grass PMt630Lu1228As soft g Mt118Lu725. clothe4.

*kép'os* GARDEN

**garden**, an enclosed cultivated area. mustard kernel PLu1319 Gethsemane Jn18126 a new tomb Jn1941 41.

*kép our os'* GARDEN-SEE-er  
**gardener**. supposing that He is Jn2015.

*stem'ma* WREATH

**garland**. at Lystra Ac1413.

**garment**, apparel2, attire1, tunic1.

*[h]ima t iz'o* GARMENTIZE

**garmented**, the demoniac Mk515Lu835. clothe2.

*[h]ima'tion* GARMENT(s)

**garments**, in the singular, the striped, sack-cloth cloak which was worn over the tunic, in the plural, the external **garments**. Christ's g: became white vMt172Mk93 soldiers (put His g on Him) Mt2731Mk1520 (divide) Mt 2735Mk1524Lu2334Jn1923 24 woman touching

Mk528AB 30 laying down Jn134 took Jn1312

**Other** (proper names): at Saul's feet Ac758 2220 Dorcas made Ac939 Barnabas and Paul tearing their Ac1414 officers tearing off (Paul and Silas) Ac1622 Paul shaking out his Ac186 Jews tossing their Ac2233

**Others**: on the colt Mt217Mk117Lu1935 strew in the road Mt218Mk118Lu1936 chief priest tears Mt2685 in soft g garbed Lu725 food for moths Ja52 putting on of 1P33 do not pollute RVr34 white RVr35 18 44Ab keeping RVr1615

**Christ's cloak**: touching (woman) Mt920 21 Mk527Lu344 (many) Mt1436Mk656 purple Jn1925 dipped in blood RVr1913 name written on RVr1916b5

**Others**: leave him your Mt540 patching an old PMt916 16Mk221Lu536 36 not to pick up Mt2418Mk1316 blind man casting off Mk 1050 taking away your Lu629 demoniac puts on no Lu827 sell and buy a sword Lu2236 Peter to throw about himself Ac128 as a c shall be aged Hb111. apparel1, cloak2, clothes12, garment31, raiment12, robe2, vesture3.

garner, barn2.

*a meth'u s t os* UN-DRUNK

**garnet**, twelfth foundation Rv2120. amethyst1, garnish, adorn1.

*phrou'e'o* GARRISON

**Garrison**, protect with a military force. ethnarch g the city of the Damascenes 2C1132 we were g under law FGa323 the peace of God shall g your hearts FPh47 g by the power of God F1P15. keep3, -with a garrison1.

*kata kop t'o* DOWN-STRIKE

**gash**. demoniac g himself Mk55. cut1.

*pu'l'e* GATE

**gate**, especially of a city wall, figuratively, as the authorities of the city sat in the gate, the powers or authorities of a place. cramped g PMt713 14 broad PMt713gs1 of the unseen PMt1618 Christ (nears the g) Lu712 (suffered outside) Hb1312 the Beautiful G Ac 310 Paul (Jews scrutinized the g for) Ac 924 (came outside the g at Philippi) Ac1613 Peter came to the iron g Ac1210 (ALu1324).

gate, door1, portal17.

*sun ag'o* TOGETHER-LEAD

**gather**, mobilize, take in. Herod g the priests Mt24 Christ (g His grain) PMt312Lu317A (he who is not g with) Mt1290Lu1123 (throng g to) Mt132Mk41 521 (two or three in My name) Mt1820 (whence you do not scatter) PMt2524 26 (in front of Him g all the nations) Mt2532 (soldiers g to Him whole squadron) Mt2727 (many g to hear) Mk22 (apostles g to) Mk630 (to g the scattered children) Jn1152 (often g in Gethsemane) Jn182 (kings and chancellors g against) Ac 426 27 flying creatures not Mt626 g the grain PMt1330 dragnet g every species PMt 1347 slaves g all whom they found Mt2219 Pharisees (g where Jesus was) Mt2234 41 (g to Pilate) Mt2762 (with Jesus) Mk71 (g a Sanhedrin) Jn1147 where the vultures PMt 2428 elders (g in priest's courtyard) Mt 263 57 (detail g with) Mt2812 (g as it became day) Lu2266 (in Jerusalem) Ac45 Pilate g the people Mt2717 rich man g his fruits PLu1217 18 younger son g all together PLu1513 fruit for life conian Jn436 g food fragments Jn612 13 g branches FJn156 place where disciples g Jn2019s Ac431 207 8 Paul (and Barnabas g whole year) Ac1126 (city



g to hear) Ac1344 (g the ecclesia) Ac1427 (g the multitude) Ac1530 apostles g in Jerusalem Ac156 saints of Corinth 1C54 for God's dinner vRv1917 armies g to battle vRv1918  
**mobilize:** kings for battle vRv1644 at Armageddon vRv1618 Gog and Magog vRv208 take in: stranger (took Thee i) Mt2535 38 (not t i) Mt2543 (81° Lu51 A1737). assemble themselves<sup>1</sup>, -together<sup>1</sup>, be assembled<sup>3</sup>, -together<sup>1</sup>, be gathered<sup>4</sup>, -together<sup>12</sup>, bestow<sup>2</sup>, come together<sup>6</sup>, gather<sup>10</sup>, -together<sup>10</sup>, -up<sup>1</sup>, lead into<sup>1</sup>, resort<sup>1</sup>, take in<sup>3</sup>,  
 gather, assemble<sup>1</sup>, cull<sup>5</sup>, pick<sup>3</sup>, twist together<sup>1</sup>, gather a company, mob (make up)<sup>1</sup>, gather assuredly, unite<sup>1</sup>, gather thick together, convene<sup>1</sup>, gather together, assemble<sup>6</sup>, convene together<sup>2</sup>, cull<sup>1</sup>, gather<sup>22</sup>, gather together in one, head up<sup>1</sup>, gathering, collection<sup>1</sup>, gathering together, assembling<sup>1</sup>, gay, splendid<sup>1</sup>.

*Ga'za (Hebrew) STRONG*  
 Gaza, a city of southwestern Judea, near the Mediterranean, about 31° 29' north, 34° 35' east, road descending from Jerusalem to Ac826.

*thea'o mai PLACE-(gaze)*  
 gaze, place the eyes on an object. to be g at by men Mt61235 come into the wilderness to g at Mt117Lu724 king to g at guests Mt2211 Christ: was g at (by Mary) Mk1611 (by disciples) Mk1614 Jn14 Ac111J11414 (C g at, tribute collector) Lu5273s (disciples) Jn138 (multitude) Jn65 women g at tomb Lu2355 John g upon the spirit Jn132 disciples to g on the countryside Jn435 Jews g at (what Jesus does) Jn1145 (Paul) Ac2127 g at the light (those with Paul) Ac229 Paul expecting to g upon the Roman saints Ro1524 no one has ever g upon God 1J412. behold<sup>2</sup>, look on<sup>1</sup>, -upon<sup>1</sup>, see<sup>18</sup>.

gaze at, look at<sup>1</sup>.

*thea tr iz'o mai PLACE-(gaze)ized*  
 gazing stock (be). of reproaches vHb1033. make a gazing stock<sup>1</sup>.

*skeu e' INSTRUMENT*  
 gear. the ship's Ac2719. tackling<sup>1</sup>, gear. See instrument.

*Ge'enna (Hebrew) RAVINE-OF-HINNOM*  
 Gehenna, the ravine just below Jerusalem where the city offal was incinerated. liable to Mt522 bodies cast into vMt529 30 189Mk943 45 47Lu125 soul and body Mt1028 son of vMt2315 judgment of Mt2333 set aflame by vJa36. hell<sup>19</sup>, -fire<sup>3</sup>,  
 gender, generate<sup>2</sup>.

*gen e a log i'a BECOME-LAY (say)ing*  
 genealogy. endless 1Ti14 stupid questionings and Ti39.

*gen e a log e'to BECOME-LAY (say)*  
 'genealogy. yet he who is not of Levi's Hb76. he whose descent is counted<sup>1</sup>.

*a gen e a log'et on UN-BECOME-LAID (said)*  
 genealogy (without). Melchizedek Hb73. without descent<sup>1</sup>.

general assembly, universal convocation<sup>1</sup>.

*gen n a'o BECOME*  
 generate, of a male, beget, of a female, bear, be born. that which is g in Mary Mt120 the holy One Who is being Lu135 mount Sinai g into slavery vGa424 according to flesh Ga

429 crude questionings g fightings vT21223  
 beget: Abraham b Isaac Mt12 Ac78 Isaac b Jacob, etc. Christ's human ancestry Mt12-16 b of God (as many as obtained Him) vJn113 (everyone doing righteousness) 1J239 (is not doing sin) c1J39 (cannot sin seeing that he is) f1J39 (everyone loving God is) f1J47 (everyone believing that Jesus is the Christ) f1J5111 (is conquering the world) f1J54 (is not sinning) f1J518 (is keeping himself) 1J518 b anew vJn337 can a veteran be Jn344 of water and spirit vJn358 by flesh Jn38 Ga423 by the spirit vJn38 Moses b two sons Ac729 I, today, have b Thee Ac1333 Hb1555 Paul (through the evangel I b you) f1C415 (Onesimus) vPhn10 b by one (Abraham) Hb1112  
 bear: Elizabeth b a son Lu113 the wombs which b not Lu2329 woman b little child Jn1621  
 be born: Christ (Mary of whom) Mt116 (in Bethlehem) Mt21 (Herod ascertained where) Mt24 (to be a king) Jn1837 eunuchs b thus Mt1912 ideal if that man were not Mt2624 Mk1421 Jews not b of prostitution Jn841 man b blind Jn92 19 20 32 wholly b in sins Jn934 human being b into the world Jn1621 vernacular in which we were Ac28 Moses b (was reared) Ac720 (was hid) Hb1123 Paul b (in Tarsus) Ac223 (a Roman) Ac223 Jacob and Esau not yet being Ro911 animals b naturally 2P224. bear<sup>2</sup>, be born<sup>39</sup>, be delivered of<sup>1</sup>, beget<sup>49</sup>, be made<sup>1</sup>, bring forth<sup>1</sup>, conceive<sup>1</sup>, gender<sup>2</sup>, spring<sup>1</sup>.

*gen e a' BECOME*  
 generation, a man, considered as a link in the genealogical chain, from his birth to that of his son, a considerable group or the mass of mankind during such an interval. fourteen g Mt117 17 17 17 this g (to what likening) Mt116Lu731 (men of Nineveh condemning) Mt1241Lu1132 (queen of the south) Mt1242 Lu1131 (all these things arriving on) Mt2336 (may not pass till) Mt2434Mk1330Lu2132 (seeking a sign) Mk812 12Lu1129 (the Son of Mankind a sign to) Lu1130 (blood exacted from) Lu1150 51 (Son of Mankind must be rejected by) Lu1725 (God disgusted with) Hb310 a g wicked and an adulteress Mt1239 164 wicked g (thus will it be to) Mt1245 (no sign given) Lu1128 O g unbelieving and perverse Mt1717Lu941 adulteress and sinner Mk838 unbelieving Mk919 all g (will count Miriam happy) aLu148 (of the eon of the eons) Ep321 the Lord's mercy is for g and g Lu150 50 sons of this eon more prudent above their own g Lu168 be saved from this crooked Ac240 who will be relating Christ's Ac833 David subserving his own Ac1336 God leaves the nations in bygone g Ac1416 ancient g (Moses has those heralding him) Ac1521 secret not made known to other Ep35 crooked and perverse Ph215 secret concealed from the vAc126. age<sup>2</sup>, generation<sup>39</sup>, nation<sup>1</sup>, time<sup>2</sup>.

generation, birth<sup>1</sup>, product<sup>4</sup>, race<sup>1</sup>, generosity. See singleness.

[h]a p lōs' UN-COMPOUND-AS  
 generously. God giving to all Ja13. liberally<sup>1</sup>.

*Gennēsaret' (Hebrew) GENNESARET*  
 Gennesaret, otherwise known as the sea of Tiberias or Gallilee, or the region on its north-western shore, about 32° 50' north, 35° 35' east. Christ came to Mt1434Mk653 beside lake G Lu51.

gentile, Greek<sup>9</sup>, nation<sup>93</sup>, (manner of g), nations (as)<sup>1</sup>.

*é'pi on* GENTLE  
**gentle**, mild in disposition. Paul became 1Th 2<sup>7</sup> Lord's slave must be 2Ti2<sup>24</sup>.  
**gentle, lenient**<sup>3</sup>.  
 gentleness, kindness<sup>1</sup>, leniency<sup>1</sup>.  
*gnê'si on* BECOME  
**genuine** (legitimately born). genuineness of Corinthians' love 2C8<sup>8</sup>, yokefellow Ph4<sup>3</sup> child (Timothy) 1Ti1<sup>2</sup> (Titus) Ti1<sup>4</sup>.

*gnê s'vô* BECOME-AS  
**genuinely**. Timothy g solicitous Ph2<sup>20</sup>. naturally<sup>1</sup>.

*Gergesênos'* GERGSENE  
**Gergesene**, an inhabitant of Gergesa (now Kher-sa) on the east-central shore of the lake of Galilee, about 32° 49' north, 35° 39' east. country of Mt8<sup>28</sup>; Mk5<sup>18</sup> Bn Lu8<sup>26</sup> Bs 37Bs. G-darenes<sup>3</sup>, Gergesenes<sup>1</sup>.

*blast a'd* GERMINATE  
**germinate**, begin to grow. the blade PMt13<sup>26</sup> seed Mk4<sup>27</sup> Aaron's staff Hb9<sup>4</sup> earth g her fruit Ja5<sup>18</sup>. bring forth<sup>1</sup>, bud<sup>1</sup>, spring up<sup>2</sup>.

*kata sei'ô* DOWN-QUAKE  
**gesture**. Peter Ac12<sup>17</sup> Paul Ac13<sup>16</sup> 2140 Alexander Ac19<sup>33</sup>, beckon<sup>4</sup>.

*lamb[an]'ô* GET[-UP]  
**get**, come into possession of, actively take, passively obtain, with trial, attempt Hb11<sup>29</sup>, hold a consultation. Christ: He our infirmities g Mt8<sup>17</sup> Joseph g the body of Mt27<sup>59</sup> Jn19<sup>40</sup> the five cakes Lu9<sup>16</sup> g (not) His testimony Jn31<sup>1</sup> 32<sup>33</sup> not g from men (testimony) Jn5<sup>34</sup> (glory) Jn5<sup>41</sup> not g (Me) Jn5<sup>43</sup> (My declaration) Jn12<sup>48</sup> g His soul again Jn10<sup>17</sup> 18 this precept Jn10<sup>18</sup> a cloth Jn13<sup>4</sup> the spirit will be g of Mine Jn16<sup>14</sup> 15 honor and glory 2P1<sup>17</sup> Rv4<sup>11</sup> 512.

**Other** (proper names): Peter g stater Mt17<sup>27</sup> Pilate g water Mt27<sup>24</sup> Judas (g the morsel) Jn13<sup>30</sup> (a squad) Jn18<sup>3</sup> disciples g Saul Ac2<sup>25</sup> Paul (g dispensation) Ac20<sup>24</sup> (ractions) 2C11<sup>8</sup> (forty save one) 2C11<sup>24</sup> (g you by guile) 2C12<sup>16</sup> Felix a successor Ac24<sup>27</sup> Sin g an incentive Ro7<sup>9</sup> 11 John to g the tiny scroll Rv10<sup>8</sup> 10.

**Others:** disciples (gratuitously you g) Mt 10<sup>8</sup> (g no bread) Mt16<sup>5</sup> 7 9 10 Mk8<sup>14</sup> (no fish) Lu5<sup>5</sup> g the word Mt13<sup>20</sup> Mk4<sup>16</sup> mustard Mt13<sup>31</sup> Lu13<sup>19</sup> leaven Mt13<sup>33</sup> Lu13<sup>21</sup> the double drachma Mt17<sup>24</sup> kings g tribute Mt 17<sup>25</sup> hundredfold shall be g Mt19<sup>29</sup> denarius apiece Mt20<sup>9</sup> 10 11 more Mt20<sup>10</sup> requesting and g Mt21<sup>22</sup> fruit Mt21<sup>34</sup> Mk12<sup>2</sup> early and late fruit Ja5<sup>7</sup> ten virgins g torches Mt25<sup>1</sup> 3 3<sup>4</sup> slaves g talents Mt25<sup>16</sup> 18 20 22 24 they g the thirty silver pieces Mt 27<sup>9</sup> soldiers g (reed) Mt27<sup>30</sup> (sponge) Mt 27<sup>48</sup> (lance) Mt27<sup>49</sup> (silver) Mt28<sup>15</sup> g a brother's wife Mk12<sup>20</sup> 21 22 Lu20<sup>28</sup> Abs<sup>14</sup> 29 30 31 g judgment Mk12<sup>40</sup> Lu20<sup>47</sup> Ro13<sup>2</sup> fear g all Lu7<sup>16</sup> spirit (g epileptic) Lu9<sup>39</sup> (not by works) Ga3<sup>2</sup> 5A no man can g anything (except out of heaven) Jn3<sup>27</sup> 4 wages Jn 4<sup>36</sup> 1C9<sup>8</sup> him you will g Jn5<sup>43</sup> g glory from one another Jn5<sup>44</sup> that each may g a bit Jn6<sup>7</sup> g circumcision Jn7<sup>23</sup> spirit (about to g) Jn7<sup>39</sup> (of truth) Jn14<sup>17</sup> (holy) Jn20<sup>22</sup> (slavery's) Ro8<sup>15</sup> (of sonship) Ro8<sup>15</sup> throngs g fronds Jn12<sup>13</sup> lame man hoping to Ac3<sup>5</sup> g the law Ac7<sup>53</sup> warden g such a charge Ac16<sup>24</sup> to give rather than to g Ac20<sup>35</sup> g a defensive position Ac25<sup>16</sup> pardon of sins Ac26<sup>18</sup> edification 1C14<sup>5</sup> compensation Co 3<sup>24</sup> As<sup>2</sup> reminder 2Ti1<sup>5</sup> not for himself g the honor Hb5<sup>4</sup> trial of scoffing Hb11<sup>36</sup> oblivious 2P19 nothing from the nations 3J7 emblem Rv14<sup>9</sup> 11 19 20 204

take: God: (t Him Who sends Me) Rn13<sup>20</sup> (not t up with human aspect) Ga2<sup>6</sup> (hast t Thy great power) Rv11<sup>17</sup> Christ (t cakes) Mt14<sup>19</sup> Mk6<sup>41</sup> 86 (bread) Mt26<sup>26</sup> Mk14<sup>22</sup> 22Lu 2219 19A 2430 Jn6<sup>11</sup> 1C11<sup>23</sup> (the cup) Mt26<sup>27</sup> Mk14<sup>23</sup> (a little child) Mk9<sup>38</sup> (deputies with slaps t Him) Mk14<sup>45</sup> (did not t the wine) Mk15<sup>23</sup> (not t the surface) Lu20<sup>21</sup> (brolled fish) Lu24<sup>43</sup> (disciples wanted t into ship) Jn6<sup>21</sup> (no one t His soul) Jn10<sup>18</sup> (garments) Jn13<sup>12</sup> (t anyone I am sending) Jn13<sup>20</sup> (t Me) Jn13<sup>20</sup> 20 (the morsel) Jn 13<sup>28</sup> 29 (t His declarations) Jn17<sup>8</sup> (Jews to t Him) Jn18<sup>31</sup> 196 (Pilate t Him) Jn19<sup>1</sup> (soldiers t His garments) Jn19<sup>23</sup> (vinegar) (Jn19<sup>30</sup> the form of a slave) Ph2<sup>7</sup> (the scroll) Rv5<sup>7</sup> 8 9.

**Other** (proper names): David t the show-bread Lu6<sup>4</sup> Mary (t attar) Jn12<sup>3</sup> (that disciple t) Jn19<sup>27</sup> Paul (t Timothy) Ac16<sup>3</sup> (bread) Ac27<sup>35</sup> (courage) Ac28<sup>15</sup> John to t tiny scroll Rv10<sup>9</sup>.

**Others:** t the cross Mt10<sup>38</sup> children's bread Mt15<sup>26</sup> Mk7<sup>27</sup> farmers t (slave) Mt13<sup>35</sup> Mk12<sup>3</sup> (son) Mt21<sup>39</sup> Mk12<sup>38</sup> bread Mt26<sup>26</sup> sword Mt26<sup>52</sup> priests (silver) Mt27<sup>6</sup> t brother's wife Mk12<sup>19</sup> amazement t hold of all Lu5<sup>26</sup> disciples to t the wine Lu22<sup>17</sup> to t Judas' supervision and place Ac13<sup>20</sup> 23 no trial t you except what is human 1C10<sup>13</sup> food with thanks-giving 1Ti4<sup>4</sup> blood of calves Hb9<sup>19</sup> example of suffering evil Ja5<sup>10</sup> 29 not t him into your home 2Jn<sup>10</sup> that no one t your wrath Rv3<sup>11</sup> t peace out of the earth Rv6<sup>4</sup> messenger t thurible Rv8<sup>5</sup> water of life Rv22<sup>17</sup> obtain: your tunic Mt6<sup>40</sup> requesting and o Mt7<sup>9</sup> Lu11<sup>10</sup> Lu16<sup>24</sup> Ja4<sup>3</sup> 1J3<sup>22</sup> o wages Mt 10<sup>41</sup> 41 believing that you o Mk11<sup>24</sup> 29 noble o a kingdom Lu19<sup>12</sup> 15 as many as o Him Jn11<sup>2</sup> o of that which fills Him Jn11<sup>6</sup> o power (you shall) Ac1<sup>8</sup> (Sarah) Hb11<sup>11</sup> o spirit (promise of) Ac23<sup>3</sup> Ga3<sup>14</sup> (gratuity of) Ac23<sup>8</sup> (holy) Ac31<sup>5</sup> 17 19 104<sup>7</sup> 192 (not of the world) 1C2<sup>12</sup> (a different) 2C11<sup>4</sup> 4 o alms Ac3<sup>3</sup> Saul o (nourishment) Ac9<sup>19</sup> (authority) Ac26<sup>10</sup> o pardon of sins Ac10<sup>43</sup> to o a people Ac15<sup>14</sup> o ball from Jason Ac 17<sup>9</sup> directions (to Silas and Timothy) Ac17<sup>15</sup> (concerning Mark) Co4<sup>10</sup> Paul o (grace) Ro1<sup>5</sup> (I have not already) Ph3<sup>12</sup> Abraham o sign (circumcision) Ro4<sup>11</sup> the conciliation Ro5<sup>11</sup> superabundance of grace Ro5<sup>17</sup> that you did not o 1C4<sup>7</sup> 7 7 o the prize 1C9<sup>24</sup> wreath (corruptible) 1C9<sup>25</sup> (of life) Ja11<sup>2</sup> if anyone is 2C11<sup>20</sup> o a fair reward Hb2<sup>2</sup> salvation o a beginning Hb2<sup>3</sup> o mercy Hb 4<sup>16</sup> chief priests being o Hb5<sup>1</sup> the priestly office Hb7<sup>5</sup> tithes Hb7<sup>9</sup> the promise Hb 9<sup>15</sup> recognition of the truth Hb10<sup>28</sup> women o their dead Hb11<sup>35</sup> surmising that he shall be Ja1<sup>7</sup> the gracious gift 1P4<sup>10</sup> anointing you o from Him J12<sup>27</sup> the testimony of men 1J5<sup>9</sup> precept 2Jn<sup>4</sup> white pebble Rv2<sup>17</sup> Christ o from the Father Rv2<sup>27</sup> remember how you have Rv3<sup>3</sup> no kingdom as yet Rv 17<sup>12</sup> authority as kings one hour Rv17<sup>12</sup> hold: a consultation Mt12<sup>14</sup> 2215<sup>2</sup> 271<sup>7</sup> 2812<sup>2</sup> Abs<sup>1</sup> (sMk10<sup>30</sup> sLu6<sup>34</sup> b18<sup>30</sup> bAc21<sup>32</sup> 2<sup>7</sup> Hb 11<sup>13</sup> ARv8<sup>5</sup>). accept<sup>2</sup>, attain<sup>1</sup>, bring<sup>1</sup>, call to<sup>1</sup>, catch<sup>3</sup>, come<sup>1</sup>, have<sup>3</sup>, hold<sup>1</sup>, obtain<sup>2</sup>, receive<sup>1</sup> 183, take<sup>109</sup>, etc.

get. See get away.  
 get, find<sup>1</sup>, go away<sup>3</sup>, off (be)<sup>1</sup>.

*apo lamb[an]'ô* FROM-GET[-UP]  
**get away** Mk7<sup>33</sup>, get back, idiomatically get. get back: in this era manyfold Mk10<sup>30</sup> Lu 18<sup>30</sup> As lending Lu6<sup>34</sup> 34 younger son Lu 15<sup>27</sup> malefactors, their deserts Lu23<sup>41</sup> ret-

ribution Ro12<sup>7</sup> get: rich man, good things  
Lu16<sup>25</sup> the saints g place of a son Ga4<sup>5</sup>  
full wages 2J8 (B8'Co324), receive10, -again1,  
take1.

get back. See get away.

*pro lamb[an]'ō BEFORE-GET[-UP]*  
get before, precipitate Ga6<sup>1</sup>, she g beforehand  
to anoint My body Mk14<sup>8</sup> each is g his own  
dinner b IC11218a, come ahead1, over-  
take1, take before1.

get down. See grasp.

get down, descend1.

get hence, go away1.

*epi lamb[an]'ō ON-GET[-UP]*  
get hold, take hold. Jesus (g hold of Peter)  
Mt14<sup>31</sup> (of blind man's hand) Mk8<sup>23</sup> (little  
child) Lu9<sup>47</sup> (drowsical man) Lu14<sup>4</sup> (g h  
of a word of His) Lu20<sup>26</sup> g h of Simon  
Lu23<sup>26</sup> Barnabas g h of Saul Ac27<sup>2</sup> g h of  
Paul and Silas at Philippi Ac16<sup>19</sup> of Paul  
(at Athens) Ac17<sup>19</sup> (at Jerusalem) Ac21<sup>30</sup> 33  
of Sosthenes Ac18<sup>17</sup> of life rTi1612 19  
take hold: captain t h of Paul's nephew Ac  
23<sup>19</sup> not t h of messengers rHb21<sup>6</sup> of the  
seed of Abraham rHb21<sup>6</sup> of Israel rHb8<sup>9</sup>.

get out, come out3.

get to know. See recognize.

*Geth sēmane'* (Hebrew) TROUGH-OF-OIL  
Gethsemane, a garden on Olivet. Jesus com-  
ing to Mt26<sup>36</sup>Mk14<sup>32</sup>.

*lē m ps'is GETTING*  
getting. giving and g Ph41<sup>5</sup>, receiving1.  
ghost, spirit<sup>91</sup>, (give up g), soul (give up)3.

*pros pēg'n u mi TOWARD-FASTEN*  
gibbet. Jews g Jesus Ac2<sup>23</sup>, crucify1.

*Gedeōn'* (Hebrew) HEWER-DOWN  
Gideon, a ruler in Israel. relate concerning  
Hb11<sup>32</sup>.

*do'ma GIVE-effect*  
gift. giving good g to children Mt7<sup>11</sup>Lu11<sup>13</sup>  
Christ gives g to mankind Ep4<sup>8</sup> Paul not  
seeking a g Ph41<sup>7</sup>.

gift, grace16, gratuity13, present (approach)18,  
parting1, votive offering1, (free g), grace2.

*chrus o'ō GOLD*  
gild, cover externally with gold. Babylon Rv  
17<sup>4</sup>18<sup>16</sup>, deck2.

*a'mōm on AMOMUM*  
ginger. in Babylon Rv18<sup>13</sup>As1<sup>8</sup>.

*zōn'n u mi GIRL*  
gird, bind about. Peter Jn21<sup>18</sup>18 Ac12<sup>8</sup>.  
gird, gird about4.

*dia zōn' n u mi THROUGH-GIRD*  
gird. Jesus g Himself Jn13<sup>4</sup> 5 Simon Peter  
g on his overcoat Jn21<sup>7</sup>.

gird. See gird about.

*peri zōn' n u mi ABOUT-GIRD*  
gird about, gird Lu17<sup>8</sup>, loins (lamps burn-  
ing) Lu12<sup>35</sup> 37 (with truth) Ep6<sup>14</sup> Christ  
Rv1<sup>13</sup> messengers Rv15<sup>6</sup>, gird4, -about2.

*ana zōn' n u mi UP-GIRD*  
gird up. loins of your comprehension rP1P13.

*zōn ē' GIRDLE*

girdle. John had leather Mt34Mk1<sup>6</sup> no copper  
in Mt10<sup>9</sup>Mk6<sup>9</sup> Paul's Ac21<sup>11</sup> 11. Christ with  
a golden Rv1<sup>13</sup> messengers Rv15<sup>6</sup>, girdle<sup>9</sup>,  
purse2.

girl. See boy.

girl (little). See little boy.

*d' dō mi GIVE*

give, with or without compensation, bestow  
(grace) 2C81, impart, grant, endow (Thy  
slaves with boldness) Ac4<sup>29</sup> (My two wit-  
nesses) Rv11<sup>3</sup>, deal out (vengeance) 2Th1<sup>8</sup>,  
venture (Paul not to v into theater) Ac19<sup>31</sup>,  
take (action to be cleared of plaintiff) Lu  
12<sup>58</sup>. God gives: us (our dole of bread) Mt  
61<sup>1</sup>Lu11<sup>3</sup> (knowledge of salvation) Lu17<sup>7</sup>  
(victory) 1C15<sup>57</sup> (spirit) 2Ti1<sup>7</sup> 1J4<sup>18</sup> (love)  
1J3<sup>1</sup> (life eonian) 1J51<sup>1</sup> g to those re-  
questing Mt7<sup>21</sup> Jn11<sup>22</sup> 1516 16<sup>23</sup> g to Christ  
(authority) Mt9<sup>8</sup> Jn5<sup>27</sup> 17<sup>2</sup> (throne) Lu1<sup>32</sup>  
(all into His hand) Jn3<sup>35</sup> 13<sup>3</sup> (all judging)  
Jn5<sup>22</sup> (to have life) Jn5<sup>26</sup>As2<sup>3</sup> (works) Jn  
5<sup>36</sup> 17<sup>4</sup> (all that the Father g Me) Jn3<sup>37</sup> 39  
10<sup>29</sup> 17<sup>2</sup> 6 9 11 12As2<sup>4</sup> 24 18<sup>9</sup> Hb21<sup>3</sup> (precept)  
Jn12<sup>49</sup> (whatever) Jn17<sup>7</sup> Hb21<sup>3</sup> (declarations) Jn  
17<sup>8</sup> (glory) Jn17<sup>22</sup> 24 1P12<sup>1</sup> (the cup) Jn  
18<sup>11</sup> (the Headship) Ep12<sup>2</sup> (the Unveiling)  
Rv11<sup>3</sup> g Christ (the only-begotten Son) Jn  
316As1<sup>1</sup> (Bread) Jn6<sup>32</sup> (Benign One) Ac  
22<sup>7</sup> 13<sup>35</sup> (to become disclosed) Ac10<sup>40</sup> g  
spirit: (holy) Lu11<sup>13</sup> Ac5<sup>32</sup> 15<sup>8</sup> 1Th4<sup>8</sup> (not  
by measure) Jn3<sup>34</sup> (of stupor) Ro11<sup>8</sup> (ear-  
nest of) 2C12<sup>2</sup> (of wisdom) Ep17<sup>7</sup> the  
Father to disciples (kingdom) Lu12<sup>32</sup> (con-  
soler) Jn14<sup>16</sup>.

g to Israel (bread) Jn6<sup>31</sup> (repentance) Ac  
5<sup>31</sup> (salvation) Ac7<sup>25</sup> (judges) Ac13<sup>20</sup>  
(Saul) Ac13<sup>21</sup> (the faithful benignities of  
David) Ac13<sup>34</sup> except it should be g him Jn  
6<sup>65</sup> g miracles Ac21<sup>9</sup> to Abraham Ac7<sup>5</sup> 5 8  
Joseph favor with Pharaoh Ac7<sup>10</sup> to the na-  
tions (equal gratuity) Ac11<sup>17</sup> (repentance)  
Ac11<sup>18</sup> g showers Ac14<sup>17</sup> Ja51<sup>8</sup> g life Ac  
17<sup>25</sup> 1J51<sup>6</sup> enjoyment of allotment Ac20<sup>32</sup>  
g grace (to Paul) Ro15<sup>15</sup> Ga2<sup>9</sup> Ep3<sup>2</sup> (in  
Christ) 1C14<sup>1</sup> (greater) Ja4<sup>6</sup> (to the hum-  
ble) Ja4<sup>6</sup> 1P5<sup>5</sup> as the Lord g to each 1C3<sup>5</sup>  
to that which is deficient 1C12<sup>24</sup> a body as  
He wills 1C15<sup>38</sup> dispensation 2C5<sup>18</sup> to the  
drudges 2C9<sup>9</sup> power Ep3<sup>16</sup> eonian conso-  
lation 2Th2<sup>16</sup> peace 2Th3<sup>16</sup> repentance 2Ti  
2<sup>25</sup> generously Ja1<sup>5</sup> blood to drink Rv1<sup>6</sup>  
give to God: g glory (none) Lu17<sup>18</sup> (blind  
man) Jn9<sup>24</sup> (Herod g not) Ac12<sup>23</sup> (Abra-  
ham) Ro4<sup>20</sup> (the rest) Rv11<sup>13</sup> (eonian  
evangel) Rv14<sup>7</sup> (do not repent to) Rv16<sup>9</sup>  
(throng) Rv19<sup>7</sup> g praise Lu18<sup>43</sup> g account  
Ro14<sup>12</sup>As themselves to the Lord 2C8<sup>5</sup>

Christ gives: to disciples (authority) Mt  
10<sup>1</sup> Mk6<sup>7</sup> Lu9<sup>1</sup> 10<sup>19</sup> (five cakes) Mt14<sup>19</sup> Mk6<sup>41</sup>  
Lu9<sup>16</sup> (not Mine to) Mt20<sup>23</sup> Mk10<sup>40</sup> (bread)  
Mt26<sup>26</sup>Mk14<sup>22</sup>Lu22<sup>19</sup>Jn21<sup>13</sup> (the cup) Mt  
26<sup>27</sup>Mk14<sup>23</sup> (seven cakes) Mk8<sup>8</sup> (a mouth  
and wisdom) Lu21<sup>15</sup> (an example) Jn13<sup>15</sup>  
(a new precept) Jn13<sup>34</sup> (My peace) Jn14<sup>27</sup>  
27 27 (life eonian) Jn17<sup>2</sup> (declaration) Jn  
17<sup>8</sup> (Thy word) Jn17<sup>14</sup> (the glory) Jn17<sup>22</sup>  
g keys to Peter Mt16<sup>19</sup> g His soul Mt20<sup>28</sup>  
Mk10<sup>45</sup> not to g peace Lu12<sup>51</sup> g His body  
Lu22<sup>19</sup> the right to become children of God  
Jn11<sup>2</sup> water Jn41<sup>0</sup> 14 14 15 Rv21<sup>6</sup> food Jn  
6<sup>27</sup> life (to the world) Jn6<sup>33</sup> (eonian) Jn  
10<sup>28</sup> (wreath of) Rv21<sup>0</sup> bread Jn6<sup>34</sup> 51 His  
flesh Jn6<sup>52</sup> morsel to Judas Jn13<sup>26</sup> no  
answer to Pilate Jn19<sup>9</sup> stability to lame  
man Ac3<sup>16</sup> g authority (to Paul) 2C10<sup>8</sup>  
13<sup>10</sup> (over the nations) Rv2<sup>26</sup> g Himself  
Ga14<sup>17</sup> 2Ti2<sup>14</sup> the promise Ga3<sup>22</sup> gifts  
Ep4<sup>8</sup> apostles Ep4<sup>11</sup> grace 2Ti1<sup>0</sup> under-  
standing 2Ti2<sup>7</sup> precept 1J3<sup>23</sup> the spirit 1J  
3<sup>24</sup> comprehension 1J5<sup>20</sup> hidden manna Rv  
21<sup>7</sup> white pebble Rv21<sup>7</sup>Ab g Jezebel time  
to repent Rv22<sup>1</sup> g each in accord with acts  
Rv22<sup>3</sup> the morning star Rv22<sup>8</sup> wages Rv11<sup>18</sup>  
give to Christ: the Adversary g the king-  
doms Mt4<sup>9</sup>Lu4<sup>6</sup> 6 6 authority (who g) Mt21<sup>23</sup>

Mk11<sup>28</sup>Lu20<sup>2</sup> (to Me was all) Mt23<sup>18</sup> g Me to eat Mt25<sup>35</sup> (not) Mt25<sup>42</sup> soldiers g Him (wine) Mt27<sup>34</sup>Mk15<sup>25</sup> (slaps) Jn19<sup>3</sup> what wisdom Mk6<sup>2</sup> Simon did not g (water) Lu7<sup>44</sup> (kiss) Lu7<sup>45</sup> g Me a drink Jn4<sup>7</sup>10 deputies g Him a slap Jn18<sup>22</sup> animals g glory to Rv4<sup>9</sup>

Other (proper names): Jonah Mt12<sup>39</sup>164 Lu11<sup>29</sup> Herod Mt14<sup>7</sup>8911Mk6<sup>22</sup>2325282a Peter Mt17<sup>27</sup>Ac36<sup>941</sup> g tax to Caesar Mt22<sup>17</sup>Mk12<sup>14</sup>15Lu20<sup>22</sup>23<sup>2</sup> Judas (g Jesus up) Mt26<sup>48</sup>Mk14<sup>4</sup> (to the poor) Jn13<sup>29</sup> Jews g silver (to Judas) Mt26<sup>15</sup>Mk14<sup>11</sup>Lu22<sup>5</sup> (for the Field of the Potter) Mt27<sup>10</sup> (to soldiers) Mt28<sup>12</sup> David g show bread Mk28<sup>16</sup>4 Jairus' daughter something to eat Mk5<sup>43</sup>Lu8<sup>55</sup> Samaritan g two denarii Lu10<sup>35</sup> Zaccheus to the poor Lu19<sup>8</sup> Moses (law g through) Jn17<sup>7</sup>19 (not g bread) Jn6<sup>32</sup> (circumcision) Jn7<sup>22</sup> (oracle to you) Ac7<sup>38</sup> Jews (priests to g answer about John) Jn12<sup>2</sup> (had g directions) Jn11<sup>57</sup> Jacob g Joseph freehold Jn4<sup>12</sup> Jesus g up to Pilate Jn19<sup>11</sup> g me (Simon) this authority Ac8<sup>19</sup> Felix expecting Paul g him money Ac24<sup>26</sup> Paul (grace g to) Ro12<sup>9</sup> Ga29 (lest he may g hindrance) 1Co9<sup>12</sup> (g an incentive) 2Co5<sup>12</sup> (g no one cause to stumble) 2Co6<sup>3</sup> (g an opinion) 2Co8<sup>10</sup> (g a splinter) 2Co12<sup>7</sup> (fellowship) Ga29 (would g eyes to) Ga4<sup>15</sup> (g charges) 1Th4<sup>2</sup> (a model) 2Th3<sup>9</sup> (wisdom) 2Th3<sup>15</sup> place to the Adversary Ep4<sup>27</sup> gracious gift to Timothy 1Ti4<sup>14</sup> Abraham g a tithe Hb7<sup>4</sup> John (tiny scroll) Rv10<sup>9</sup> (reed) Rv11<sup>1</sup> to g Babylon the cup Rv16<sup>19</sup>187

Others: divorce Mt5<sup>31</sup>197 to him who requests Mt5<sup>42</sup>Lu6<sup>30</sup> Mt7<sup>7</sup> Lu11<sup>9</sup> Ja1<sup>5</sup> g not to curs Mt7<sup>6</sup> good gifts Mt7<sup>11</sup>Lu11<sup>13</sup> disciples to g (gratuitously) Mt10<sup>8</sup> (to throng) Mt14<sup>16</sup>Mk6<sup>37</sup>37Lu9<sup>13</sup> (what you should be speaking) Mt10<sup>19</sup>Mk13<sup>11</sup> (to know the secrets) Mt13<sup>11</sup>11Mk4<sup>11</sup>Lu8<sup>10</sup> (g lots) Ac12<sup>6</sup> g fruit (seed) Mt13<sup>9</sup>Mk4<sup>7</sup>8 (farmers) Lu20<sup>10</sup> to one who has Mt13<sup>12</sup>Mk4<sup>25</sup>Lu8<sup>18</sup> Mt25<sup>29</sup> Lu19<sup>26</sup> in exchange for the soul Mt16<sup>26</sup> Mk8<sup>37</sup> to whom it is g (eunuchs) Mt19<sup>11</sup> g to the poor (sell and) Mt19<sup>21</sup>Mk10<sup>21</sup> (price of attar) Mt26<sup>9</sup> Mk14<sup>5</sup> Jn12<sup>5</sup> wages of workers Mt20<sup>4</sup>14 kingdom g to a nation Mt21<sup>43</sup> signs (false prophets g) Mt24<sup>24</sup>Mk13<sup>22</sup> (not g to this generation) Mk8<sup>12</sup> (to the wild beast) Rv13<sup>14</sup> the moon not g its beams Mt24<sup>29</sup> Mk13<sup>24</sup> slave to g (nourishment) Mt24<sup>45</sup> (talents g to) Mt25<sup>15</sup>28 (authority) Mk13<sup>34</sup> (minas) Lu19<sup>13</sup>152324 g us your oil Mt25<sup>8</sup> the vineyard to others Mk12<sup>9</sup> Lu20<sup>16</sup> g sacrifices Lu22<sup>4</sup> g and it will be g you Lu6<sup>38</sup>3838 I cannot rise to Lu11<sup>7</sup>85 g alms Lu11<sup>41</sup>1233 g measure of grain Lu12<sup>42</sup>Ab3<sup>2</sup> to whom much is Lu12<sup>48</sup> g place (to this one) Lu14<sup>9</sup> (to His indignation) Rv12<sup>10</sup> g to son (younger) Lu15<sup>2</sup>1622 (elder) Lu15<sup>29</sup> who will be g you yours Lu16<sup>12</sup> g him out of heaven Jn3<sup>27</sup> spirit (holy) Jn7<sup>39</sup>Ro5<sup>5</sup> (g through imposition of hands) Ac8<sup>18</sup> (manifestation) 1Co12<sup>7</sup> (word of wisdom) 1Co12<sup>8</sup> (to the image) Rv13<sup>15</sup> g the disciples to declaim Ac2<sup>4</sup> no other name g Ac4<sup>10</sup> to g rather than to get Ac20<sup>35</sup> g grace g to us Ro12<sup>9</sup> Ep4<sup>29</sup> g to women (gresses) 1Co11<sup>5</sup> (wings) Rv12<sup>14</sup> sound (intelligible) 1Co17<sup>7</sup>89 if a law g able to vivify Ga3<sup>21</sup> no incentive to revile 1Ti5<sup>14</sup> not g the requisites Ja21<sup>6</sup> g to the riders Rv6<sup>2</sup>48 g white robes Rv6<sup>11</sup> g messengers Rv7<sup>2</sup>8239157 court g to the nations Rv11<sup>2</sup> would give g authority Rv13<sup>2</sup>45877171317 emblem Rv13<sup>16</sup> to the sun to scorch Rv16<sup>8</sup> the sea and the unseen g up the dead Rv20<sup>13</sup>13

impart: God (1 diligence) 2Co8<sup>16</sup> (laws) Hb3<sup>10</sup>1016 (to kings to form opinion) Rv17<sup>17</sup> messenger i incense to prayers Rv8<sup>3</sup> grant: Christ (g to be sitting at Thy right) Mk10<sup>37</sup> (log of life) Rv2<sup>7</sup> (open door) Rv3<sup>8</sup> (those of synagogue of Satan) Rv3<sup>9</sup> (on My throne) Rv3<sup>21</sup> God (Israel being rescued) Lu1<sup>4</sup> (signs) Ac14<sup>3</sup> (to be mutually disposed) Ro15<sup>5</sup> (grace g to Paul) 1Co10<sup>1</sup> Ep3<sup>7</sup>8 (administration of) Col2<sup>5</sup> (mercy) 2Ti11<sup>6</sup>18 (expression be g to Paul) Ep6<sup>19</sup> (lucusts g license) Rv9<sup>3</sup>5 (the bride) Rv19<sup>8</sup> (judgment) Rv20<sup>4</sup> (asLu7<sup>18</sup> as18<sup>22</sup> s24<sup>30</sup> spJn611 s1\*1011 s\*15 n431 5Rv11<sup>10</sup> s\*1213 s1613 6217) adventure<sup>1</sup>, bestow<sup>2</sup>, bring forth<sup>1</sup>, commit<sup>1</sup>, deliver<sup>4</sup>, give<sup>369</sup>, grant<sup>10</sup>, make<sup>2</sup>, minister<sup>1</sup>, offer<sup>2</sup>, put<sup>5</sup>, set<sup>1</sup>, show<sup>1</sup>, suffer<sup>2</sup>, take<sup>1</sup>, utter<sup>1</sup>, yield<sup>2</sup>.

give, award<sup>1</sup>, employ<sup>1</sup>, furnish<sup>1</sup>, give up<sup>4</sup>, grace<sup>6</sup>, hand<sup>7</sup>, pay<sup>9</sup>, present<sup>8</sup>, share<sup>2</sup>, tender<sup>3</sup>, testify<sup>1</sup>.

dogive. See do.

give a hearing. See hearing (give a).

give again, pay<sup>1</sup>.

give back. See pay.

give continually to, persevere<sup>1</sup>.

give counsel. See place.

*pro di'dō mi BEFORE-GIVE*

give first. who g to Him f Ro11<sup>35</sup>.

give freely, grace<sup>14</sup>.

give heed unto, attend to<sup>1</sup>.

give morsel. See morsel out.

give order, prescribe<sup>1</sup>.

give over. See give up.

give place, retire<sup>1</sup>.

give presently, present<sup>1</sup>.

give self over to fornication, ultra-prostitution (commit)<sup>1</sup>.

give self to, leisure (have)<sup>1</sup>.

give tithes, tithes (take . . from)<sup>1</sup>.

*para di'dō mi BESIDE-GIVE*

give up, give over, give way (fruit) Mk4<sup>29</sup>. God g u (Israel) Ac7<sup>42</sup> (messengers) 2P24 Christ given up (by Judas) Mt10<sup>4</sup>261516252734 Mk14<sup>10</sup>11 Lu22<sup>4</sup>648 Jn6<sup>71</sup>1241321825 (one of you) Mt26<sup>1</sup>23Mk14<sup>18</sup>Lu22<sup>21</sup>Jn6<sup>64</sup>1311212120 (woe to that man) Mt26<sup>24</sup> Mk14<sup>21</sup>Lu22<sup>22</sup> (he is near) Mt26<sup>46</sup>Mk14<sup>42</sup> (gives them a sign) Mt26<sup>48</sup>Mk14<sup>44</sup> into hands (of men) Mt7<sup>22</sup>Mk9<sup>31</sup> (of sinners) Mt26<sup>45</sup>Mk14<sup>41</sup>Lu24<sup>7</sup> to the chiefs Mt20<sup>18</sup>Mk16<sup>33</sup>Jn18<sup>36</sup> to the nations Mt20<sup>19</sup>Mk10<sup>33</sup>Lu18<sup>32</sup> to be crucified Mt26<sup>2</sup> by the chiefs to Pilate Mt27<sup>2</sup>18Mk15<sup>10</sup>Lu20<sup>20</sup>2420 Jn18<sup>30</sup>351911 Ac8<sup>13</sup> by Pilate Mk15<sup>15</sup>Lu23<sup>25</sup>Jn19<sup>16</sup> because of our offenses Ro4<sup>25</sup> by God Ro8<sup>32</sup> the night in which He was 1Co11<sup>23</sup> g Himself u Ga2<sup>20</sup> Ep6<sup>2</sup>25 all was g u to Me Mt11<sup>27</sup>Lu10<sup>22</sup> He g u (the spirit) Jn19<sup>30</sup> (the kingdom) 1Co15<sup>24</sup>

Other (proper names) John was Mt4<sup>12</sup>Mk11<sup>4</sup> authority g u to the Adversary Lu4<sup>6</sup> Paul and Barnabas their souls Ac15<sup>26</sup> Paul (a prisoner) Ac28<sup>17</sup> (my body) 1Co13<sup>3</sup> (such a one to Satan) 1Co5<sup>5</sup>1Ti1<sup>20</sup>

Others: g you u (to the judge) Mt5<sup>25</sup> (to Sanhedrins) Mt10<sup>17</sup>19 Mk13<sup>39</sup> (to afflictions) Mt24<sup>9</sup> (into synagogues) Lu21<sup>12</sup> (by parents) Lu21<sup>16</sup> g u brother Mt10<sup>21</sup>Mk13<sup>12</sup> lord g u slave Mt18<sup>34</sup> one another Mt24<sup>10</sup> saints g u to death 2Co4<sup>11</sup> men to uncleanness Ep4<sup>19</sup>

give over: g talents o to the slaves Mt25<sup>20</sup>22 God g men o to uncleanness Ro12<sup>4</sup>2828 Christ (Pilate g Him o) Mt27<sup>26</sup> (chiefs) Mk15<sup>1</sup> (g it o to Him Who is judging) 1P2<sup>23</sup> Other (proper names) Moses Ac6<sup>14</sup> Saul Ac

83 224 Herod g o Peter Ac124 Paul (and Barnabas to God's grace) Ac1426 (and Silas) Ac1540 164 (to nations) Ac2111 (to centurian) Ac2711 (traditions) 1C112 (accepted) 1C1123153  
**Others:** lord g o his possessions Mt2514 Jews g o traditions Mk713 g you o (do not worry) Mk1311 (to the sheriff) Lu1258 g the word o to us Lu12 the teaching to which Ro617 precept 2P211 faith Ju3 be brought forth, betray40, cast into prison1, put into prison1, commit2, deliver34, etc.

*ana dī'dō mi UP-GIVE*

**give up.** the letter to Felix Ac2333. deliver1.

**give up.** See hand and pay.

**give up soul.** See soul (give up).

**give way.** See give up.

**given.** See partake.

**given to, enslave1, persecut1, (be g t), heed1.**

**given to idolatry (wholly), idol-ridden1.**

**given to self-gratification.** See self-gratification (given to).

*ek'do t on OUT-GIVEN*

**given up.** Jesus g u by God Ac223. being delivered1.

*do'tēs GIVER*

**giver.** gleeful g loved by God C297.

*do'si s GIVING*

**giving, the action.** g and getting Ph415 all good g Ja117. gift1, giving1.

**giving of thanks.** See thanksgiving.

*eu phrain'ō be-WELL-DISPOSED*

**glad (-den) (be), be or make merry.** David's heart was g Ac226 Paul C222 be g barren one Ga427 be merry: we may (with younger son) Lu1532 ye nations with His people Ro1510 make merry: with younger son Lu15324 elder son with friends Lu1529 rich man Lu1619 Israel with the golden calf Ac741 over the two witnesses Rv1110As ye heavens Rv1212bs over Babylon Rv1820. be merry3, make-3, fair1, make glad1, rejoice6.

**glad (make), glad (-den) (be)1, (be g), exult1, glad tidings (bring)1, (declare)1, evangelize2, gladly, gratification1, relish (with)5.**

*eu phro sun'ē*

WELL-DISPOSITION-TOGETHERNESS

**gladness.** God (filling me with) Ac228 (our hearts with) Ac1417. gladness1, joy1.

**gladness, exultation3, joy3.**

*[h]u'al os GLASS*

**glass.** gold like clear g Rv2118 21.

**glass, mirror2, (of g), glassy3, (behold as in a g), view as in a mirror1.**

*[h]ual'i n on GLASSY*

**glassy.** sea Rv46 152. of glass3.

*[h]ilar o't ēs GLEE*

**glee.** merciful with g Ro128. cheerfulness1.

*[h]ilar on' GLEEFUL*

**gleeful.** g giver loved by God C297. cheerful1.

*stilb'ō GLISTEN*

**glisten.** Jesus' garments became g Mk93. shine1.

**glisten, glitter1.**

*ca astr apt'ō OUT-GLEAM-FLING*

**glitter.** Jesus' vesture vLu929. glisten1.

*zoph'os GLOOM*

**gloom, partial darkness, obscurity.** of Sinai Hb1218Absr\* caverns of Tartarus A2P24 of darkness 2P217 Ju13. kept under Ju6. blackness1, darkness3, mist1.

*dox a z'ō SEEMIZE*

**glorify, produce a highly favorable opinion by word or act, esteem (one member being) 1C 1226, "glorious" joy unspeakable and 1P18.**

**the Father:** g your Mt516 g Thy name Jn 1228 I g it and shall be Jn1228 28 g in the Son Jn1413 God: throngs g Mt98 1531 all in the house Mk212 shepherds Lu220 paralytic Lu525 the people Lu528 those at the bier Lu716 woman with infirmity Lu 1318 the Samaritan Lu1715 blind mendicant Lu1843 centurion Lu2347 Lazarus' infirmity to g Him Jn114 in the Son of Mankind Jn1331 32 by what death Peter Jn2119 g His Boy Jesus Ac313 people of Jerusalem Ac421 those of the circumcision Ac1128 word of the Lord (nations g) Ac1348 (may be g) 2Th31 brethren of Jerusalem Ac2120 Ga124 not as God do they g Him Ro121 these (saints) He g Ro334 with one mouth Ro156 the nations, for His mercy Ro159 Corinthians' dispensation 2C913 in day of visitation 1P 212Abs2 that in all He may be 1P411 in name of Christian 1P416 Thy name Rv154

**Christ: being g by all Lu415 not as yet Jn 739 if I should be g Myself Jn854 Father g Me Jn854 when He is Jn1216 hour has come that the Son of Mankind Jn1223 now is Jn1331 God g in Him Jn1332 32 in this is My Father Jn158 spirit of truth g Him Jn1614 g Thy Son Jn1711 I g Thee on the earth Jn1714 g Thou Me Jn1715 g in the disciples Jn1710 does not g Himself Hb55**  
**Others:** hypocrites g by men Mt62 Paul, his dispensation Ro113 saints (to g God in their bodies) 1C620 (joy unspeakable and g) 1P18 that which has been 2C310 10 Babylon g herself vRv187.

*en dox a z'ō IN-SEEMIZE*

**glorify in.** Christ (coming to be) 2Th110 (His name be) 2Th112.

*sun dox a z'ō TOGETHER-SEEMIZE*

**glorify together.** the saints Ro847.

*en'dox on IN-SEEMED*

**glorious.** those in g vesture Lu725 Christ (g things by) Lu1317 (to Himself a g ecclesia) Ep527 Corinthians 1C410. glorious3, honorable1.

**glorious.** See glorify.

**glorious, glory10, (be made g), glorify1.**

*dox'a SEEM*

**glory, a highly favorable opinion and that which impresses it on the senses or the mind.** of the Father: Son of Mankind coming in Mt1627Mk838 Christ roused through Ro64 the Father of g AEp117 riches of His g Ep 316 of God: shines about the shepherds Lu 29 Lazarus' infirmity for Jn114 Martha to be seeing AJn1140 Stephen perceived Ac755 men change ARo123 superabounds in my lie for Ro37 all are wanting of ARo323 saints (glorying in expectation of) Ro52 (should be for laud of) AEp112 14 riches of His ARo 923 man, the inherent image and g of 1C117 the knowledge of the 2C46 grace superabounding to 2C415 g of His grace Ep16 acclaiming Christ Lord for Ph211 the might of His g Col11 evangel of the g 1Ti111 fumes of the vRv158 illuminating the city vRv2123

**g to God:** among the highest Lu214 Samaritan only gives Lu1718 Pharisees say, give the g to Jn924 Herod gives not Ac1223 Abraham giving Ro420 be g (for the eons) Ro1136 (eons of the eons) Ro1627 Ga15 Ph 420 1Ti117 2Ti418 Hb1321 1P411 511g in the

ecclesia Ep321 God: of g seen by Abraham  
AAc72 riches in g in Christ Ph419 leading  
many sons into Hb210 giving Christ 1P121  
the G Magnifical 2P117 to the only God be  
Ju25 blessing and g Rv712 men (give g to)  
vRv1113 v147 (do not repent to give) vRv169  
Salvation and is of vRv191Abs2

Lord God Almighty: four animals giving  
g vRv49s2 worthy art Thou to get vRv411  
vast throng giving g to vRv197

Christ: Son of Mankind (throne of His g)  
Mt1928 (coming with power and) Mt2430  
Mk1326Lu2127 (coming in His g) Mt2531 31  
Lu928 and one at Thy left in Thy Mk1037  
disciples perceived His Lu932 must He not  
be entering Lu2426 manifests His g at  
Cana Jn211 not getting from men Jn541  
seeking g of God Jn718 not seeking My Jn  
859My g is nothing Jn854 Isaiah perceived  
His Jn1241 which I had with Thee Jn175  
the Lord of A1C28 evangel of the g of A2C  
44 the g of C2823 the body of His g Ph321  
of His strength 2Th19 procuring of the g  
of 2Th214 salvation in Him with g eonian  
2Ti210 Effulgence of God's Hb13 worthy of  
more g than Moses Hb33 our Lord Jesus  
Christ of g AJa21 sufferings and g 1P111  
unveiling of His 1P413 getting from God  
2P117 to Him be 2P318 for the eons of the  
eons Rv16 the Lambkin: worthy to get  
Rv512 13

the saints: about to be revealed for Ro818  
g freedom Ro821 on the vessels of mercy  
ARo923 Christ (took you to Himself for  
God's) Ro157 (calls us to His own) 2P13  
before the eons for our 1C27 to do all for  
God's 1C1031 to God for g through us 2C120  
we all viewing the Lord's 2C318 transformed  
from g to g 2C318 18 eonian burden of 2C417  
grace dispensed to g of the Lord 2C319  
riches of the g of the enjoyment AEp118  
Paul's afflictions the saints' g MEp313 fruit  
of righteousness for g of God Ph111 g riches  
of this secret Co127 expectation of g Co127  
to be manifested in Co34 called into God's  
own 1Th212 Paul's g and joy the saints  
m1Th220 faith may be found for g 1P17  
spirit of g came to rest on AP414 wreath  
of 1P54 calls into eonian g 1P510 flawless  
in sight of His AJu24

Others: of the world kingdoms Mt48Lu46  
Solomon's Mt629Lu1227 of Thy people Is-  
rael ALu232 Moses and Elijah seen in vLu  
931 in the sight of those lying back Lu140  
among the highest Lu1938 disciples (gaze  
at Christ's) Jn114 14 (given the g by Christ)  
Jn1722 (may be beholding His) Jn1724  
men (getting g from one another) Jn544  
(not seeking g from God) Jn544 (seeking  
their own) Jn718 chiefs love g of men Jn  
1243 43 Paul (g of that light about) Ac2211  
(through g and dishonor) 2C68 (not seek-  
ing g from men) 1Th26 God paying each  
one seeking Ro27 10 Israelites whose is the  
Ro948 woman (g of the man) m1C117  
(tresses her g) m1C1115 different g (of the  
celestial) 1C1540 (another of sun, moon,  
stars) 1C1541 41 41 the dead roused in 1C  
1543 dispensation (of death came in) 2C37  
(of the spirit be in) 2C38 (of condemnation)  
2C39 (of righteousness exceeding in) 2C39  
(being nullified through g) 2C311 11 of  
Moses' face 2C37 g transcendent 2C310 g is  
in their shame Ph319 secret of devoutness  
(taken up in) 1Ti318 advent of the g of our  
great God AT123 wreath with g (a son  
of man) Hb27 (Jesus) Hb29 cherubim of  
g Hb95 g is as the flower 1P124 Peter a  
participant of 1P51 of the truth calumni-

ated 2P22As2 men calumniating g A2P210  
Ju8 earth illuminated by messenger's vRv  
181 the holy city (having the g from God)  
vRv211bs (kings carry their g into) ARv  
2124 (g and honor of nations into) vRv2128  
(s2Mt1628) dignity2, glorious10, glory144,  
honor6, praise4, worship1.

glory. See boast.

glory, boast23, credit1, vaunt1, (full of g),  
glorify1, (have g), glorify2.

e[n]g kauch a'o mai IN-BOAST

glory in. Paul in the saints 2Th14.

glorying. See boast.

glorying. See boasting.

phag'os EATER

gluttonous. Christ called Mt1119Lu734. glut-  
ton2.

bruch'ō GNASH

gnash. the Jews at Stephen Ac754.

gnash, grate1.

brug m os' GNASHING

gnashing. lamentation and g of teeth Mt812  
1342 50 2213 2451 2530 Lu1328.

kōn'ōps MIDGE

gnat, which is bred in evaporating wine,  
straining out Mt2324.

mas a'o mai GNAW

gnaw. men, their tongues Rv1610.

por eu'o mai GO

go, move with reference to the place of separa-  
ture. Christ: through the sowings Mt121  
thence Mt1915 from the sanctuary Mt241  
through the midst Lu430 Jn589bs into a deso-  
late place Lu442 lest He g from them Lu  
442 with the elders Lu76 into Nain Lu711  
to Jerusalem Lu951 53 1711 into a different  
village Lu956 1098 in the road Lu957 hence  
Lu1331 must g today and tomorrow Lu1333  
in front Lu1928 on the colt Lu1936 as spec-  
ified Lu2222 into the mount of Olives Lu  
2239 [Jn81] further Lu2428 where is He  
about to Jn735 to the dispersion Jn735 to  
Lazarus Jn1111 to make ready a place Jn  
142 3 to the Father Jn1412 28 1628 to send  
the consoler Jn167 into heaven Ac110 11 1P  
322 to the spirits 1P319

Other (proper names): Joseph Mt220 Jews  
g (learn what this means) Mt913 (to hold  
a consultation) Mt2215 (to secure the sepul-  
cher) Mt2766 (to Herod) Lu1332 (home)  
[Jn753] Peter (to cast a fish hook into the  
sea) Mt1727 (ready to g with Christ) Lu2233  
(with the men) Ac1020 (to a different place)  
Ac1217 Judas (to the chief priests) Mt2614  
(into his own place) Ac125 Mary Magdalene  
(reports) Mk1610 (to My brethren) Jn2017  
Zachariah and Elizabeth Lu16 Miriam Lu139  
Philip and the eunuch Ac826 27 36 39 Saul  
(to Damascus) Ac9 225 6 10 2612 (Ananias  
g to) Ac911 15 (those g with) Ac2613 Paul  
and Silas (tried to g into Bithynia) Ac167  
(to the prayer) Ac1618 (to g in peace) Ac  
1636 Paul (g from Berea) Ac1714 (to the  
nations) Ac186 2221 (to Jerusalem) Ac1921  
2022 2520 Ro1525 1C164 4 (into Macedonia)  
Ac201 (from Tyre) Ac215 (to Caesarea) Ac  
2323 (from Felix) Ac2425 (to Caesar) Ac  
2512 (into Spain) Ro1524 (wherever I may  
be) 1C168 Timothy 1Ti113 Demas to Thes-  
salonica 2Ti410

Others: magi Mt28 9 centurion Mt89 9Lu  
78 8 disciples (to the lost sheep) Mt106 (to  
herald) Mt107 (g report to John) Mt114 7  
Lu722 (into the village) Mt1212 6 Lu952 (in-  
to Galilee) Mt2816 (disciple all nations) Mt

2819 (into all the world) Mk1615 (to buy food) Lu913 (not to g. after false christs) Lu218 (to make ready) Lu228 (to Emmaus) Lu2413 28 (standing in the sanctuary) Ac 520 (from the Sanhedrin) Ac541 unclean spirit Mt1245Lu1126 shepherd (seeking lost sheep) Mt1812Lu154 (g in front) Jn104 slaves to g for guests Mt228 virgins Mt259 man traveling Mt2516 g from Me you cursed Mt 2541 women to g to disciples Mt2879a11 all g to be registered Lu23 Jesus' parents Lu241 paralytic Lu524 woman Lu750 848 [Jn811] seed among thorns Lu814 throng to g into villages Lu912 lawyer to g do likewise Lu1037 to a friend for bread Lu115 to a wedding Lu1410 to test oxen Lu1419 a king to engage another Lu1431 younger son Lu1515 18 g from the dead Lu1630 healed leper Lu1714 19 a noble Lu1912 courtier Jn 450 50 ecclesia, in fear of the Lord Ac931 nations (in their own ways) Ac1416 (in wantonness) f1P43 to this people (Israel) Ac2826 if you want to g 1C1027 into this or that city Ja413 after the flesh f2P210 scoffers f2P33 Ju18 the way of Cain fJu11 according to their desires fJu16 (s1\*Mt96 ARo 1524), be going1, depart11, go119, -away1, -forth1, -up1, -way7, journey2, make journey1, take journey1, walk9.

go, away (be)1, come13, -along1, -out7, -to8, contain1, enter10, go along1, lead7, pass by1, -through16, proceed1, walk1, (let g), dismiss13, go. See go away.  
go aboard, step on board1.  
go about, hand (take in)1, try2.  
go about. See lead about.  
go abroad, come out2.

*para por eu'o mai* BESIDE-GO

go along (through Galilee) Mk930, go by, those g b Jesus blasphemed Him Mt2739Mk 1529 (through the sowings) Mk223As (in the morning) Mk1120 (s1\*Mk1035), go1, pass1, -by3.  
go aside, retire2, retreat1.

[h]up ag'o UNDER-LEAD

go away, idiomatically go. See the Greek to distinguish between this and other words for go. Jesus (g a Satan) Mt410Lu48A (g a behind Me) Mt1623 (at His g a) Lu842 (into Judea) Jn73 (g a to Him Who sent) Jn733 165 (I am g a) Jn821 (to God) Jn133 (to the Father) Jn161017 leave approach present and Mt524 leper to g a and show himself Mt 84 g a and sell all Mt1344 pick up what is yours and Mt2014 Son of Mankind indeed Mt2624Mk1421 disciples (many perceiving them g a) Mk633 (to g a into village) Lu 1930 (not you also wanting to) Jn687 (and be bringing forth) Jn1516 (let these g a) Jn188 many coming and g a Mk631 with your plaintiff Lu238 the lepers Lu1714 g a in peace Ja216 wild beast into destruction Rv178 11

go: g with him two miles Mt541 Jesus (g let it come to be) Mt813 (told demons g) Mt 832 (paralytic to g into his house) Mt9AB (the women to g report) Mt2810 (go behind Me satan) Mk833 (g your faith has) Mk1052 (g summon your husband) Jn416 (whither I am g) Jn814 44 (where I am g you cannot) Jn821 22 1333 36 (art Thou g there) Jn118 (whither art Thou) Jn1336 165 (you are aware where I) Jn1415 (I am g, coming) Jn 1428 g and expose him Mt1815 g sell possessions Mt1921Mk1021 g into my vineyard Mt2047 child g work Mt2128 disciples: (g into the city) Mt2618 Mk112 (g see how

many cakes) Mk638 (g I am dispatching you) Lu103 (land to which they went) Jn 621 g make tomb secure Mt2765 g show yourself to priest Mk144 pick up your pallet and g Mk211 demoniac to g to his home Mk519 woman told (g in peace) Mk534 (because of this saying g) Mk729 disciples to g into the city Mk1443 women to g tell disciples Mk167 not aware where it (he) g (the blast) Jn38 (one walking in darkness) Jn1235 1121 g wash in Siloam Jn97 11 supposing Mary g into tomb Jn1131 let Lazarus g Jn1144 Jews went and believed Jn1211 Peter g fishing Jn213 John to g get scroll Rv108 into captivity g Rv1310 wherever Lambkin g Rv144 messengers to g Rv161 (sMk29 AJn1617), depart2, go55, -away6, -one's way17, get thee3, -hence1.

go away, come out1.

*ana kamp't o UP-BOW*

go or come back, magi not to g b Mt212 your peace g b Lu108 Israel Hb1115 to what was behind 2P21As come back: Paul, to Ephesus Ac1821.

*pro por eu'o mai* BEFORE-GO

go before. John shall be Lu176 gods to g b Israel Ac740.

go before, come before5, precede15.

go beyond, circumvent1.

go by. See go along.

go down, come down2, descend17.

go down with, step down with1.

go farther, come before1.

go forth. See come away.

go forth, come out25, go out13.

go forward, come before1.

go in. See go into.

go in with, enter together2.

*eis por eu'o mai* INTO-GO

go into, go in, enter Mk121. g i the mouth Mt1517 Mk715 18 Jesus, i villages Mk656 not g i the heart Mk719 disciples g i village (for the colt) Mk112Lu1930 (to prepare for the passover) Lu2210 those g i the sanctuary Ac32 Saul g i homes Ac83 go in: desires Mk419 Christ g i (Jairus' house) Mk540 those g i observing the light Lu816As 1138 Saul g i and out in Jerusalem Ac928 g i to Paul Ac2380 (sLu1824), come in3, enter8, -in5, go into1.

go into a far country, travel8.

go into business. See business (go into).

*epi por eu'o mai* ON-GO

go on, to Jesus Lu84, come to1.

go on, advance1, carry1.

go (one's) way, go away17.

*ek por eu'o mai* OUT-GO

go out, issue, went o to John Mt35Mk15Lu37 of the mouth (of God) Mt44 (of a man) Mt1511 18Mk715 19AB 20 21 23 (of the false prophet) Rv1614 Christ (from Jericho) Mt 2029 (into the road) Mk1017 (outside the city) Mk1119 (of the sanctuary) Mk131 (hubbub about Him) Lu437 disciples to g o from that city Mk611 into a resurrection Jn 529 spirit (of truth) Jn1526 (wicked) Ac 1912 Saul g o in Jerusalem Ac928 Festus Ac254

issue: out of mouth of Christ (gracious words) Lu422 (blade) Rv16 1915 out of the saints' mouths (no tainted word) Ep429 out of the horses' mouths, fire Rv917 18 fire out of mouths of the two witnesses Rv115 out of the throne (lightnings) Rv45 (river)

Rv22<sup>1</sup> (s1\*2P23). come forth<sup>2</sup>, -from<sup>1</sup>, -out<sup>3</sup>, depart<sup>3</sup>, go forth<sup>2</sup>, -out<sup>11</sup>, issue<sup>2</sup>, proceed<sup>10</sup>.  
 go out. See extinguish.  
 go out, come out<sup>82</sup>, off (be) <sup>1</sup>, step off<sup>1</sup>.  
 go out of the way, avoid<sup>1</sup>.  
 go over, ferry<sup>1</sup>, finish<sup>1</sup>.  
 go round about, lead about<sup>1</sup>.

*dia por eu' o mai* THROUGH-GO  
 go through. Jesus (the sowing) Lu6<sup>1</sup> (the cities) Lu13<sup>22</sup> throng (Jericho) Lu13<sup>36</sup> Paul (cities) Ac16<sup>4</sup> (Rome) Ro15<sup>24</sup> (BMc223).  
 go through<sup>3</sup>, in journey<sup>1</sup>, pass by<sup>1</sup>.  
 go throughout, traverse<sup>1</sup>.

*pros por eu' o mai* TOWARD-GO  
 go to. James and John g t Jesus Mk10<sup>35</sup>AB.  
 come unto<sup>1</sup>.

*sum por eu' o mai* TOGETHER-GO  
 go together. throngs g t to (with) Christ Mk 10<sup>1</sup> Lu7<sup>11</sup> 14<sup>25</sup> Christ with two disciples Lu 24<sup>15</sup>, go with<sup>3</sup>, resort<sup>1</sup>.

go up. See step up.  
 go up, come up<sup>3</sup>, step up toward<sup>1</sup>.  
 go upon, step up<sup>2</sup>.  
 go with, come together<sup>4</sup>, go together<sup>3</sup>.  
 goad. See sting.

*skopos' NOTE*  
 goal. Paul stretching out toward Ph3<sup>14</sup>, mark<sup>1</sup>.  
*aig'ei on* GOAT

goat, probably the Syrian goat, *Capra mambrica*, which has long, pendant ears, stout, recurved horns, and is usually black. wandered about in g skins Hb1<sup>37</sup>.

goat, he-goat<sup>4</sup>.

#### The os' PLACer (God)

God, answering usually to Elohim of the Hebrew, literally Disposer or Arbitrer, Who is the God of space and force, as Jehovah is of time.

Christ: Peter says Jesus is the C of Lu9<sup>20</sup> the Chosen of Lu23<sup>35</sup> the only-begotten G Jn1<sup>18</sup> the Bread of Jn6<sup>33</sup> My G and your G Jn20<sup>17</sup> 1<sup>7</sup> Lord (G makes Him L) Ac23<sup>6</sup> (G rouses) 1C6<sup>14</sup> (G and Father of) 2C1<sup>3</sup> Ep1<sup>17</sup> (blessed is the G of our L) 1P1<sup>3</sup> G exalts (to His right hand) Ac5<sup>31</sup> (highly e) Ph2<sup>9</sup> G purposed for a Propitiatory Ro3<sup>25</sup> sending His own Son Ro8<sup>3</sup> at G's right hand Ro8<sup>34</sup> G blessed for the eons rRo9<sup>5</sup> the Head of C is G 1C1<sup>13</sup> giving up the kingdom to His G 1C15<sup>24</sup> Image of the invisible 2C4<sup>4</sup> Col1<sup>5</sup> was in C conciliating the world 2C6<sup>19</sup> delegates (His Son) Ga4<sup>4</sup> (spirit of His Son) Ga4<sup>6</sup>As to the Son, Thy throne O G rHb1<sup>8</sup> to do Thy will O G Hb 10<sup>7</sup> 9As<sup>4</sup> G's creative Original Rv3<sup>14</sup>

Jesus: called Emmanuel, G with us Mt12<sup>3</sup> teaching the way of Mt22<sup>16</sup> My G My G why Mt27<sup>46</sup> 49Mk15<sup>34</sup> 34 giving Him the throne of David Lu1<sup>32</sup> all night in the prayer of Lu6<sup>12</sup> casting out demons by the finger of Lu1<sup>20</sup> Lamb of G Jn12<sup>36</sup> does not dispatch His Son to Judge Jn3<sup>17</sup> speaking G's declarations Jn3<sup>34</sup> Whom G commisions Jn3<sup>34</sup> G the Father seals Jn6<sup>27</sup> arriving out of Jn8<sup>42</sup> accused of making Himself G Jn10<sup>33</sup> whatever requesting of Jn12<sup>22</sup> Thomas said my Lord and my G rJn20<sup>28</sup> Whom G raises Ac24<sup>2</sup> 32 326 1333 glorifies His Boy J Ac3<sup>13</sup> rouses from the dead Ac3<sup>15</sup> 410 530 1040 1330 Ro10<sup>9</sup> anoints Him with holy spirit Ac10<sup>38</sup> G was with Him Ac10<sup>38</sup> led to Israel a Saviour Ac13<sup>23</sup> G through J will lead the saints forth 1Th4<sup>14</sup> the true G and life eonian r1J3<sup>20</sup>

saints: God's chosen ones (avenging) Lu18<sup>7</sup>

(who will be inditing) Ro8<sup>33</sup> (to put on compassions as) Co3<sup>12</sup> (the faith of) Ti1<sup>1</sup> G chooses (among you) Ac15<sup>7</sup> (the poor) Ja2<sup>5</sup> righteousness (to whom G reckoning) Ro4<sup>6</sup> (becoming in Christ) 2C5<sup>21</sup> G's spirit (if making home in you) Ro8<sup>9</sup> (whoever led by) Ro8<sup>14</sup> working together for good Ro 8<sup>28</sup>AB for us (if G is) Ro8<sup>31</sup> (there is one G) 1C8<sup>6</sup>As\* G the Justifier Ro8<sup>33</sup> His kindness on you Ro12<sup>22</sup> as G parts (to each the measure of faith) Ro12<sup>3</sup> (measure of our range) 2C10<sup>13</sup> took him to Himself Ro14<sup>3</sup> eating and thanking G Ro14<sup>6</sup>As makes ready (whatever G) 1C2<sup>9</sup> (good works) Ep2<sup>10</sup> reveals (His secrets to) 1C2<sup>10</sup> (differently disposed G will) Ph3<sup>15</sup> G's fellow workers, farm, building 1C3<sup>9</sup> 9 called us (in peace) 1C7<sup>15</sup> (each as G has) 1C7<sup>17</sup> (not for uncleanness) 1Th4<sup>1</sup> body (placed members in) 1C12<sup>18</sup> 28 (blends together) 1C12<sup>24</sup> is really among you 1C14<sup>25</sup> G Who anoints us 2C1<sup>21</sup> Who produces us for this same longing 2C5<sup>5</sup> able to lavish all grace on 2C9<sup>8</sup> enjoyers of G's allotment Ga4<sup>7</sup> knowing G Ga4<sup>9</sup> 9 His family Ep2<sup>19</sup> deals graciously with Ep4<sup>32</sup> giving thanks always Ep5<sup>20</sup> operating in you to will Ph2<sup>13</sup> wills to make known this secret Co12<sup>17</sup> testing our hearts 1Th2<sup>4</sup> not appoint us to indignation 1Th5<sup>9</sup> counting you worthy 2Th1<sup>11</sup> prefers for salvation 2Th2<sup>13</sup> not ashamed to be invoked Hb1<sup>16</sup> 16 bringing discipline Hb1<sup>27</sup> pleased with such sacrifices Hb1<sup>31</sup> believing G is one Ja2<sup>19</sup> strength G is furnishing 1P4<sup>11</sup> 11 is greater than our heart 1J3<sup>20</sup> G is remaining in him 1J4<sup>12</sup> 15 16 we are aware we are of 1J5<sup>19</sup>

Israel: people glorify the G of Mt15<sup>31</sup> blessed is the G of Lu1<sup>68</sup> merciful compassions of our Lu1<sup>18</sup> visits His people Lu7<sup>16</sup> tabernacle for G of Jacob Ac7<sup>46</sup>As<sup>2</sup> of our fathers Ac3<sup>13</sup> of this people Ac13<sup>17</sup> G does not thrust away Ro11<sup>2</sup> gives them spirit of stupor Ro11<sup>18</sup> spares not the natural boughs Ro11<sup>21</sup> able to graft them in again Ro11<sup>23</sup> His delight not in majority 1C10<sup>5</sup> priests to Rv16 salvation be our G's rRv7<sup>10</sup> the Jews: one Father have we G Jn8<sup>41</sup> if G is your F Jn8<sup>42</sup> are not of G Jn8<sup>47</sup> 47 saying that Jesus' F is their G Jn8<sup>54</sup> dishonoring Ro2<sup>3</sup> entrusted with the oracles of Ro 3<sup>2</sup> Hb5<sup>12</sup> not G of the J only Ro3<sup>20</sup>

Paul: what G does with P and Barnabas Ac15<sup>4</sup> calling (us to bring evangel) vAc16<sup>10</sup> (pursuing for the prize of) Ph3<sup>14</sup> I shall come back G willing Ac18<sup>41</sup> deeds G does through Ac19<sup>11</sup> 21<sup>19</sup> fixes upon beforehand Ac22<sup>14</sup> reviling chief priest of Ac23<sup>4</sup> offering divine service to hereditary Ac24<sup>14</sup> granted him all sailing with him Ac27<sup>24</sup> believing G Ac27<sup>25</sup> P thanking Ac27<sup>35</sup> 28<sup>15</sup> Ro7<sup>25</sup> 1C11<sup>As</sup> 14<sup>18</sup> Co13<sup>1</sup> 1Th1<sup>2</sup> 21<sup>3</sup> 2Th1<sup>3</sup> 21<sup>3</sup> thanking My G Ro18<sup>1</sup> 1C1<sup>4</sup> Phn<sup>4</sup> G is his witness Ro19 Ph18 1Th25<sup>10</sup> I plant, G makes it grow 1C3<sup>6</sup> 7 presume I have G's spirit 1C7<sup>50</sup> not without G's law 1C9<sup>21</sup> aware (I am loving you) 2C11<sup>1</sup> (not lying) 2C11<sup>31</sup> (whether in a body G is) 2C12<sup>2</sup> 3 facing G in Christ 2C12<sup>19</sup> G not again humbling 2C 12<sup>21</sup> an apostle through Ga1<sup>1</sup> my G filling your every need Ph4<sup>19</sup> bold in our G to speak 1Th2<sup>2</sup>

Abraham: G of A, Isaac and Jacob Mt22 32 32 Mk12<sup>26</sup> 26 Lu20<sup>37</sup> 37 37 Ac3<sup>13</sup> 13As 13As 732 God of glory seen by Ac7<sup>2</sup> avows the promise to Ac7<sup>17</sup> believes G Ga3<sup>6</sup> Ja2<sup>23</sup> granted the promise Ga3<sup>18</sup> reckoning G able rouse Isaac Hb1<sup>19</sup> called friend of G Ja2<sup>23</sup>



Lord with God: L your G (not putting on trial) Mt47Lu412 (worshipping) Mt410Lu48 (loving with whole heart) Mt2237Mk1230Lu1027 (sons of, turning back to) Lu116 (raising up a Prophet) Ac322 whoever the L our G calling Ac239 the L G the A and the Z Rv18 L G Almighty vRv48 1117 153 167 196 2122 L and G worthy art Thou vRv411 L G (the lyres of) vRv152 (Who judges Babylon) vRv188 (illuminating the saints) vRv225 (of the spirits of the prophets) vRv226 men: G knows m hearts Lu1615 charging them to repent Ac1730 indignation (being revealed) Ro118 (wanting to display) Ro922 that known of G apparent among Ro19 19 knowing Him, not glorifying as Ro121 21 G gives them over Ro124 26 28ss alter the truth of Ro125 do not test Ro128 recognizing just statute of Ro132 let G be true every m a liar Ro34 injustice commanding G's righteousness Ro35 locks all up together in stubbornness Ro132 withstood G's mandate Ro132 corrupting the one corrupting His temple 1C317 17 17 not taking up the human aspect Ga26 sending an operation of deception 2Th211 in accord with His likeness Ja39 resisting the proud Ja46 1P55 holy m of G speak 2P121 blaspheme the G of heaven vRv1611 21 imparts to their hearts to form His opinion vRv1717

Moses: G spoke to Mk1226 Jn929 Ac732 handsome to Ac720 salvation thru M's hand Ac725 commissions M as chief Ac735 a Prophet will G be rousing up Ac737 M the slave of G vRv153 the nations: G thrusts out Ac745 magnifying G Ac1046 gives them equal gratuity Ac1117 gives repentance to Ac1118 opens door of faith to Ac1427 miracles He does among Ac1512 first visits the n Ac1514 justified by faith Ga38 Peter: what G cleanses Ac1015 119 shows P no man is unclean Ac1028 is not partial Ac1034 who was I to forbid Ac1117

of God

Son of God: if you are Mt43 6 2740 Lu43 9 saying Jesus is (demons and unclean spirits) Mt829 Mk311 57 Lu441 828 (disciples) Mt1433 (Peter) Mt1616 (centurion) Mt2754Mk1539 (the Jews) Lu22170 (Nathanael) Jn149 (Jesus said I am) Jn1036 evangel of Mk11ABs\* S of Adam, of G Lu338 this One is (John testified) Jn134 the only-begotten Jn318 dead shall be hearing voice of Jn525 Martha believed Jesus is Jn1127 Jews charge Jesus makes Himself Jn197 you may believe J is Jn2031 Saul heralded J as Ac920 designated, with power Ro14 heralded among you 2C119 living in faith of Ga220 a great Chief Priest Hb414 crucifying again Hb66 Melchizedek picturing Hb73 tramples on Hb1029 manifested for this J38 whoever avowing J is J3415 he who is believing in J35 10 13 he who has not the J3512 aware He is arriving J3520 saying to the ecclesiast Rv218 sons of G: peacemakers called Mt59 sons of the resurrection are Lu2036 those led by G's spirit Ro814 creation awaiting unveiling of Ro819 we are all Ga326 attain to realization of Ep413

kingdom of G: outstrips in time to you Mt1226Lu120 the rich (hard to be entering) Mt1924 (squeamishly entering) Mk1023 24 25 Lu1824 25 tribute collectors preceding the Jews into Mt2131 to be taken away from the Jews Mt2143 Jesus (heralding) Mk114 (drinking it new in) Mk1425Lu2216 18 (bringing evangel of) Lu443 81 (spoke to throng concerning) Lu911 is near Mk119 Lu109 11

2131 disciples to know secrets of Mk411Lu810 as a man casting seed vMk426 as mustard vMk430 some not tasting death till perceiving Mk91Lu927 entering one-eyed Mk947 for of such, children are Mk1014 15Lu1816 17 a scribe not far from Mk1234 Joseph anticipated Mk1543Lu2351 for the poor Lu620 smallest in, greater than John Lu728 disciples commissioned to herald Lu92 you to publish Lu960 no one looking back fit for vLu962 be seeking Lu1231A what is it like Lu1318 20 seeing the prophets in Lu1328ss 29 eating bread in Lu1415 evangel being brought Lu1616 when coming Lu1720 20 inside of you Lu1721 leaving parents on account of Lu1829 supposing about to be looming up Lu1911 cannot perceive lest begotten anew Jn33 5 that which concerns Ac13 Philip bringing evangel concerning Ac812ABs2 entering through affliction Ac1422 Paul (persuading as to) Ac198 (certifying to, in Rome) Ac2323 31 (only fellow workers for) Co411 not food and drink Ro1417 not in word but in power 1C420 not enjoying allotment of 1C69 10 1550 Ga521 Ep55 to deem you worthy of 2Th15 just now came vRv1210

begotten of G: everyone (not doing sin) 1Jn39 9 (loving G) 1J47 7A 7 (believing J is the C) 1J51 G has dispatched only-b Son 1J49 all conquering the world b of 1J54 that one keeping himself 1J518 18 children of G: the right to become Jn112 begotten of Jn113 Jesus gathering the scattered Jn1152 spirit testifying that we are Ro816 glorious freedom of Ro821 children of the flesh not Ro98 may become blameless Ph215 we may be called 1J31 now we are 1J32 in this we know that we are loving 1J52 2

declaration of G: every d going out of the mouth of Mt44Lu44A to fulfill His every Lu137 came to John Lu82 sword of the spirit is Ep617 tasting the ideal Hb65 the sons to adjust to Hb113 ecclesiast of: shepherding Ac2028ss in Corinth 1C12 2C11 saints not to be stumbling block to 1C1032 no such usage 1C1116 are you despising 1C1122 Paul persecutes 1C159 Ga113 become imitators 1Th214 Thessalonians 2Th11 we glory in the saints in 2Th14 how will he care for 1Th35 God's house is the 1Th315 evangel of: Paul (severed for) Ro11 (as a priest of the) Ro1516 (brings gratuitously) 2C117 (not in word only) 1Th15s (bold to speak) 1Th22 (sharing with saints) 1Th28 (heralded) 1Th29 fury of G: drinking of the wine of vRv1410 great trough of vRv1419 is consummated vRv151 bowls brimming with vRv157as 161

glory of G: Son of G glorified through it Jn1144 you should be seeing Jn1140 Jews love g of men rather than Jn1243 Stephen perceived Ac755 men change the g of Ro123 all wanting of Ro323 glorying in expectation of Ro52 Christ took you to Himself for Ro157 saints to do all for 1C1031 man inherently the image and 1C117 in the face of Jesus Christ 2C46 thanksgiving to the 2C415 for the g and laud of Ph111 proclaiming Jesus Lord for the Ph211 temple dense with fumes of vRv1518 illuminating the city vRv2123

grace of: on Jesus Lu240 Barnabas perceiving Ac1123 Jews and proselytes persuaded to remain in Ac1343 Paul (and Barnabas given over to) Ac1426 (granted to) 1C310 (I am what I am by) 1C1510 10 (not to receive for naught) 2C61 (making known) 2C81 (not repudiating) Ga221 to the many

superabounds Ro5<sup>15</sup> saints (being given you) 1C1<sup>4</sup> (we behaved ourselves) 2C1<sup>12</sup> (the day on which you realized the) Col<sup>6</sup> (that no one be wanting of) Hb12<sup>15</sup> transcendent 2C9<sup>44</sup> gratuity of Ep3<sup>7</sup> in accord with 2Th1<sup>12</sup> made its advent to all humanity T12<sup>11</sup> Christ in the, tasting death for all Hb2<sup>9</sup> ideal administrators of 1P4<sup>10</sup> G of all g 1P5<sup>10</sup> the true g of 1P5<sup>12</sup> bartering for wantonness Ju<sup>4</sup>

hand: Jesus (seated at G's right) Mk16<sup>19</sup> Co3<sup>1</sup> Hb10<sup>12</sup> (exalted to) Ac2<sup>38</sup> (Stephen perceived Him standing) Ac7<sup>55</sup> 56 (who is at) 1P3<sup>22</sup> saints to be humbled under 1P5<sup>6</sup> house of G: David entered Mt12<sup>4</sup> Mk2<sup>26</sup> Lu6<sup>4</sup> how one must behave in 1T13<sup>15</sup> Christ a great Priest over Hb10<sup>21</sup> judgment to begin at 1P4<sup>17</sup> in front of: Zechariah (and Elizabeth just in) Lu1<sup>6</sup> (Zechariah's duties) Lu1<sup>8</sup> Jesus powerful in work Lu24<sup>19</sup> Simon's heart not straight Ac8<sup>21</sup> Cornelius' alms a memorial Ac10<sup>4</sup> 31 endurance of expectation 1Th1<sup>3</sup> Paul rejoicing because of the saints 1Th3<sup>9</sup> Abs<sup>9</sup> 9as<sup>1</sup> establish your hearts unblameable 1Th3<sup>13</sup>

in sight of G: not one sparrow forgotten Lu12<sup>6</sup> an abomination Lu16<sup>15</sup> as if it is just Ac4<sup>19</sup> 19 present to hear all Ac10<sup>33</sup> to have their faith for themselves Ro14<sup>22</sup> no flesh boasting 1C12<sup>9</sup> in Christ 2C2<sup>17</sup> Paul (commending to every man's conscience) 2C4<sup>2</sup> (saints' diligence on his behalf) 2C7<sup>12</sup> (not lying) Ga12<sup>20</sup> (conjuring the saints) 1T15<sup>21</sup> (charging Timothy) 1T16<sup>13</sup> (conjuring Timothy) 2T14<sup>1</sup> welcome in 1T12<sup>3</sup> children to be devoted to own households 1T15<sup>4</sup> quiet spirit costly 1P3<sup>4</sup> your acts not completed Rv3<sup>2</sup> Babylon remembered vRv16<sup>19</sup> is of G: if this work Ac5<sup>39</sup> all is 1C11<sup>2</sup> 2C5<sup>18</sup> our competency 2C3<sup>5</sup> test spirits to see if they are 1J4<sup>1</sup> you are of 1J4<sup>4</sup> 6 he who is doing good is 3J1<sup>1</sup>

judgment of: according to truth Ro2<sup>2</sup> men not escaping Ro2<sup>3</sup> revelation of the just Ro2<sup>5</sup> display of the just j 2Th1<sup>5</sup> law of G: Paul (gratified with) Ro7<sup>24</sup> as (slaving for) Ro7<sup>25</sup> flesh not subject to Ro8<sup>7</sup> love of G: Pharisees passing by Lu14<sup>2</sup> Jews have not Jn5<sup>42</sup> saints (poured out in our hearts) Ro5<sup>5</sup> (nothing able separate us from) Ro8<sup>39</sup> (be with the) 2C13<sup>14</sup> (directing your hearts into) 2Th3<sup>5</sup> (perfected in this one) 1J2<sup>5</sup> (manifested among us) 1J4<sup>9</sup> (keeping His precepts, this is) 1J5<sup>3</sup> as (keep yourselves in) Ju2<sup>1</sup> how remaining in that one 1J3<sup>17</sup> love is of G 1J4<sup>7</sup>

messengers of G: not marrying but are as Mt23<sup>30</sup> as avowing him in front of Lu12<sup>8</sup> 9 joy over one sinner Lu15<sup>10</sup> descending on Jesus Jn1<sup>51</sup> Cornelius perceived vAc10<sup>3</sup> stood beside Paul Ac27<sup>28</sup> receiving Paul as Ga4<sup>14</sup> all to worship Christ Hb1<sup>0</sup> name of G: being blasphemed among the nations Ro2<sup>24</sup> lest blasphemed 1T16<sup>1</sup> writing on him (the n of My G) Rv3<sup>12</sup> (n of the city of My G) Rv3<sup>12</sup> not of G: everyone not doing righteousness 1J3<sup>10</sup> not avowing Jesus come in flesh 1J4<sup>3</sup> not hearing the apostles 1J4<sup>6</sup> as people of G: a sabbatism left for Hb4<sup>9</sup> Abs<sup>1</sup> Moses preferring be maltreated with Hb11<sup>25</sup> once not a people 1P2<sup>10</sup>

power of G: Pharisees and Sadducees not acquainted with Mt22<sup>29</sup> Mk12<sup>24</sup> at the right hand of Lu22<sup>69</sup> in p of G's spirit Ro15<sup>19</sup> word of the cross 1C1<sup>18</sup> Christ the p of 1C1<sup>24</sup> faith may be in 1C2<sup>5</sup> transcendence of the p may be 2C4<sup>7</sup> Paul servant of, in the p of 2C6<sup>7</sup> living by (Christ) 2C13<sup>4</sup> (saints

shall be) 2C13<sup>4</sup> to suffer evil in accord with 2T1<sup>8</sup> garrisoned by 1P1<sup>5</sup> throng saying, glory and p is of vRv19<sup>1</sup> precepts of G: Pharisees transgressing Mt15<sup>3</sup> leaving Mk7<sup>8</sup> 9 keeping (of) 1C7<sup>19</sup> (those) vRv12<sup>17</sup> 1412 promise of: Abraham not doubting Ro4<sup>20</sup> are in Him, yes 2C1<sup>20</sup> is the law against Ga2<sup>21</sup> as not requited with Hb11<sup>39</sup>

righteousness of: revealed in the evangel Ro1<sup>7</sup> apart from law manifest Ro3<sup>21</sup> through Jesus Christ's faith Ro3<sup>22</sup> Jews (ignorant of) Ro10<sup>3</sup> (not subject to) Ro10<sup>3</sup> anger of men not working Ja1<sup>20</sup> precious faith with us in 2P1<sup>14</sup> as slaves of G: Paul (and others) Ac16<sup>11</sup> T11<sup>1</sup> James Ja1<sup>1</sup> as free 1P2<sup>16</sup> sealing vRv7<sup>3</sup>

spirit of G: Jesus (descending on) Mt3<sup>16</sup> (casting out demons by) Mt12<sup>28</sup> that of G no one knows except 1C2<sup>11</sup> 11 saints (received) 1C2<sup>12</sup> (making home in) 1C3<sup>16</sup> (justified by) 1C6<sup>11</sup> (offering divine service in) Ph3<sup>3</sup> (come to rest on you) 1P4<sup>14</sup> (in this you know) 1J4<sup>2</sup> 2 soulish man not receiving things of 1C2<sup>14</sup> do not cause sorrow to Ep4<sup>30</sup> seven s of Rv3<sup>1</sup> v45<sup>56</sup> tabernacle of G: for the G of Jacob Ac7<sup>46</sup> as<sup>2</sup> is with mankind vRv21<sup>3</sup> 3 temple of: Christ able to demolish Mt26<sup>61</sup> saints are 1C3<sup>16</sup> 2C6<sup>16</sup> 16 man of lawlessness seated in 2Th2<sup>4</sup> a pillar in Rv3<sup>12</sup> rouse and measure vRv11<sup>1</sup> opened in heaven vRv11<sup>19</sup> throne of: heaven is the Mt5<sup>34</sup> swearing by Mt23<sup>22</sup> Jesus seated at right hand of Hb12<sup>2</sup> as vast throng before vRv7<sup>15</sup> river issuing out of vRv22<sup>1</sup> in the New Jerusalem vRv22<sup>3</sup>

will of G: whoever doing, is Jesus' brother Mk3<sup>35</sup> Paul (may be prospered in) Ro1<sup>10</sup> (coming with joy through) Ro15<sup>32</sup> (a called apostle through) 1C1<sup>1</sup> 2C11<sup>1</sup> Ep1<sup>1</sup> Co1<sup>1</sup> 2T11<sup>1</sup> saints (to be testing) Ro12<sup>2</sup> (give themselves through) 2C8<sup>5</sup> (doing from the soul) Ep6<sup>6</sup> (to be fully assured in) Co4<sup>12</sup> (your holiness) 1Th4<sup>3</sup> (in everything giving thanks) 1Th5<sup>18</sup> (doing the) Hb10<sup>36</sup> (to spend lifetime in) 1P4<sup>2</sup> Abs<sup>2</sup> thus it is the 1P2<sup>15</sup> may be willing 1P3<sup>17</sup> suffering according to 1P4<sup>19</sup> wisdom of: world knew not 1C12<sup>1</sup> 21 Christ the 1C1<sup>24</sup> multifarious Ep3<sup>10</sup>

word of G: Pharisees and scribes invalidate Mt15<sup>6</sup> Mk7<sup>13</sup> hearing (through) Lu5<sup>1</sup> (happy those) Lu11<sup>28</sup> the seed is Lu8<sup>11</sup> Jesus (My brethren are those hearing) Lu8<sup>21</sup> as (His name the) vRv19<sup>13</sup> gods to whom came Jn10<sup>35</sup> disciples spoke with boldness Ac4<sup>31</sup> not pleasing to be leaving Ac6<sup>2</sup> grows Ac6<sup>7</sup> 12<sup>24</sup> as Samaria receives Ac8<sup>14</sup> Abs<sup>2</sup> the nations receive Ac11<sup>1</sup> Paul (announces in the synagogue) Ac13<sup>5</sup> (in Berea) Ac17<sup>13</sup> (seated one year six months teaching) Ac18<sup>11</sup> (to complete) Co12<sup>5</sup> Sergius Paul seeks to hear Ac13<sup>7</sup> to the Jews first Ac13<sup>46</sup> has not lapsed Ro3<sup>6</sup> saints (or from you came out) 1C14<sup>36</sup> (daring to speak fearlessly) Ph1<sup>14</sup> (leaders who speak) Hb13<sup>7</sup> (regenerated through) 1P12<sup>3</sup> (remaining in you) 1J2<sup>14</sup> as (slain because of) vRv6<sup>9</sup> (those executed because of) vRv20<sup>4</sup> some peddling 2C2<sup>17</sup> 17 not adulterating 2C4<sup>2</sup> hallowed through 1T14<sup>5</sup> is not bound 2T12<sup>9</sup> may not be blasphemed Ti2<sup>5</sup> is living and operative Hb4<sup>12</sup> heavens of old by 2P3<sup>5</sup> John (testifies to) Rv1<sup>2</sup> (on Patmos because of) Rv1<sup>9</sup> till accomplished vRv17<sup>17</sup> works of G: working the Jn6<sup>28</sup> 29 may be manifested Jn9<sup>3</sup> saints not to demolish Ro14<sup>20</sup>

Others of G: way of (Jesus teaching) Mk12<sup>14</sup> Lu20<sup>21</sup> (Priscilla and Aquila expounded) Ac18<sup>26</sup> Lord said that Peter not disposed to that of Mt16<sup>23</sup> Mk8<sup>33</sup> Christ, the holy One

of Mk12<sup>4</sup>Lu43<sup>4</sup>Jn6<sup>69</sup> if disciples have faith of Mk11<sup>22</sup> Pharisees repudiate the counsel of Lu7<sup>30</sup> magnificence of Lu9<sup>43</sup> cast into oblations of Lu21<sup>4</sup>A indignation of (on the stubborn) Jn33<sup>6</sup>Ep5<sup>6</sup>Co3<sup>6</sup> (fury of) vRv19<sup>15</sup> gratuity of (if aware of) Jn4<sup>10</sup> (not received with money) Ac5<sup>20</sup> all taught of Jn6<sup>45</sup> teaching (whether of) Jn7<sup>17</sup> (slaves to be adorning) Ti2<sup>10</sup> great things of Ac21<sup>1</sup> race of Ac17<sup>29</sup> salvation of Ac28<sup>28</sup> kindness Ro2<sup>4</sup> faithfulness Ro3<sup>3</sup> truth of (superabounds in Paul's lie) Ro3<sup>7</sup> (not in this one) 1J2<sup>4</sup>s just verdict Ro3<sup>19</sup> forbearance Ro3<sup>25</sup> gift of (is life eonian) Ro6<sup>23</sup> (Timothy to rekindle) 2Ti10<sup>6</sup>s purpose of Ro9<sup>11</sup> zeal of Ro10<sup>2</sup> severity of Ro11<sup>22</sup> calling of Ro11<sup>29</sup> knowledge of Ro11<sup>33</sup> (height elevating itself against) 2Co10<sup>5</sup> the pities of Ro12<sup>1</sup> dais Ro14<sup>10</sup>AB truth of Ro15<sup>8</sup> stupidity 1Co12<sup>5</sup> weakness 1Co12<sup>5</sup> testimony 1Co21<sup>1</sup> depths of 1Co2<sup>10</sup> care 1Co9<sup>9</sup> witness of 1Co15<sup>15</sup> 15 ignorance 1Co15<sup>34</sup> sincerity of 2Co11<sup>2</sup> building of 2Co5<sup>1</sup> ambassadors 2Co5<sup>20</sup> servants 2Co6<sup>4</sup> fear of 2Co7<sup>1</sup> jealousy of 2Co11<sup>2</sup> no perception of Ga4<sup>8</sup> Israel of Ga6<sup>16</sup> complement Ep3<sup>19</sup> estranged from life of Ep4<sup>18</sup> imitators of Ep5<sup>1</sup> panoply of Ep6<sup>11</sup>13 form of (Christ) Ph2<sup>6</sup> realization of Co11<sup>0</sup> administration Co12<sup>5</sup> secret of (realization of) Co2<sup>2</sup> (consummated) vRv10<sup>7</sup> operation Co2<sup>12</sup> growth of Co2<sup>19</sup> worthily of (to be walking) 1Th2<sup>12</sup> (sends them forward) 3J6 trumpet of 1Th4<sup>16</sup> just of, to repay affliction 2Th1<sup>6</sup> injunction of 1Ti1<sup>1</sup>1Ti3 every creature of 1Ti4<sup>4</sup> man of (Timothy) 1Ti6<sup>11</sup> (may be equipped) 2Ti3<sup>17</sup> solid foundation 2Ti2<sup>19</sup>ABs<sup>1</sup>\* administrator of Ti1<sup>7</sup> priest of Hb7<sup>1</sup>vRv20<sup>6</sup> face of Hb9<sup>24</sup> foreknowledge 1P12<sup>2</sup> patience 1P3<sup>20</sup> flocklet of 1P5<sup>2</sup> testimony 1J5<sup>9</sup>9 paradise of Rv2<sup>7</sup> seal vRv9<sup>4</sup> spirit of life out of vRv11<sup>11</sup> ark of G's covenant vRv11<sup>19</sup>BS afraid of vRv14<sup>7</sup>AS name of vRv16<sup>9</sup> day of G Almighty vRv16<sup>14</sup> true sayings of vRv19<sup>9</sup> great dinner of vRv19<sup>17</sup>

#### various other connectives and keywords

toward God: Christ (the word was t G) Jn1<sup>2</sup> (Priest in that which is) Hb2<sup>17</sup> repentance Ac20<sup>21</sup> Paul (conscience no stumbling block) Ac24<sup>16</sup> (a boast in that) Ro15<sup>17</sup> (such is the confidence we have) 2Co3<sup>4</sup> Abraham has no boast Ro4<sup>2</sup> saints (we may be having peace) Ro5<sup>1</sup> (faith, has come out) 1Th1<sup>8</sup> (boldness) 1J3<sup>21</sup> priest constituted in that Hb5<sup>1</sup> conscience 1P2<sup>19</sup> blasphemies vRv13<sup>6</sup> with God: possible (all is) Mt19<sup>26</sup> Mk10<sup>27</sup>27 (what is impossible with men) Lu18<sup>27</sup> favor w (Miriam found) Lu13<sup>10</sup> (Jesus progressed in) Lu25<sup>2</sup>ABs<sup>2</sup> no partiality Ro2<sup>11</sup> listeners to law not just w Ro2<sup>13</sup> spirit pleading in accord Ro8<sup>27</sup> no injustice Ro9<sup>14</sup> Elijah pleading Ro11<sup>2</sup> wisdom of world, stupidity 1Co3<sup>19</sup> remain w (each one in what he was called) 1Co7<sup>24</sup> food not giving a standing 1Co8<sup>8</sup> in law no one justified Ga3<sup>11</sup> new humanity in accord Ep4<sup>24</sup> Christ deems not pillaging be equal Ph2<sup>6</sup> not acquainted (the nations who are) 1Th4<sup>5</sup> (those who are not) 2Th1<sup>8</sup> avowing yet denying acquaintance Ti1<sup>16</sup> ritual clean and undefiled Ja1<sup>27</sup> enmity Ja4<sup>4</sup>4 this is grace 1P2<sup>20</sup>

all: same G operating a in a 1Co12<sup>6</sup> may be A in a 1Co15<sup>28</sup> G of a consolation 2Co13<sup>8</sup> He Who constructs a Hb3<sup>4</sup> believe G: the warden Ac16<sup>34</sup> Abraham Ro4<sup>3</sup> those who have b Ti3<sup>8</sup> he who is not 1J5<sup>10</sup>BS God's counsel: Jesus given up in the specific c Ac2<sup>23</sup> David subversing his generation by Ac13<sup>36</sup> Paul informs saints of entire Ac20<sup>27</sup>

immutability of Hb6<sup>17</sup> G creates, makes: G m them male and female Mk10<sup>6</sup>A m the world Ac17<sup>24</sup> beginning of c G c Mk13<sup>19</sup> foods He c 1Ti4<sup>3</sup> fear: not f G (a judge) 1P18<sup>24</sup>4 (malefactor) Lu23<sup>40</sup> (no f of G in front of their eyes) Ro3<sup>18</sup> Cornelius devout and f G Ac10<sup>22</sup>22 Israelites and those f G Ac13<sup>16</sup> love the brotherhood, f G 1P2<sup>17</sup>

G gives: not g the spirit by measure Jn33<sup>4</sup>A holy spirit to those yielding to Ac5<sup>32</sup> Israel (to be offering to idols) Ac7<sup>42</sup> (g them Saul) Ac13<sup>21</sup> g it a body 1Co15<sup>38</sup> not a spirit of timidity 2Ti1<sup>7</sup> repentance 2Ti2<sup>25</sup> life eonian 1J5<sup>11</sup> unveiling to Jesus Christ Rv1<sup>1</sup> glorify G: the throngs Mt9<sup>8</sup> the people Mk2<sup>12</sup>Lu5<sup>26</sup> a paralytic Lu5<sup>25</sup> all Lu7<sup>16</sup>Ac4<sup>21</sup> a woman Lu13<sup>13</sup> a leper Lu17<sup>15</sup> blind man Lu18<sup>43</sup> centurion Lu23<sup>47</sup> in the Son of Mankind Jn13<sup>31</sup>3232 by what death Peter Jn2<sup>19</sup> the Jews Ac11<sup>18</sup> those who hear Ac21<sup>20</sup> saints (may be) Ro15<sup>6</sup> (in their bodies) 1Co6<sup>29</sup> (at the subjection of your avowal) 2Co9<sup>13</sup> the nations are to Ro15<sup>9</sup> ecclesias g G, in Paul Ga12<sup>4</sup> evangel of the g of the happy G 1Ti1<sup>11</sup> in the day of visitation 1P2<sup>12</sup> in name of Christian 1P4<sup>16</sup>

In G: Jesus has confidence in Mt27<sup>43</sup>43 Miriam exults in Lu1<sup>47</sup> acts wrought in Jn3<sup>21</sup> disciples to believe in Jn1<sup>41</sup> an expectation (Paul having) Ac24<sup>15</sup> the Jews boasting in Ro2<sup>17</sup> saints (we are glorying in) Ro5<sup>11</sup> (having confidence in) 2Co19<sup>1</sup> (life hid together with Christ in) Co3<sup>3</sup> (faith to be in) 1P12<sup>1</sup> (expectation was in) 1P3<sup>5</sup> (remaining in) 1J4<sup>15</sup>16 secret concealed from the sons Ep3<sup>9</sup> ecclesia of the Thessalonians in 1Th1<sup>2</sup>2Th1 in God Who rouses Christ 1P1<sup>21</sup> beloved in Ju1

Is: G is (one Lord) Mk12<sup>20</sup> (if G is One) Ro3<sup>30</sup> (no other of G except One) 1Co8<sup>4</sup> (G is One) Ga3<sup>20</sup>Ep4<sup>6</sup>1Ti2<sup>5</sup> Christ (His Own Father is) Jn5<sup>18</sup> (C is God's) 1Co3<sup>23</sup> (blessed is the G and F of) Ep1<sup>3</sup> G is true Jn3<sup>33</sup> is spirit Jn4<sup>24</sup> is faithful 1Co19<sup>10</sup>32 2Co11<sup>8</sup> is merciful Ph2<sup>7</sup> a city whose Artificer is G Hb11<sup>10</sup> is light 1J1<sup>5</sup> is love 1J4<sup>15</sup>16 judge: j hidden things Ro2<sup>16</sup> else how Ro3<sup>6</sup> those outside 1Co13<sup>1</sup> prostitutes and adulterers will G Hb13<sup>4</sup> j Babylon vRv18<sup>20</sup> the living G: Pilate exorcising Jesus by Mt26<sup>63</sup>63 to turn them back to Ac14<sup>15</sup> sons of Ro9<sup>26</sup> spirit of 2Co3<sup>3</sup> we rely on 1Ti4<sup>10</sup> withdrawing from Hb3<sup>12</sup> offering divine service to Hb9<sup>14</sup> falling into hands of Hb10<sup>31</sup> the city of Hb12<sup>22</sup> seal of vRv7<sup>2</sup>

love: thus G loves the world Jn3<sup>16</sup> commending this I of His Ro5<sup>8</sup>AS those I G Ro8<sup>28</sup> if anyone I G 1Co8<sup>9</sup> G of I and peace 2Co13<sup>11</sup> Who I us 2Th2<sup>16</sup> he who is not I knew not 1J4<sup>8</sup> not that we I G 1J4<sup>10</sup> if thus G I us 1J4<sup>11</sup> the I G has in us 1J4<sup>16</sup> we are I G 1J4<sup>19</sup>s if anyone saying, I am I G 1J4<sup>20</sup>20 the one I G, I his brother 1J4<sup>21</sup>ABs<sup>8</sup>

G not: the G of the dead Mt22<sup>32</sup>Mk12<sup>27</sup>Lu20<sup>38</sup> n hearing sinners Jn9<sup>31</sup> n unjust Ro3<sup>5</sup>Hb6<sup>10</sup> n for turbulence 1Co14<sup>33</sup> n to be sneered at Ga6<sup>7</sup> does n lie Ti1<sup>2</sup> n tried by evils Ja1<sup>13</sup> that one has n G 2J9<sup>9</sup> on G: one really a widow relies on 1Ti5<sup>5</sup>ABs<sup>1</sup>\* the rich to rely on 1Ti6<sup>17</sup> faith on Hb6<sup>1</sup> only: G o able to pardon Mk2<sup>7</sup>Lu5<sup>21</sup> the o God (not seeking glory from) Jn5<sup>44</sup>AS (the o true) Jn1<sup>73</sup> (and wise G) 1Ti1<sup>17</sup> (o G our Savior) Ju2<sup>5</sup>

praise G: heavenly host Lu2<sup>13</sup> shepherds Lu2<sup>20</sup> multitudes of disciples Lu19<sup>37</sup>Ac24<sup>7</sup> the apostles Lu24<sup>53</sup> lame man leaping and Ac38<sup>9</sup> revere G: Lydia Ac16<sup>14</sup> Titus Jus-

tus Ac187 Paul accused inducing men, apart from the law Ac1813 G said: honor father and mother Mt154 in the last days Ac217 that nation shall I judge Ac77 out of darkness light shining 2C46 I will be their G 2C616 speaks: through the prophets, restoration of all Ac321 Abraham's seed a sojourner Ac76 to the fathers Hb11 worship: falling on face w G 1C1425 all the messengers vRv711 24 elders vRv1116 194 John told to vRv1910 229

## Others

able rouse children to Abraham Mt39 Lu38 clean in heart shall see Mt58 thus garbing the grass Mt630 Lu1228 what G yokes together Mt196 Mk109 paying G's to G Mt2221 21 Mk1217 17 Lu2025 25 no one good except Mk 1018 Lu1819 blesses (Zechariah) Lu164 (Simon) Lu228 salvation (all flesh shall see) Lu36 entire people justify Lu729 G's wisdom Lu1140 1C27 nurturing the ravens Lu 1224 swears (to David) Ac230 (by Himself) Hb613 what G announces before Ac318 covenanted a covenant Ac325 Stephen accused blaspheming Ac611 was with Joseph Ac79 knower of hearts Ac159 trying G Ac1510 David found favor Ac746 Unknown Ac1723 seeking G (men to be) Ac1727 (no one) Ro311 rousing the dead Ac269 evangel G's power for salvation Ro116 vivifying the dead Ro417 those in flesh not able please Ro88 the merciful Ro916 no authority except under Ro 1311 G's servant (the authority) Ro1344 (Timothy) 1Th32 ministers Ro136 every tongue acclaiming Ro1411 of endurance Ro 155 of expectation Ro1513 of peace Ro1533 1630 Ph49 1Th523 Hb1320 the onian G Ro 1626 makes stupid the wisdom of this world 1C120 21 chooses (stupid of the world) 1C 127 (weak) 1C127 (contemptible) 1C128 wisdom 1C27 greatly gives 1C212 administrators of G's secrets 1C41 demonstrates 1C49 discarding foods 1C613 consoling the humble 2C76 our G (according to the will of) Ga14 (strength be) vRv712 (all His slaves praise) vRv195 persuading men or Ga110 rich in mercy Ep24 G's approach present Ep28 opening door of the word Co43 directs (Paul's way) 1Th311 (blood of the covenant) Hb920 pleasing G (walking and) 1Th41 (Enoch) Hb115 not repudiating man but 1Th48 G's administration 1Th14 the great G (advent of glory of) Ti213 fondness for humanity Ti34 corroborating by signs Hb24 stops (on the seventh) Hb44 (from His works) Hb410 doing if G permitting Hb63 transferred Enoch Hb 115 a consuming fire Hb1220 stubborn as to G's evangel 1P417 spares not sinning messengers 2P24 presence of G's day 2P312 he who knows G 1Jn46 no one ever gazed upon 1J412 testimony which G testified 1J510 brushing tears from eyes vRv717 G of heaven vRv1113 remembers Babylon's injuries vRv185 will be with His people vRv213 shall be a G to conquerors vRv217 appending to them the calamities vRv2218 eliminating his part from the tree vRv2219

other gods: in the law, I say you are gods A1N1034 those g to whom the word of G came Jn1035 saying to Aaron, make us g Ac 740 43 power of the g called Great Ac810 Herod's voice a god's Ac1222 g made like men descended Ac1411 Paul saying there are not g made by hands Ac1926 said P is a G Ac286 those being termed 1C85 5 g of this eon 2C44 those by nature not Ga48 enemies of the cross whose g their bowels vPh319 lifting himself up over everyone termed a 2Th

24 (s1\*Mt632 sJn935 b1Ac1344 As2Ro1017 sCo313 s2315 s322 A1Th312 A2Th33 A1Jn419 A419 ARv214). God1306, god12, godly6,

god, demon1.

God (answer of), appraises (that which)1, (be admonished of G), apprise1, (be warned of G), apprise4, (hater of G), detester of God1, (worshiper of G), reverer of God1.

God (detester of). See detester of God.

God (fighter against). See fighter against God.

God (fond of). See fond of God.

God (inspired by). See inspired by God.

God (reverence for). See reverence for God.

God (reverer of). See reverer of God.

God (taught by). See taught by God.

a'the os UN-PLACER

God (without). in the world (nations) Ep212.

the a' PLACER (goddess)

goddess. Artemis Ac1927 37.

Godhead, Deity1, divine1, divinity1.

godliness, devoutness14, reverence for God1.

godly, devout1, devoutly2.

godly fear, dread1.

godly sort (after a), worthily1.

Gōg gog

Gog. G and Magog Rv208.

por'eia going

going. Christ teaching and g Lu1322 the rich in his g to fade Ja111 (ELu1322). journey1, way1.

going (be). See lead.

chrus os' GOLD

gold. magi offer to Jesus Mt211 disciples not to acquire AMt109 of the temple Mt 2216 17 17 women not adorning with 1Ti 296b corroded Ja58 locusts had wreaths like Rv97 cargo of, for Babylon Rv1812 (BAc 1729 A1C312 b1P1 sRv174).

chrus i'on GOLD(dim.)

gold. Peter possessed no AAC36 the Divine not like Ac1729as Paul covets no one's AAC 2033 building (one's work) 1C312as ark covered with Hb94 faith more precious than 1P17as not ransomed with corruptible g A1P118 wives not decking with 1P33 buy of Me vRv318 Babylon gilded with vRv174ab city is clear g vRv2118 city square is vRv 2121.

gold. See golden.

chrus o daktul'i on GOLD-FINGERED

gold ring (with). man Ja22.

chrus oun' GOLDEN

golden, idiomatically gold. censer Hb94as urn Hb94 lampstand vRv12 20 21 girdle vRv113 156 wreath vRv44 1414 bowl vRv58 157 thurible vRv83 altar vRv83 913 cup vRv174 measure vRv2115 gold: utensils 2Ti220 idols vRv920. golden15, of gold3.

Golgotha' (Hebrew) SKULL

Golgotha, probably a hillock outside the Damascus gate of Jerusalem, where our Lord was crucified. termed Skull's Place Mt2733Mk 1522Jn1917 (s1Jn1913).

Go'morra (Hebrew) CHATEL

Gomorrhah, an ancient city, which was near the Dead sea Gn1924. more tolerable for Mt1015 Mk611 Israel likened to Ro929 God condemns 2P26 a specimen Ju7. Gomorrhah5. Gomorrhah.

agath on' GOOD

good, having agreeable or useful qualities. Good, like evil, its opposite Mt718, has no moral coloring, as just and holy Ro712, but

it is quite possible to sin in doing good and to be just in doing evil. God: sun rising on Mt545 gives g things Mt711 One is g Mt 1917Mk1018Lu1819 the hungry He fills with Lu153 working all together for Ro28 the will of Ro122 authority is God's servant for Ro134 undertakes a g work Ph16 establish you in 2Th217 adapting you to Hb1321

Christ: asking Me concerning Mt1917 Teacher Mk1017Lu1818 why terming Me Mk 1018Lu1819 He is g Jn712 saints created in (for g works) Ep210 Chief Priest of the impending g Hb911 g behavior in 1P316

Other (proper names): Mary chooses the g part Lu1042 Joseph a g man Lu2350 can anything g be out of Nazareth Jn146 Tabitha full of g acts Ac596 Barnabas a g man Ac1124 Paul (in all g conscience) Ac231 (became g death to me) Ro718 (not making its home in me) Ro718 (not the g that I will) Ro719 (working for the g of all) Ga 610 (g remembrance of) 1Th35 Jacob and Esau Ro911 Philemon's Phn14

Others: g gifts Mt711Lu113 tree Mt717 speaking Mt1234 g man out of g treasure Mt 1235 35 35 Lu645 45 45 what g shall I do Mt 1916 seeing that I am Mt2015 both wicked and g Mt 2210 g slave Mt2521 23Lu1947 g earth (seed falls into) Lu58 heart ideal and g Lu815 gathering all my g things Lu 1218ABs\* 19 got your g things in your life Lu1625 those who do g Jn529 g act (endurance in) Ro27 (magistrates not a fear to) Ro133 (ready for) 2Ti221 (fitted out for) 2Ti317 (disqualified for) Ti116 glory to every worker of Ro210 doing evil that g may be coming Ro38 for g (some daring to die) Ro57 (pleasing associate for his) Ro 152ABs\* (to be wise) Ro1619 Sin producing death through g Ro713 evangel of ARo 1015 clinging to Ro129 conquer evil with Ro1221 do g (having applause) Ro133 (requited) Ep68 (avoid evil) 1P311 let not your g be calumniated Ro1416 requited for g or bad 2C510 g work (superabounding in) 2C98 (bearing fruit in) Co110 (if widow follows up) 1Ti510 (ready for) Ti31 contributing in all g Ga68 working at what is Ep428 g toward edification Ep429 pursuing that which is 1Th515 g expectation 2Th216 g conscience (love and) 1Ti15 (faith and) 1Ti119 (having) 1P316 (inquiry of) 1P321 young wives to be Ti25 slaves (g faithfulness) Ti210 realization of Phn6 shadow of the impending g Hb101 g giving Ja17 g owners 1P218 days 1P310 zealous of 1P313 imitating 3Jn11 11 (s1Ti116), benefit1, good75, -man2, -thing14, goods2, that which is-10.

good, enough1, ideal84, kind1, livelihood1, well1, (be g), expedient (be), strong (be)1, (do g), beneficent (be), good act1, -(do)1, (seem g)2, (think g)1, delight3, (think g), worthy (count)1.

*agath ourg e'ō* GOOD-ACT  
good act. God leaves not Himself without testimony of Ac1417. do good1.

*agath o erg e'ō* GOOD-ACT  
good act (do). charging the rich 1Ti618, do good1.

good (averse to). See averse to good.  
good cheer. See cheer (be of good).  
good cheer, courage (have)5, (be of g c), cheerful (be)2, (of g c), cheerful1.  
good deed, benefaction1.

*agath o poi e'ō* GOOD-DO  
good (do). on the sabbaths Mk34Lu69 if you

should be (to those who are) Lu633 33 loving enemies and Lu635 muzzling ignorance by 1P215 suffering (and) 1P220 (for) 1P317 and not fearing dismay 1P36. do good7, -well4.

*agath o poi os'* GOOD-DOER  
good (doer of). for the applause of 1P214, he that doeth well1.

*agath o poi i'a* GOOD-DOING  
good (doing). commit the soul in 1P419, well doing1.

good (fond of that which is). See fond of that which is good.  
good humor. See humor (good).  
good olive tree, cultivated olive tree1.  
good place (in a), ideally1.  
good report, renown1, (of g r), renowned1.  
good tidings (bring), evangelize1.  
good to (do), ideally1.  
good will, delight2, humor (good)1.  
good words, compliment1.  
goodly, splendid2.  
goodman, householder5.

*agath ō sun'ē* GOOD-TOGETHERNESS  
goodness. saints bulging with Ro1514 fruit of (the spirit) Ga522 (light) Ep59 delight of A2Th111.

goodness, kind1, -ness4.  
goods, belong1, estate1, good2, instrument2, property1, rich (be)1.  
gorgeous, splendid1.  
gospel, evangel70, (preach g), evangelize22, gospel before (preach), evangel (bring before)1.

*phlu a re'ō* BUBBLE  
gossip. Diotrophes 3Jn10, prate against1.

*phlu a ros* BUBBLER  
gossip. younger widows 1Ti513. tattler1.  
gauge out. See scoop out.  
govern. See deem.

*[h]ēgemon i'a* LEADERSHIP  
government. of Tiberius Caesar Lu31. reign1.  
government, dominion1, pilotage1.

*[h]ēgemon'* LEADER  
governor. used also for the Hebrew *aluph*, mentor, and *mushl*, ruler, Mt26 6, disciples to be led before Mt1018Mk139Lu2112 Pontius Pilate the g (Jesus given up to) Mt272 (before) Mt2711 11 14 15 21 23A (soldiers of) Mt2727 (if heard by) Mt2814 (jurisdiction of) Lu2020 Felix the g Ac2324 26 33 241 10 Festus Ac2630 saints to be subject to 1P214. governor19, prince1, ruler2.

governor, administrator1, deem2, ethnarch1, straighten1.

*[h]ēgemon eu'ō* LEAD  
governor (be). Quirinus g of Syria Lu22 Pilate g of Judea Lu31.

governor of the feast, chief of the dining room2.

*char'is* JOY  
grace, an act producing happiness, a benefit bestowed on one who deserves the opposite, sometimes better rendered favor. Thanks, as an acknowledgment, grateful 1Ti112 2Ti13, gratitude 1C1030, gracious Lu422. God: (grace of) was on Jesus Lu240 Barnabas perceiving Ac1123 to remain in Ac1343 Paul (given over to) Ac1426 (to certify the evangel of) Ac2024 (granted to) 1C310 (I am what I am by) 1C1510 10 10 (we behaved in) 2C112 (making known) 2C81 (called through) Ga15 (not repudiating) Ga221

(administration of) Ep32 (the gratuity of) Ep37 justified in Ro324 much rather Ro515 given in Christ Jesus 1C14 not to receive for naught 2C61 transcendent 2C914 the glory of God's Ep16 riches of Ep17Bs 27ABs\* realized Co16 in accord with 2Th112 made its advent Ti211 Jesus tasting death in Hb 29 no one be wanting of Hb1215 varied 1P 410 true 1P512 bartering Ju4 grace from God; and peace Ro17 1C13 2C12 Ga13Ep12 Ph12 Co12 1Th12 2Th12 1Ti12 2Ti12 1Th14 Phn3 2J3 given to Paul Ro1515 g with God (this is) 1P220 God (able to lavish all) 2C98 (giving) Ja46 6 1P55 (this is g, conscience toward) 1P219 (of all g) 1P510

Christ: full of g, that which fills Him Jn 14 16 16 calls you in the g of Ga18 Jesus C (g and truth through) Jn117 Lord Jesus C (g of) 1C1623 2C89 1314 Ga618 Ph423 1Th528 2Th318 Phn25 (g be with all who are loving) Ep624 (growing in g of) 2P318  
the Lord: g of (the word of) Ac143 (Paul given over to) Ac1540 (is sufficient) 2C129 (overwhelms) 1Ti114 Lord Jesus: the g of Ac1511 Ro1620 Ry2221 Christ Jesus (g in) 2Ti19 21 from Him Who is, and Who was, and Who is coming Rv14

Other (proper names): Stephen (full of) Ac68 Paul (obtained g) Ro15 (what will rescue me, g) Ro725Bs\* (given to) Ro123 6 Ga29 (beseeching of us) 2C84 (granted to) Ep38 (participants with) Ph17 Titus completing 2C286

Others: g on apostles Ac433 believed through Ac1827 faith (may accord with) Ro 416 (access in) Ro52 (saved through) Ep28 not as the offense, thus also the Ro515 superabundance of Ro517 superexceeds Ro520 reigning 1Ro521 increasing Ro61 2C415 not under law but Ro614 15 remnant, choice of Ro115 in g (not out of works) Ro116 (superabounding) 2C87 (saved) Ep25 (expectation) 2Th216 g no longer g Ro116 6Bs\* to carry away your 1C163 fellow traveler with this 2C819 you fall out of Ga54 to each one was given Ep47 giving g to those hearing Ep429 singing with g in your hearts Co316 your word with Co40 g be with you Co418 1Ti621 2Ti1422 Ti315 Hb1325 justified by that One's g Ti37 throne of Hb416 finding Hb416 outrages the spirit of Hb1029 we may have Hb1228 confirming the heart by Hb139 be multiplied 1P12 2P12 prophesy concerning 1P110 expect perfectly 1P113 varied g of life 1P37

favor: found f with God (Miriam) Lu130 (David) Ac740 apostles having f for the people Ac247 God gives Joseph Ac710 Festus (Jews requesting a f of) Ac253 (wanting to curry f with the Jews) Ac242 259 wages not a f Ro44

thanks: what t is it Lu632 33 34 has that slave no Lu179 t be to God (were slaves of Sin) Ro617 (Who is giving us the victory) 1C1557 (a triumph) 2C214 (imparting diligence) 2C816 (for His gratuity) 2C915 (sAc 2427 sRo116 BRo116 s1C916 As2C115 sEp519 bPhn7). acceptable, benefit, favor, gift, grace129, gracious, liberality, pleasure2, thank(s)7, thankworthy1, be thanked1.

char i t o' o JOY

grace (in the Beloved) Ep16, deal graciously, favor (Miriam) Lu128, (AAc259). highly favored, make accepted,

char' is ma JOY-effect

grace, abiding, or as manifested as a gracious gift. Paul sharing spiritual g Ro111 of-

fenses (g not as, out of many) Ro515 18 God's g unregretted Ro1129 g excelling Ro 126 not deficient in 1C17 apportionments of 1C124 of healing 1C129 28 30 be zealous for the greater 1C1231

gracious gift: God (His g is life eonian) Ro623 (each has from) 1C77 (may be thanked for) 2C111 (rekindling) 2Ti16 neglect not 1Ti144 as he obtained 1P410 (B1J227). gift15, free2.

char i z' o mai JOYize

grace, bestow a benefit on one whose deserts are judgment, with a name Ph29, graciously grant a boon, deal graciously with a person, graciously give, surrender as a favor, without cause. graciously grant: Jesus, sight to the blind Lu721 God (to Paul) Ac2724 (all, to us) Ro832 (saints to be suffering) Ph129 Paul to Phillemon Phn22 graciously give: God to us 1C212 Ga318 deal graciously: with debtors Lu742 48 and console 2C27 with whom, I also 2C210 10 10 with me (Paul) 2C1213 among yourselves as God Ep432 32 Co313 13ABs1 God d g with our offenses Co 219 surrender as a favor: Ac314 2511 16, deliver2, forgive1, frankly-1, give6, -freely14, grant1.

gracious. See grace.

gracious, kind.

gracious gift. See grace.

graciously (deal). See grace.

graciously give. See grace.

graciously grant. See grace.

e[n]g kent r i z' o IN-PUNCTURE

graft, for the purpose of inserting a scion, wild olive Ro117 19 23 23 24 24. graft in\* -into2.

sit'os GRAIN

grain, a seedlike cereal, usually wheat 1C1537 Ry66, Christ gathering His Mt312Lu317 daniel amidst Mt1325 rooting up Mt1329 full g in the ear Mk428 gathering all my Lu1218Bs\* a hundred cors of Lu167 sift disciples like Lu2231 dying Jn1224 casting into the sea Ac2738 g for Babylon Rv1313, corn2, wheat12.

sit'ion GRAIN(dim.)

grain. in Egypt Ac712, corn1.

sit is t on' GRAINING

grain-fed, sacrificed Mt224, fattening1.

sit eu t on' GRAINED

grain-fed, calf Lu1523 27 30, fattened3.

sit o met' r i on GRAIN-MEASURE

grain (measure of), giving in season Lu1242, portion of meat.

auch e' o mega'la NAPE GREAT

grandiloquent (be), the tongue Ja35AB, boast great things1.

mam'me GRANDMOTHER

grandmother, Timothy's 2Ti15.

grant. See give.

grant, grace1.

pro'del on BEFORE-EVIDENT

granted (taken for), sins and ideal acts 1Ti 524 25 our Lord out of Judah Hb714, evident1, manifest (open) before hand2.

staph u le' GRAPE

grape, not from thorns are called PMt716Lu 644 are dead ripe vRv1418.

am'pel os GRAPE-VINE

grapevine, Christ (drinking the product of) Mt2629Mk1425Lu2218 (the true) PjN151 5 remaining in PjN154 no g can produce figs PJa312 earth's vRv1418 19, vine9.

graphically. See write before.

*kata la[m]b[an]ō* DOWN-GET[-UP]  
 grasp, get down Mk9<sup>18</sup>, overtake. darkness  
 g it not Jn1<sup>5</sup> that Peter and John unlet-  
 tered fAc1<sup>13</sup> Peter g that God not partial  
 fAc10<sup>34</sup> Festus that Paul committed nothing  
 deserving of death fAc25<sup>25</sup> racing that you  
 may 1C9<sup>24</sup> strong to g fEp3<sup>18</sup> Paul (pur-  
 suing, if I may g) fPh3<sup>12</sup> (g by Christ) fPh  
 312 13

overtake: a woman in adultery [Jn8<sup>34</sup>]  
 o you (lest darkness) fJn12<sup>35</sup> (the day as  
 a thief) f1Th5<sup>4</sup> nations o righteousness fRo  
 9<sup>30</sup> (sJn6<sup>17</sup>). apprehend<sup>3</sup>, attain to<sup>1</sup>, come  
 upon<sup>1</sup>, comprehend<sup>2</sup>, find<sup>1</sup>, obtain<sup>1</sup>, over-  
 take<sup>1</sup>, perceive<sup>2</sup>, take<sup>3</sup>.

*chor't os* FODDER

grass, blade, the food of cattle. of the field  
 Mt6<sup>30</sup>Lu12<sup>28</sup> recline on Mt4<sup>19</sup>Mk6<sup>39</sup> much  
 g in the place Jn6<sup>10</sup>Ab<sup>2</sup> wood g straw 1C8<sup>12</sup>  
 flower of fJa10 11 f1P24 24 all flesh is f1P  
 124 green g (burned up) vRv8<sup>7</sup> not injur-  
 ing vRv9<sup>4</sup> blade: germinates fMt13<sup>28</sup> first  
 the b fMk4<sup>28</sup>, blade<sup>2</sup>, grass<sup>12</sup>, hay<sup>1</sup>.

*triz'ō* GRATE

grate. epileptic g his teeth Mk9<sup>18</sup>, gnash  
 with<sup>1</sup>.

grateful. See grace.

grateful (be). See have.

[h]ēd on ē' GRATIFICATION  
 gratification. of life Lu8<sup>14</sup> led by 2Ti3<sup>6A</sup>  
 slaves of Ti3<sup>3</sup> warring in your members  
 Ja<sup>41</sup> spending on Ja<sup>48</sup> deeming g by day  
 a luxury 2P2<sup>13</sup>, lust<sup>3</sup>, pleasure<sup>3</sup>.

*a s men'ōs* GRATIFYING-AS

gratification. welcome Paul with g Ac21<sup>17</sup>,  
 gladly<sup>1</sup>.

gratification (fond of own). See fond of own  
 gratification.

*sun ēd'o mai* TOGETHER-GRATIFY

gratify with. Paul g w law of God Ro7<sup>22</sup>,  
 delight in<sup>1</sup>.

gratitude. See grace.

*dō rean'* GIVE-GUSHED

gratuitously. disciples (got g, to give) Mt  
 108<sup>8</sup> Christ (they hate Me) Jn15<sup>25</sup> (con-  
 sequently He died g) Ga2<sup>21</sup> (giving the  
 water of life) vRv2<sup>16</sup> justified g Ro3<sup>24</sup>  
 Paul (brings evangel) 2C11<sup>7</sup> (did not eat  
 bread) 2Th3<sup>8</sup> take the water of life vRv  
 22<sup>17</sup>, for naught<sup>1</sup>, freely<sup>6</sup>, in vain<sup>1</sup>, with-  
 out a cause<sup>1</sup>.

*dō re a'* GIVE-GUSH

gratuity, what is given freely. God (g of)  
 Jn4<sup>10</sup>Ac8<sup>20</sup> (gives equal g) Ac11<sup>17</sup> (His  
 indescribable g) 2C9<sup>15</sup> of holy spirit Ac  
 238 10<sup>45</sup> the g in grace Ro5<sup>15</sup> of righteous-  
 ness Ro5<sup>14</sup>As of grace Ep3<sup>7</sup> of Christ Ep  
 4<sup>7</sup> tasting the celestial Hb6<sup>4</sup>, gift<sup>11</sup>.

*dōr ē ma* GIVE-GUSH-effect

gratuity. not as through one act of sinning  
 is Ro5<sup>10</sup> every perfect Ja1<sup>17</sup>, gift<sup>2</sup>.

*sem non'* GRAVE

grave. whatever is g Ph4<sup>8</sup> servants to be  
 1Ti3<sup>8</sup>Ab<sup>2</sup>\* wives 1Ti3<sup>11</sup> aged men 1Ti2<sup>2</sup>,  
 grave<sup>3</sup>, honest<sup>1</sup>.

grave, tomb<sup>3</sup>, unseen<sup>1</sup>.

grave clothes, winding sheet<sup>1</sup>.

*sem n'ot ēs* GRAVITY

gravity. devoutness and 1Ti2<sup>2</sup> children in  
 subjection with all g 1Ti3<sup>4</sup> teaching 1Ti2<sup>7</sup>,  
 gravity<sup>2</sup>, honesty<sup>1</sup>.

*bo sk'ō* HERB

graze, 'grazier' (fled) Mt8<sup>33</sup>Lu8<sup>34</sup>, herd of hogs  
 Mt8<sup>30</sup>Mk5<sup>11</sup>14Lu8<sup>32</sup> sends prodigal to g hogs  
 fLu15<sup>15</sup> Peter to g Christ's sheep fJn21<sup>15</sup> 17,  
 feed<sup>3</sup>, keep<sup>1</sup>.

*pros psa u'ō* TOWARD-STROKE

graze, touch slightly. lawyers not g loads fLu  
 11<sup>40</sup>, touch<sup>1</sup>.

grazier. See graze.

*meg'a* GREAT

great, large size, huge bulk, high (fever) Lu4<sup>38</sup>,  
 loud. God: g day of Rv6<sup>17</sup> 16<sup>14</sup> hast taken  
 Thy g power Rv11<sup>17</sup> trough of the fury of  
 Rv14<sup>10</sup> g are Thy acts Rv15<sup>3</sup> small and g  
 fearing Rv19<sup>5</sup> dinner Rv19<sup>17</sup>  
 Christ: g King Mt5<sup>33</sup> shall be g Lu13<sup>2</sup>  
 Levi makes g reception for Lu3<sup>29</sup> prophet  
 Lu1<sup>16</sup> the g and advent day Ac2<sup>20</sup> this  
 secret is Ep6<sup>32</sup> glory of the g God Ti2<sup>13</sup>  
 Priest Hb4<sup>14</sup> 10<sup>21</sup> little and g acquainted  
 with Hb8<sup>11</sup> Shepherd Hb13<sup>20</sup> casting those  
 with Jezebel into g affliction Rv2<sup>22</sup> small  
 and g fearing Rv11<sup>18</sup>

Other (proper names): g faith of Canaan-  
 itish woman Mt15<sup>28</sup> amazement at Jairus'  
 house Mk5<sup>42</sup> John (shall be g) Lu1<sup>15</sup>  
 (marveled at the woman) Rv17<sup>6</sup> Gergesenes  
 pressed with g fear Lu8<sup>37</sup> Stephen (did g  
 miracles) Ac6<sup>8</sup> (g grieving over) Ac8<sup>2</sup>  
 Simon (some g one) Ac8<sup>9</sup> 10 19 13 Paul  
 (caused g joy) Ac15<sup>3</sup> (clamor about) Ac23<sup>9</sup>  
 (attesting to small and g) Ac26<sup>22</sup> (sorrow  
 is g) Ro9<sup>2</sup> (is it a g thing to reap fleshly  
 things) 1C9<sup>11</sup> (door opened to) 1C16<sup>9</sup> Ar-  
 temis (g goddess) Ac19<sup>27</sup> 28 34 34B 35 no g  
 thing if Satan's servants be transfigured 2C  
 11<sup>15</sup> Moses becoming Hb11<sup>24</sup> river Euphra-  
 tes Rv9<sup>14</sup> 16<sup>12</sup> Adversary having g fury Rv  
 12<sup>12</sup>Ab Babylon (the g) Rv14<sup>8</sup> 16<sup>19</sup> 17<sup>5</sup> 18<sup>2</sup>  
 (prostitute) Rv17<sup>1</sup> 19<sup>2</sup> (city) Rv17<sup>18</sup> 18<sup>10</sup>Ab<sup>2</sup>  
 16 18 19 21

Others: g joy (magi) Mt2<sup>10</sup> (women) Mt  
 23<sup>8</sup> (evangel of) Lu2<sup>10</sup> (disciples) Lu  
 24<sup>22</sup>Ab<sup>2</sup> light (people perceived) Mt4<sup>16</sup>  
 called g (in the kingdom) Mt5<sup>10</sup> fall of the  
 house Mt7<sup>27</sup>Lu6<sup>49</sup> quake (in the sea) Mt  
 8<sup>24</sup> (at the tomb) Mt28<sup>2</sup> (and famine) Lu  
 21<sup>11</sup> (at Philippi) Ac16<sup>26</sup> g calm on the  
 sea Mt8<sup>26</sup>Mk4<sup>39</sup> g men are coercing them  
 Mt20<sup>25</sup>Mk10<sup>42</sup>AB whoever wanting to be-  
 come Mt20<sup>26</sup>Mk10<sup>43</sup> g precept Mt22<sup>36</sup> 38 af-  
 fliction (then shall be) Mt24<sup>21</sup> (coming out  
 of the) Rv7<sup>14</sup> g signs (false christs giving)  
 Mt24<sup>24</sup> (from heaven) Lu21<sup>11</sup> (woman)  
 Rv12<sup>1</sup> (wild beast doing) Rv13<sup>13</sup> (seven  
 messengers) Rv15<sup>1</sup> g boughs, mustard Mk  
 4<sup>32</sup>Lu13<sup>19</sup>A whirlwind Mk4<sup>37</sup> g fear (dis-  
 ciples) Mk4<sup>41</sup> (shepherds) Lu2<sup>9</sup>As (on  
 all) Ac24<sup>5</sup> 5<sup>5</sup> (the ecclesia) Ac5<sup>11</sup> (falls  
 on those beholding the two witnesses)  
 Rv11<sup>11</sup> herd of hogs Mk5<sup>11</sup> sanctuary  
 buildings Mk13<sup>2</sup> stone (at the tomb) Mk16<sup>4</sup>  
 famine Lu4<sup>25</sup> the one inherently smaller,  
 he is g Lu9<sup>48</sup> a g dinner Lu14<sup>16</sup> a g chasm  
 Lu16<sup>26</sup> necessity in the land Lu21<sup>23</sup> g wind  
 (on the sea) Jn6<sup>18</sup> (fig tree quaking) Rv  
 6<sup>13</sup> g day (last of the festival) Jn7<sup>37</sup> (of  
 that sabbath) Jn19<sup>31</sup> (judging of the) Ju<sup>6</sup>  
 testimony with g power Ac4<sup>33</sup> grace on all  
 Ac4<sup>33</sup> persecution of the ecclesia Ac8<sup>1</sup> se-  
 cret of devoutness 1Ti3<sup>10</sup> g capital 1Ti6<sup>6</sup>  
 g house 2Ti2<sup>20</sup> g reward Hb10<sup>35</sup> g cata-  
 clysm occurred Rv6<sup>12</sup> g city (corpses) Rv  
 11<sup>8</sup> (divided) Rv16<sup>19</sup> earthquake (occurs)  
 Rv11<sup>13</sup> (such proportions) Rv16<sup>18</sup> g hail  
 Rv11<sup>19</sup> 16<sup>21</sup> g dragon Rv12<sup>3</sup> 9 authority  
 (dragon gives) Rv13<sup>2</sup> (messenger) Rv18<sup>1</sup>  
 wild beast speaking g things Rv13<sup>5</sup> small

and g (emblems) Rv13<sup>16</sup> (eat the flesh of) Rv19<sup>18</sup> (before the throne) Rv20<sup>12</sup> g heat of the sun Rv16<sup>9</sup> a g white throne Rv20<sup>11</sup> large: l stone (on the tomb) Mt27<sup>60</sup>Mk15<sup>46</sup>s (as l as a millstone) Rv18<sup>21</sup> l upper room Mk14<sup>15</sup>Lu22<sup>12</sup> l fishes Jn21<sup>11</sup> as a l sheet Ac10<sup>11</sup>11<sup>5</sup> star falls Rv8<sup>10</sup> furnace Rv9<sup>24</sup>as vulture Rv12<sup>14</sup> hail Rv16<sup>21</sup> chain Rv20<sup>1</sup>

huge: sword Rv6<sup>4</sup> mountain (burning) Rv8<sup>8</sup> (messenger carries John away on) Rv21<sup>10</sup> wall Rv21<sup>12</sup>

loud: voice (Christ exclaims with) Mt27<sup>46</sup>50Mk15<sup>34</sup>Lu23<sup>46</sup> (unclean spirit) Mk1<sup>26</sup>Lu23<sup>38</sup> Ac5<sup>7</sup> (demoniac) Mk5<sup>7</sup>Lu8<sup>28</sup> (Elizabeth) Lu1<sup>42</sup> (healed leper) Lu17<sup>15</sup> (multitude) Lu19<sup>37</sup> (the Jews) Lu23<sup>23</sup> Ac7<sup>57</sup> (Christ clamors with) Jn11<sup>43</sup> (Stephen) Ac7<sup>60</sup>Ab2<sup>3</sup> (Paul) Ac14<sup>10</sup>16<sup>28</sup> (Festus) Ac26<sup>24</sup> (messengers) Rv5<sup>12</sup>12<sup>72</sup>10<sup>3</sup>14<sup>7</sup>9<sup>15</sup>18<sup>19</sup>17 (souls underneath the altar) Rv6<sup>10</sup> (vast throng) Rv7<sup>10</sup>19<sup>1</sup> (vulture) Rv8<sup>13</sup> (out of heaven) Rv11<sup>12</sup>15<sup>12</sup>10 (out of the temple) Rv16<sup>17</sup>16s (out of the throne) Rv21<sup>3</sup> Others: l trumpet Mt24<sup>31</sup> (v as loud as) Rv1<sup>10</sup> Christ letting out l sound Mk15<sup>37</sup> (asLu14<sup>9</sup>AAc5<sup>36</sup> s=Rv14<sup>2</sup>), exceedingly<sup>1</sup>, great<sup>148</sup>, greatest<sup>2</sup>, high<sup>2</sup>, large<sup>2</sup>, loud<sup>83</sup>, mighty<sup>1</sup>, sore<sup>1</sup>, strong<sup>1</sup>, the more<sup>1</sup>, to years<sup>1</sup>.

great, big<sup>1</sup>, enough<sup>2</sup>, proportions (such)<sup>3</sup>, many<sup>58</sup>, size (what)<sup>2</sup>, (exceeding g), great-est<sup>1</sup>, (shew g), magnify<sup>1</sup>, (very g), most<sup>1</sup>.

great deal, many<sup>1</sup>.

great men, magnates<sup>2</sup>.

great noise, booming noise<sup>1</sup>.

great swelling words, pompous<sup>2</sup>.

*megalei'on* GREATNESS

great thing, the Powerful One does Lu14<sup>9</sup> the g t of God Ac2<sup>11</sup>. great thing<sup>1</sup>, wonderful work<sup>1</sup>.

great way off, distance (at a)<sup>1</sup>.

great while, many<sup>1</sup>, very<sup>1</sup>.

great while ago, old (of)<sup>1</sup>.

great with child, parturient<sup>1</sup>.

*meiz'on* GREATER

greater, louder Mt20<sup>31</sup>b. God: had no g to swear by Hb6<sup>13</sup> g the grace He is giving Ja4<sup>6</sup> is g than our heart 1J3<sup>20</sup> g is He Who is in you 1J4<sup>4</sup> testimony of G is g 1J5<sup>9</sup> Father: g works will the F show Christ Jn5<sup>20</sup> is g (than all) Jn10<sup>29</sup> (than Christ) Jn14<sup>28</sup> Christ: a G than the sanctuary Mt12<sup>6</sup> not g are you than Jacob Jn4<sup>12</sup> not g than Abraham? Jn8<sup>58</sup> has a testimony g than John's Jn5<sup>30</sup> the one giving Me up has g sin Jn19<sup>11</sup> the reproach of C g riches than Hb11<sup>20</sup>

Other (proper names): none g than John the baptist Mt11<sup>11</sup>Lu7<sup>28</sup> (smaller in the kingdom is g) Mt11<sup>11</sup>Lu7<sup>28</sup> Nathanael will see g things Jn15<sup>50</sup>

Others: mustard g than greens Mt13<sup>32</sup>Mk4<sup>32</sup> who (which) is g (in the kingdom) Mt18<sup>14</sup> (the gold or the temple) Mt23<sup>17</sup> (the approach present or altar) Mt23<sup>19</sup> (disciples argued) Mk9<sup>34</sup>Lu9<sup>46</sup> (rivalry) Lu22<sup>24</sup> (the one lying back or the one serving) Lu22<sup>27</sup> g among you shall be servant Mt23<sup>11</sup> no other precept g Mk12<sup>31</sup> build g barns Lu12<sup>18</sup> g become as the younger Lu22<sup>26</sup> a slave not g than his lord Jn13<sup>16</sup>15<sup>20</sup> apostle not g than He Who sends him Jn13<sup>16</sup> doing g works Jn14<sup>12</sup> g love (has no one) Jn15<sup>13</sup> (the g of these is) 1C13<sup>13</sup> the g slaving for the inferior Ro9<sup>12</sup> zealous for the g graces 1C12<sup>31</sup> g is he who is prophesying 1C14<sup>5</sup> swearing by a g Hb6<sup>16</sup> g tabernacle Hb9<sup>11</sup> getting g judgment Ja3<sup>1</sup> messengers

being g in strength 2P2<sup>11</sup> (AbJn10<sup>29</sup>). elder<sup>1</sup>, greater<sup>34</sup>, greatest<sup>9</sup>, more<sup>2</sup>.

*meiz'oter* on GREAT-MORE

greater. no g joy 3J<sup>4</sup>.

*meg'is t'on* GREATEST

greatest. promises 2P1<sup>4</sup>, exceeding great<sup>1</sup>.

greatest relish (with). See relish (with).

*meg'a'l'os* GREAT-AS

greatly. Paul rejoicing in the Lord g Ph4<sup>10</sup>.

greatly, joy<sup>1</sup>, many<sup>4</sup>, tremendously<sup>2</sup>, very<sup>4</sup>.

*meg'e' th os* GREATNESS

greatness. of God's power Ep1<sup>19</sup>.

Grecians, Hellenist<sup>8</sup>.

[H]ell'as' GREECE

Greece, the southern part of the present Greece, excluding Macedonia, about 36°-39° north and 20°-25° east. Paul came into Ac2<sup>2</sup>.

*ple on ex'i'a* MORE-HAVING

greed. out of the heart Mk7<sup>22</sup> guard against Lu12<sup>15</sup> filled with Ro12<sup>9</sup> as a bounty and not as g 2C9<sup>5</sup> in g give themselves up Ep4<sup>19</sup> let it not be named among you Ep5<sup>3</sup> saints to deaden Co3<sup>5</sup> Paul not with a pretense of 1Th2<sup>5</sup> in g they will traffic 2P2<sup>3</sup> heart exercised in 2P2<sup>14</sup>. covetousness<sup>8</sup>, -practice<sup>1</sup>, greediness<sup>1</sup>.

greediness, greed<sup>1</sup>.

*ple on ek't es* MORE-HAVER

greedy. saints not to commingle with 1C5<sup>10</sup>11 not to enjoy allotment of the kingdom 1C6<sup>10</sup> Ep5<sup>5</sup>. covetous<sup>3</sup>, -man<sup>1</sup>.

greedy of filthy lucre (not), fond of money (not)<sup>1</sup>.

[H]ell'en'ik on' GRECIAN

Greek, pertaining to the Greeks. inscription over Jesus written in Lu23<sup>38</sup> Abaddon, G Apollyon Rv9<sup>11</sup>.

[H]ell'en' GREEK

Greek, the people who belong to Greece. will Christ go to and teach Jn7<sup>35</sup>35 G going to the festival Jn12<sup>20</sup> Jews as well (believe) Ac14<sup>1</sup> (Paul persuaded) Ac18<sup>4</sup> (hear the word) Ac19<sup>10</sup> (became known to) Ac19<sup>17</sup> (Paul certifying to) Ac20<sup>21</sup> (under sin) Ro3<sup>9</sup> (no distinction) Ro10<sup>12</sup> (called) 1C12<sup>4</sup> (become not a stumbling block to) 1C10<sup>32</sup> (one body whether Jew or G) 1C12<sup>13</sup> (in Christ no J nor yet G) Ga3<sup>28</sup> Timothy's father Ac16<sup>13</sup> Paul (reverent G allotted to) Ac17<sup>4</sup> (accused leading G into sanctuary) Ac21<sup>28</sup> (debtor to) Ro14<sup>1</sup> Jew first and G as well (salvation to) Ro1<sup>16</sup> (distress on) Ro2<sup>9</sup> (peace) Ro2<sup>10</sup> G wisdom are seeking 1C1<sup>2</sup> Titus Ga2<sup>3</sup> (sAc9<sup>29</sup> sAc11<sup>20</sup>), gentile<sup>6</sup>, Greek<sup>19</sup>.

[H]ell'en'is' GREEK(f)

Greek. the woman was Mk7<sup>26</sup> respectable G women Ac17<sup>12</sup>.

[H]ell'en'ist' GREEK

Greek (language). Christ's title written in Jn19<sup>20</sup> Paul knows Ac21<sup>37</sup>.

*chlō r'on* GREEN

green, like the first tender shoots of vegetation, greenish. grass (recline on) Mk6<sup>39</sup> (burned up) Rv8<sup>7</sup> horse Rv6<sup>8</sup> not injuring any g thing Rv9<sup>4</sup>Ab. green<sup>2</sup>, -thing<sup>1</sup>, pale<sup>1</sup>.

green, wet<sup>1</sup>.

*lach'an on* GREENS

greens, garden herbs and vegetables. mustard greater than Mt13<sup>32</sup>Mk4<sup>32</sup> taking tithes from allLu11<sup>42</sup> infirm eating Ro14<sup>2</sup>. herb<sup>4</sup>.



*a spa'z o mai* **SIMULTANEOUS-PULL**  
**greet, salute.** disciples (should you be g your brother only) Mt5<sup>47</sup> (g no one by the way) Lu10<sup>4</sup> Paul (g ecclesia at Caesarea) Ac18<sup>22</sup> (g the brethren at Ptolemais) Ac21<sup>7</sup> (g James and the elders at Jerusalem) Ac21<sup>19</sup> (g Prisca and Aquila) Ro16<sup>8</sup> 2Ti4<sup>19</sup> (g Epanetus) Ro16<sup>8</sup> (Mary) Ro16<sup>8</sup> (Andronicus and Junias) Ro16<sup>7</sup> (Ampliatos) Ro16<sup>8</sup> (Urbanus) Ro16<sup>9</sup> (Appelles) Ro16<sup>10</sup> (those of Aristobulus) Ro16<sup>10</sup> (Herodion) Ro16<sup>11</sup> (those of Narcissus) Ro16<sup>11</sup> (Tryphena and Tryphosa) Ro16<sup>12</sup> (Persis) Ro16<sup>12</sup> (Rufus) Ro16<sup>13</sup> (Asyncretus, Phlegon, Hermes, Pambroas, Hermas) Ro16<sup>14</sup> (Philologos and Julia, Nereus and his sister) Ro16<sup>15</sup> Agrippa and Bernice g Festus Ac25<sup>13</sup>  
**saints** to g (one another with a holy kiss) Ro16<sup>16</sup> 1Co16<sup>20</sup> 2Co13<sup>12</sup> (the brethren with a holy kiss) 1Th5<sup>26</sup> (one another with a kiss of love) IP5<sup>14</sup> **saints in Rome** (ecclesias of Christ) g Ro16<sup>16</sup> (Timothy) Ro16<sup>21</sup> (Tertius) Ro16<sup>22</sup> (Gaius) Ro16<sup>23</sup> (Erastus) Ro16<sup>24</sup> g the Corinthians (Aquila and Prisca) 1Co16<sup>19</sup> (ecclesia of the province of Asia) 1Co16<sup>19</sup> (all the brethren) 1Co16<sup>20</sup> (all the saints) 2Co13<sup>12</sup> Philippians (to g every saint in Christ Jesus) Ph4<sup>21</sup> (brethren with Paul) g Ph4<sup>21</sup> (all the saints) g Ph4<sup>22</sup> Colossians (Aristarchus) g Co4<sup>10</sup> (Epaphras) g Co4<sup>13</sup> (Luke) g Co4<sup>14</sup> (to g the brethren in Laodicea) Co4<sup>15</sup> Linus and others g Timothy 2Ti4<sup>21</sup> Titus (those with Paul) g Ti3<sup>15</sup> (to g the friends in faith) Ti3<sup>15</sup> Demas, Luke, etc., g Philemon Phn<sup>23</sup> the Hebrews (to g all their leaders) Hb13<sup>24</sup> (those from Italy) g Hb13<sup>24</sup> ecclesia in Babylon g those of the dispersion IP5<sup>13</sup> g the chosen lady 2Ti3<sup>15</sup> Gaius (the friends) g 3Ji<sup>15</sup> (to g the friends by name) 3Ji<sup>15</sup>  
**salute:** disciples entering a house to s it Mt10<sup>12</sup> Jesus (the throng s) Mk9<sup>15</sup> (soldiers begin to) Mk15<sup>18</sup> Miriam s Elizabeth Lu14<sup>10</sup> Paul consoling and s the brethren Ac20<sup>1</sup> faithful of old s the promises Hb11<sup>13</sup>, embrace<sup>2</sup>, greet<sup>15</sup>, salute<sup>42</sup>, take leave<sup>41</sup>.

**greeting, salutation.**  
**grief, groan<sup>1</sup>, sorrow<sup>1</sup>, (cause) g, sorrow<sup>1</sup>.**  
**grieve.** See chop.  
**grieve, commiserate<sup>1</sup>.**  
**grieved (be), exasperate<sup>1</sup>, sorrow<sup>1</sup>.**  
**grieved with (be), disgusted (be)<sup>2</sup>.**

*kope'tos* **STRIKE-**  
**grieving.** over Stephen Ac8<sup>2</sup>, lamentation<sup>1</sup>, grievous, heavy<sup>8</sup>, slothful<sup>1</sup>, sorrow<sup>1</sup>, wicked<sup>1</sup>, grievous to be borne, hard to bear<sup>2</sup>, grievously, dreadfully<sup>1</sup>, evilly<sup>1</sup>.

*alēth'ō* **GRIND**  
**grind, break into small particles in a mill.** two g Mt24<sup>41</sup> Lu17<sup>35</sup> Abs<sup>8</sup>.  
**grind to powder, scatter like chaff<sup>2</sup>.**

*sun arp a z'ō* **TOGETHER-SNATCH**  
**grip.** unclean spirit g a man Lu8<sup>29</sup> Jews g Stephen Ac6<sup>12</sup> Ephesians g Gaius Ac19<sup>29</sup> ship by a hurricane Ac27<sup>15</sup>, catch<sup>1</sup>.

*sten az'ō* **CRAMPIZE**  
**groan.** Jesus Mk7<sup>34</sup> the saints Ro8<sup>23</sup> 2Co5<sup>4</sup> (not to g against one another) Ja5<sup>9</sup> render an account without Hb13<sup>17</sup> (s<sup>1</sup>Rv18<sup>9</sup>). groan<sup>3</sup>, grudge<sup>1</sup>, sigh<sup>1</sup>, with grief<sup>1</sup>.  
**groan, mutter<sup>2</sup>.**

*sun sten az'ō* **TOGETHER-CRAMPIZE**  
**groan together.** entire creation Ro8<sup>22</sup>.

*sten a g m os'* **CRAMPING**  
**groaning.** Israel in Egypt Ac7<sup>34</sup>, the spirit for us Ro8<sup>26</sup>.

**grope.** See handle.  
**gross (wax), stouten<sup>2</sup>.**  
**ground.** See found.  
**ground, base<sup>1</sup>, country<sup>1</sup>, flat<sup>1</sup>, land<sup>18</sup>, (piece of) g, field<sup>1</sup>.**

*cham ai'* **ON-GROUND**  
**ground (on).** Jesus spits o the g Jn9<sup>6</sup> the squad falls Jn18<sup>6</sup>, on the ground<sup>1</sup>, to-<sup>1</sup>.

*kli si'a* **-CLINE**  
**group.** the throng recline in Lu9<sup>14</sup>, a company<sup>1</sup>.

*aux[an]'ō* **GROW[-UP]**  
**grow, grow up, make grow, increase** by internal, living development. anemones PMt6<sup>28</sup> Lu12<sup>27</sup> mustard PMt13<sup>32</sup> Lu13<sup>19</sup> Christ must be Jn3<sup>30</sup> God (the word of) FAc6<sup>7</sup> 12<sup>24</sup> (word of the Lord) FAc19<sup>20</sup> (g in realization of) FCo1<sup>10</sup> (in the growth of) Co2<sup>19</sup> the people of Israel Ac7<sup>17</sup> your faith 2Co10<sup>15</sup> building g into holy temple FEp2<sup>21</sup> expectation, evangel FCo1<sup>6</sup> into salvation IP2<sup>2</sup> in grace F2P3<sup>18</sup>

**grow up; seed** FMk4<sup>8</sup> John Lu18<sup>30</sup> Jesus Lu24<sup>0</sup> make grow: God (makes it) FIC3<sup>8</sup> (product of your righteousness) 2Co9<sup>10</sup> (into Christ) FEp4<sup>15</sup>, grow<sup>12</sup>, -up<sup>1</sup>, increase<sup>1</sup>, give the-<sup>2</sup>.

**grow, become<sup>2</sup>, come<sup>1</sup>.**  
**grow exceedingly, flourish<sup>1</sup>.**  
**grow old.** See old (make).  
**grow up.** See grow.  
**grow up, lengthen<sup>1</sup>, step up<sup>2</sup>.**

*sun aux[an]'ō mai* **TOGETHER-GROW[-UP]**  
**grow up together.** leave both FMt13<sup>30</sup>, grow together<sup>1</sup>.

*aux'ē si s* **GROWING**  
**growth.** of the body Ep4<sup>16</sup> growing in the g of God Co2<sup>19</sup>, increase<sup>2</sup>.

**grudge, groan<sup>1</sup>.**  
**grudging, murmuring<sup>1</sup>.**  
**grudgingly, sorrow<sup>1</sup>.**

*dia go[n]ggū z'ō* **THROUGH-MURMUR**  
**grumble, murmur openly.** the scribes Lu15<sup>2</sup> 19<sup>7</sup>, murmur<sup>2</sup>.

*phula s's ō* **GUARD**  
**guard, protect** by vigilance and power, maintain obligations. demoniac being g Lu8<sup>29</sup> strong one g his own FLu11<sup>21</sup> against (all greed) Lu12<sup>15</sup> (Alexander) F2Ti4<sup>15</sup> the soul FJn12<sup>25</sup> Abs<sup>1\*</sup> Christ g (disciples) Jn17<sup>12</sup> (what is committed to Paul) F2Ti1<sup>12</sup> Peter Ac12<sup>4</sup> from (idol sacrifices) FAc21<sup>25</sup> (idols) FJi5<sup>21</sup> Saul g the garments Ac22<sup>20</sup> Paul g (in Herod's pretorium) Ac23<sup>35</sup> (soldier) g Ac28<sup>16</sup> the Lord will g you 2Th3<sup>3</sup> Timothy to g (these things) FTi5<sup>21</sup> (that which is committed to him) 1Ti6<sup>20</sup> 2Ti1<sup>14</sup> God g (Noah) 2P2<sup>5</sup> (you from tripping) Ju2<sup>4</sup> be on your g F2P3<sup>17</sup>

**maintain:** these all I FMt19<sup>20</sup> Mk10<sup>20</sup> Lu18<sup>21</sup> shepherds m watch Lu2<sup>9</sup> the word of God FLu11<sup>28</sup> not m Christ's declarations Jn14<sup>27</sup> Jews not m the law FAc7<sup>53</sup> Ga6<sup>13</sup> decrees FAc16<sup>4</sup> m the law (Paul) FAc21<sup>24</sup> (if the Uncircumcision) FRo2<sup>28</sup> (s<sup>1</sup>1J2<sup>4</sup>). beware<sup>2</sup>, -of<sup>1</sup>, keep<sup>23</sup>, -self<sup>1</sup>, observe<sup>2</sup>, save<sup>1</sup>.

*phu'ia x* **GUARD**  
**guard, doors (g standing at) Ac5<sup>23</sup> (g before) Ac12<sup>6</sup> Herod examining Ac12<sup>10</sup>, keeper<sup>3</sup>.**

**guardian.** See manager.

*xen'on* **LODGER**  
**guest, one who is lodging as a guest or stranger in another family while away from**

home, or one who is host Ro16<sup>23</sup> to such, strange, repatriated g Ac17<sup>21</sup> the nations g (in that era) MEp21<sup>2</sup> (no longer) MEp21<sup>9</sup> stranger: Christ PMt25<sup>35</sup> 38 43 44 a sepulcher for AMt27<sup>7</sup> s and expatriates MHb11<sup>13</sup> and this for a A315 strange: demons AAC17<sup>13</sup> teachings AHb18<sup>9</sup> as something s befalling A1P41<sup>2</sup>, host1, strange<sup>2</sup>, -er10, -thing1.  
 guest, lie back at table1, (be g), demolish1.  
 guestchamber, caravansary<sup>2</sup>.

[h]od eg os' WAY-LEADER  
 guide, one who leads on the way. Pharisees blind g PMt15<sup>14</sup> 23<sup>18</sup> 24 Judas a g Ac11<sup>6</sup> the Jews RRo21<sup>9</sup>, guide<sup>2</sup>, leader1.

[h]od eg e'ō WAY-LEAD  
 guide, lead in the way. of the blind PMt15<sup>14</sup> Lu6<sup>39</sup> spirit of truth g RJn16<sup>13</sup> the eunuch needs FAc8<sup>31</sup> the Lambkin FRv17<sup>17</sup>, guide<sup>2</sup>, lead<sup>2</sup>.

guide, direct1.

dol'os FRAUD  
 guile, fraud of disposition or speech. Christ (laying hold of by) Mt26<sup>4</sup>Mk14<sup>1</sup> (no g in His mouth) 1P2<sup>22</sup> out of the heart Mk7<sup>22</sup> no g in Nathanael Jn14<sup>7</sup> all g (Elymas full of) Ac13<sup>10</sup> (saints to put off) 1P21 God gives men over to Ro12<sup>9a</sup> Paul (I got you by) 2C12<sup>16</sup> (our entreaty not with) 1Th2<sup>3</sup> let his lips speak no 1P3<sup>10</sup>, craft1, deceit<sup>2</sup>, guile<sup>2</sup>, subtily<sup>2</sup>.

guiltless, faultless1,  
 guilty, just verdict (subject to)1, (be g), owe1.  
 guilty of, liable<sup>4</sup>,  
 guif, chasmi1,  
 guif. See bosom.

r[h]e'ō GUSH  
 gush. rivers of living PJn7<sup>38</sup>, flow1.  
 gush out, pour out1.

## H

e'a HA!  
 Hal, an interjection (may be the imperative of ea'ō leave), unclean spirit saying to Jesus Mk12<sup>4</sup>As<sup>2</sup> Lu4<sup>34</sup>.

hea'is HAVING  
 habit. because of Hb51<sup>4</sup>, use1.  
 oik êtér'i on HOME-PLACE  
 habitation. saints to be dressed in their R2C5<sup>2</sup> messengers leave their Ju<sup>6</sup>, habitation1, house1.

habitation, domicile1, dwelling1, -place<sup>2</sup>, taber-nacle1.  
 had rather, will1.

[H]agar' HAGAR  
 Hagar, Sarah's handmaid, Gn16 MGA4<sup>24</sup> 25.  
 cha'la za a LOWER  
 hail, there came to be VRv8<sup>7</sup> great h VRv 11<sup>19</sup> large as a talent weight VRv16<sup>21</sup> 21.

thrix HAIR  
 hair. John's apparel of camel's Mt34<sup>16</sup> make white or black Mt5<sup>38</sup> h of the head (numbered) Mt10<sup>30</sup>Lu12<sup>7</sup> (woman wipes tears off with) Lu7<sup>38</sup> 44 (by no means per-ish) Lu21<sup>18</sup> (wipes Jesus' feet with) Jn11<sup>2</sup> 123 (not destroyed) Ac27<sup>34</sup> braiding aught into 1P3<sup>3</sup> Christ's h white as wool VRv1<sup>14</sup> locust's h as of women VRv9<sup>8</sup> 8 (s1\*RV101).

hair (of), hairy1.  
 trich'in on HAIRY  
 hairy. sackcloth VRv61<sup>2</sup>, of hair1.  
 hale, drag1.

[h]é'mi s u HALF-EQUAL  
 half, of Herod's kingdom Mk6<sup>23</sup> of Zacche-us' possessions Lu19<sup>8</sup> three days and a h RV 11<sup>9</sup> 11 a season RV121<sup>4</sup>.

[h]émi ôr'i on HALF-HOUR  
 half an hour. hush in heaven VRv81.

[h]émi tha n es' HALF-DEAD  
 half dead. certain man PLu10<sup>30</sup>.  
 hall, court<sup>2</sup>.

allêlou ia' (Hebrew) PRAISE-YE-Jah  
 Hallelujah, an exclamatory ascription of praise, used only and exclusively in response to the execution of divine doom Ps104<sup>35</sup> 105<sup>45</sup> 106<sup>1</sup> 48 111<sup>1</sup> 112<sup>1</sup> 113<sup>1</sup>, VRv191<sup>3</sup> 4 6.

[h]agi a z'ō HOLYZE  
 hallow, make or pronounce holy. h be Thy name Mt6<sup>9</sup> Lu11<sup>2</sup> the temple h the gold Mt 23<sup>17</sup> h the approach present Mt23<sup>19</sup> Christ (Him Whom the Father h) Jn10<sup>38</sup> (h Him-self) Jn17<sup>19</sup> (h the ecclesia) Ep5<sup>26</sup> (He Who is h) Hb21<sup>11</sup> (h through the approach present of) Hb10<sup>10</sup> (h the people) Hb13<sup>12</sup> the disciples (Christ prays h them) Jn17<sup>17</sup> (h by the truth) Jn17<sup>19</sup> saints (allotment among those h) Ac20<sup>32</sup> 261<sup>8</sup> (h in Christ Jesus) 1C12 (but you are h) 1C6<sup>11</sup> (unbe-lieving husband or wife h) 1C71<sup>14</sup> (may God h you wholly) 1Th5<sup>23</sup> (utensils for hon-or h) 2Ti2<sup>21</sup> (to h the Lord Christ) 1P3<sup>15</sup> (let the holy be h still) Rv22<sup>11</sup> approach present of the nations Ro15<sup>16</sup> every creature h 1Ti4<sup>5</sup> blood sprinkling is h Hb9<sup>13</sup> those who are Hb10<sup>14</sup> blood by which he is h Hb 10<sup>29b</sup>s. be holy1, hallow<sup>2</sup>, sanctify<sup>2</sup>,  
 halt, lame<sup>4</sup>.

[H]emmōr' (Hebrew) HE-ASS  
 Hamor, Abraham buys tomb from Ac71<sup>6</sup>.  
 spuris' HAMPER  
 hamper, a large basket for provisions. seven h of fragments Mt15<sup>37</sup> 1610Mk8<sup>9</sup> 20 Paul lowered in Ac9<sup>25</sup>, basket<sup>5</sup>.

cheir HAND  
 hand, the extremity of the arm, including the palm and fingers; figuratively, it denotes agency. Christ (winnowing shovel in) PMt 31<sup>2</sup>Lu31<sup>7</sup> (messenger's h lifting Thee) Mt4<sup>6</sup> Lu4<sup>11</sup> (stretching out His) Mt8<sup>12</sup> 124<sup>9</sup> 1431 Mk14<sup>1</sup>Lu51<sup>3</sup> (touches h of Peter's mother-in-law) Mt31<sup>5</sup>Mk13<sup>1</sup> (holds maiden's h) Mt 91<sup>8</sup> 25Mk5<sup>23</sup> 41Lu8<sup>54</sup> (placing h on children) Mt19<sup>13</sup> 15Mk10<sup>16</sup> (he who dips his h with Me) Mt26<sup>23</sup>Mk14<sup>20</sup>Lu22<sup>21</sup> (throng laid h on) Mt26<sup>50</sup>Mk14<sup>46</sup> (saying stretch out your) Mk 3<sup>3</sup>Lu6<sup>10</sup> (deeds occurring by His) Mk6<sup>2</sup> (placing h on the infirm) Mk6<sup>5</sup> 73<sup>2</sup> Lu44<sup>0</sup> 131<sup>3</sup> (getting hold blind man's h) Mk8<sup>23</sup> 23 25 (holds h of man's son) Mk9<sup>27</sup> (priests seek lay h on) ALu20<sup>19</sup> (priests do not stretch out h for) ALu22<sup>53</sup> (Father into Thy h I) ALu23<sup>46</sup> (shows disciples His) Lu24<sup>39</sup> 40Jn 20<sup>20</sup> 27 (lifting up His h blesses) Lu24<sup>50</sup> (the Father given all into) AJn3<sup>35</sup> 13<sup>8</sup> (no one laid h on) AJn7<sup>39</sup> 44 (not snatching out

of My) AJn1028 (came out of the Jew's) AJn1039 (print of the nails in) Jn2025 (seven stars in) vRv116 (places h on John) Rv117s3 (sharp sickle in His) vRv1414 if your h snaring you PMt530 138Mk943 man with withered Mt1210 13Mk31 35Lu66 8 10

disciples (not washing their) Mt152 (rubbing ears of grain in) Lu61 (will be laying h on you) ALu2112 (place h on Barnabas and Saul) Ac133 (h handle the Lord) 1J11 (eating with unwashed) Mt1520Mk72 5

Son of Mankind (about to be given up into) AMt1722Mk931Lu944 247 (given up into men's) AMt2645Mk1441 two h to be cast PMt183Mk943 binding the man's feet and h PMt2213 Peter (pulls sword with) Mt2651 (not my feet only but my) Jn139 (will stretch out his) Jn2118 (seizing lame man's) Ac57 (place h on believers) Ac817 (giving Tabitha a h) Ac941 (chains fall from) Ac127 (gesturing with) Ac1217 Pilate washes Mt2724 Jews (washing h with the fist) Mk73 (lawless h) Ac223 apostles (be placing on the ailing) Mk1618 (priests laid h on) AAc43 518 (signs through h of) AAc512 (place h on the seven) Ac66 (imposition of) Ac318 (writing through their) AAc1523 (working with our) 1C412 h of the Lord (with John) ALu166 (with the disciples) AAc1121 (on Elymas) AAc1311 (the heavens the works of) AHb110 Israel (h of those hating) NLu171 74 (Lord taking hold of) Hb89 putting h on plow PLu962 ring for the prodigal's PLu1522 God (not snatching out of) AJn1029 (to do whatever Thy h) Ac428 (by stretching out Thy) AAc430 (is it not My h) AAc750 (not requiring anything attended by human) AAc1725 (spreading out My h to a stubborn) CRo1021 (works of Thy) AHb27 (h of the living G) AHb1031 (mighty h of) A1P58 Lazarus bound feet and Jn1144 Thomas' h in Christ's side Jn2025 27 through Moses h AAc725

messenger (h of, seen by Moses) AAc735 (prayer ascended) vRv84 (scroll in) vRv102 8 10 (lifts right h) vRv105 (chain in) vRv201 works of Israel's h NAc741 on whom Simon placing Ac819 Ananias placing h on Saul Ac912 17 h of Barnabas and Saul AAc130 Herod's h (put forth to illtreat) AAc121 (Peter extricated from) AAc1211 Paul (gesturing with) Ac1316 2140 (miracles through) AAc143 (placing h on disciples) Ac196 (powers God did through) AAc1911 (h subserve his needs) NAc2034 (given into h of nations) AAc2111 2817 (Jews laid h on) Ac2127 (stretching out his) Ac261 (viper fastens on) Ac2834 (places h on Publius' father) Ac288 (salutations by my) A1C1621 Co418 A2Th317 (escaped Aretas' h) A2C1133 (writes with his own) Ga611 Phn19 (imposition of) 2Ti16 not gods by means of NAc1926 Alexander gesturing with Ac1933 Agabus binding his own h Ac2111 taking Paul's nephew by Ac2319 foot saying I am not a 1C1215 eye cannot say to 1C1221 h of a mediator AGa319

saints (to be working with) Ep428 1Th411 (to be lifting up benign) 1Ti28 (place h quickly on no one) 1Ti522 imposition of h (of eldership) 1Ti414 (foundation of) Hb62 stiffen the flaccid PHb1212 cleanse your AJa48 balances in rider's h vRv65 through with palm fronds vRv79 acts of men's h NRv920 wild beast's emblem on vRv1316 149 204 prostitute's h vRv174 192 (s1\*Jn2025 s1\*vRv21), epi di'do mi ON-GIVE

hand, give up (ship) Ac2715, father h son (a stone) PMt79Lu111 (a serpent) PMt710Lu

1111 (a scorpion) PLu1112 scroll h to Christ Lu417 Christ (h bread to disciples) Lu2430AB (gives morsel to Judas) Jn1326As disciples h fish (to Christ) Lu2442 Paul and Silas h epistle Ac1530, deliver2, give7, offer1, we let her drive1,

hand (at), near6, (be at h), present (be)1, near9,

hand (lead by the). See lead by the hand.

*cheir o poi'et on* HAND-DONE  
hand (made by). this temple Mk1458 God not dwelling in that Ac748 1724 Circumcision, in flesh Ep211 tabernacle not Hb911 holy places Hb924, made by (with) hands9,

*a cheir o poi'et on* UN-HAND-DONE  
hand (not made by). another temple Mk1458 saints (have a house) 2C51 (a circumcision) Co211,

*epi cheir e'o* ON-HAND  
hand (take in). to compose narrative Lu11 to assassinate Paul Ac929 exorcists to name the name Ac1913, go about1, take in hand1, take upon1,

*aut o'cheir* SAME-HAND  
hand (with own). toss over gear Ac2719, *soudar'i on* (Latin) handkerchief

handkerchief, a small piece of cloth, a mina reserved in Lu1920 Lazarus's countenance bound with Jn1144 on Christ's head Jn207 from Paul's cuticle Ac1912, handkerchief1, napkin3,

*psel aph a'o* STROKE-TOUCH  
handle, perceive through stroking, seek by the sense of touch, figuratively, grope (for God) PLu727, Christ (h Me and perceive) Lu2439 (our hands h) 1J11 that which may be h Hb1218, feel after1, handle2, that might be touched1,

handle, contact (come into)1,

hands on (lay). See lay hands on.

*ast ei'on* URBANE  
handsome, originally, genteel as opposed to rustic, later, elegant, handsome. Moses Ac720 Hb1123, fair1, proper1,

*cheir o'graph on* HAND-WRITING  
handwriting, of decrees ACo214,

*krem a'n'u mi* HANG  
hang, fasten above so as to suspend. millstone about the neck Mt186 is h the law Mt2240 malefactors Lu2330 on a pole (Christ) Ac530 1039 (accursed is everyone) Ga313 viper from Paul's hand Ac284,

hang about, lie about2,

hang down, flaccid (be)1,

*ek krem'a mai* OUT-HANG  
hang on, on Christ's words Lu1948, be very attentive1,

hang self, strangle1,

[H]an'na (Hebrew) GRACE

Hannah, a prophetess Lu236,

[H]an'an's (Hebrew) GRACIOUS

Hannas, a chief priest Lu32 Jn1813 24 Ac46, haply, consequently2,

*tu[n]gchi[an]'o* HAPPEN-[UP]  
happen, occur apart from human design or volition, hypothetically, perchance, as a modifier, casual. h by a coincidence PLu1031A h upon (that eon) Lu2035 (peace) Ac242 (salvation) 2Ti210 (more excellent ministry) Hb86 (better resurrection) Hb1135 on

assistance from God Ac26<sup>22</sup> perchance: species of sounds 1C14<sup>10</sup> kernel of wheat 1C 1537 Paul abiding in Corinth 1C16<sup>8</sup> casual: not the c kind of deeds Ac19<sup>11</sup> care for Paul Ac27<sup>3</sup> not the c philanthropy Ac28<sup>2</sup>, be<sup>2</sup>, chance<sup>1</sup>, enjoy<sup>1</sup>, no little<sup>1</sup>, obtain<sup>5</sup>, refresh self<sup>1</sup>, special<sup>1</sup>.

*para tu[n]gch[an]’o* BESIDE-HAPPEN-[UF] happen along. in the market Ac17<sup>17</sup>. meet with<sup>1</sup>.

*epi tu[n]gch[an]’o* ON-HAPPEN-[UF] happen on, encounter. the promises (Abraham) Hb6<sup>15</sup> (those of faith) Hb11<sup>13</sup> encounter: salvation (Israel has not) Ro1<sup>17</sup> (the chosen) Ro1<sup>17</sup> not e peace Ja4<sup>2</sup>. obtain<sup>5</sup>.

*makar is m os’* HAPPYING happiness. David telling of the Ro46<sup>9</sup> where is your Ga4<sup>15</sup>, blessedness<sup>3</sup>.

*makar’i on* HAPPY happy, joyousness springing from within, in contrast with blessed, which is the expression of the good opinion by others. God is happy in Himself and is blessed by all who know Him. h in spirit the poor Mt5<sup>3</sup> h are those (who mourn) Mt5<sup>4</sup> (hungering) Mt5<sup>6</sup> Lu6<sup>21</sup> (persecuted) Mt5<sup>10</sup> (slaves) Mt 244<sup>8</sup> Lu12<sup>37</sup> 38 124<sup>3</sup> (lamenting) Lu6<sup>21</sup> (who invite the poor) Lu14<sup>14</sup> (not perceiving yet believe) Jn20<sup>29</sup> (pardoned) Ro4<sup>7</sup> (who suffer) 1P3<sup>14</sup> (being reproached) 1P4<sup>14</sup> (rinsing their robes) Rv22<sup>14</sup> h are the (meek) Mt5<sup>5</sup> (merciful) Mt5<sup>7</sup> (clean in heart) Mt5<sup>8</sup> (peacemakers) Mt5<sup>9</sup> (poor) Lu6<sup>20</sup> (eyes observing) Lu10<sup>23</sup> (the barren) Lu23<sup>29</sup> (dead) Rv14<sup>13</sup>

h are you (whenever reproached) Mt5<sup>11</sup> (Simon) Mt16<sup>17</sup> (whenever men hating) Lu6<sup>22</sup> h is he (not snared in Me) Mt11<sup>6</sup> Lu 723 (eating in the kingdom) Lu14<sup>15</sup> (not judging himself in) Ro14<sup>22</sup> (who is reading and keeping) Rv13<sup>227</sup> (who is watching) Rv16<sup>15</sup> (having a part) Rv20<sup>6</sup> disciples (h are your eyes) Mt13<sup>16</sup> (h if doing them) Jn13<sup>17</sup> Miriam (h is she) Lu14<sup>5</sup> (h the womb) Lu11<sup>27</sup> h are they (hearing the word) Lu11<sup>28</sup> (who have been invited) Rv 199 H is it to give Ac20<sup>35</sup> Paul deemed himself Ac26<sup>2</sup> h the man (to whom the Lord) Ro4<sup>9</sup> (enduring the trial) Ja1<sup>12</sup> h she remaining thus 1C7<sup>40</sup> the H God 1Ti1<sup>11</sup> h and only Potentate 1Ti6<sup>15</sup> the h expectation Ti2<sup>13</sup> a doer of the work h Ja12<sup>5</sup>, blessed<sup>43</sup>, happy<sup>8</sup>.

*makar is’o* HAPPYIZE happy (count). will c Miriam h Lu14<sup>8</sup> those who endure Ja5<sup>11</sup>. call blessed<sup>1</sup>, count happy<sup>1</sup>.

*dém égor e’o* PUBLIC-BUY harangue, loosely one who speaks to the public in the market place. Herod h the populace Ac12<sup>21</sup>. make an oration<sup>1</sup>.

*par en ochl e’o* BESIDE-IN-THROW harass. James not to h those of the nations Ac15<sup>19</sup> (s<sup>1</sup> Lu18<sup>5</sup>). trouble<sup>1</sup>.

*lim én’o* LAKE harbor, a lake-like bay. Ideal H Ac27<sup>8</sup> 12 Phoenix, h of Crete Ac27<sup>12</sup>. haven<sup>3</sup>.

Harbors (Ideal). See Ideal Harbors.

*sklér on’* HARD hard, dense in substance, not easily broken or marred. a h man Mt25<sup>43</sup> h saying Jn6<sup>60</sup> kicking against goads Jn6<sup>61</sup> winds Jn3<sup>4</sup> words Jn1<sup>5</sup>. fierce<sup>1</sup>, hard<sup>5</sup>.

hard, squeamish<sup>1</sup>. hard to apprehend. See apprehend (hard to).

*dus bast’ak t on* ILL-BEARIC hard to bear. loads PM23<sup>43</sup> Lu11<sup>46</sup>, grievous to be borne<sup>2</sup>.

hard to utter, abstruse<sup>1</sup>.

*sklér u’n’o* HARDEN harden. some Jews were JnAc19<sup>9</sup> God h Jn Ro 9<sup>18</sup> not h your hearts JnHb3<sup>15</sup> 15 47 lest you JnHb3<sup>13</sup>. harden<sup>4</sup>, be hardened<sup>2</sup>.

harden, callous<sup>3</sup>. *sklér o kard’i’a* HARD-HEART hardheartedness. Jewish Mt19<sup>8</sup> Mk10<sup>5</sup> of the apostles 1Mk16<sup>14</sup>. hardness of heart<sup>3</sup>.

*mo’lis* HARDLY hardly, almost not, adverb. h stop the throngs Ac14<sup>18</sup> ship h (coming off Cnidus) Ac27<sup>7</sup> (skirting Salmone) Ac27<sup>8</sup> h strong enough hold off skiff Ac27<sup>18</sup> h for the sake of the just Ro5<sup>7</sup> just one h saved 1P4<sup>18</sup>, hardly<sup>1</sup>, scarce<sup>2</sup>, -ly<sup>2</sup>.

hardly, difficulty (with)<sup>1</sup>, squeamishly<sup>3</sup>.

*sklér o’t és* HARDNESS hardness. In accord with your JnRo2<sup>5</sup>.

hardness, callousness<sup>1</sup>. hardness of heart, hardheartedness<sup>3</sup>. harlot, prostitute<sup>8</sup>.

*bla’pt ó* HARM harm, cause distress, damage, or loss. anything deadly not Mk16<sup>18</sup> demon not h Lu 435. hurt<sup>2</sup>.

harm, amiss<sup>1</sup>, evil<sup>2</sup>, illtreat<sup>1</sup>, outrage<sup>1</sup>, wicked<sup>1</sup>.

*bla ber on’* HARMFUL harmful. desires 1Ti6<sup>9</sup>. hurtful<sup>1</sup>.

harmless, artless<sup>2</sup>, innocent<sup>1</sup>.

hard, lyre<sup>4</sup>, -play<sup>2</sup>.

harper, lyre singer<sup>2</sup>.

*dia pri’o* THROUGH-SAW harrow, the mental sensation of one who is sawn asunder, for which we use the figure harrow. the Jews (at Peter’s words) JnAc 533 (at Stephen’s words) JnAc7<sup>54</sup>, be cut<sup>2</sup>.

*kata pon e’o* DOWN-MISERY harry. Moses avenges the one being Ac7<sup>24</sup> Lot 2P2<sup>7</sup>. oppress<sup>1</sup>, vex<sup>1</sup>.

*austér on’* STRINGENT harsh. man Lu19<sup>21</sup> 22. austere<sup>2</sup>.

*ther is m os’* WARMISM harvest, the accompaniment of summer. indeed is vast PM29<sup>37</sup> Lu10<sup>2</sup> season (darnel) PM13<sup>30</sup> 30 conclusion of the eon PM13<sup>39</sup> 39 Lord of (beseech) PM29<sup>38</sup> Lu10<sup>2</sup> (eject workers into) PM29<sup>38</sup> Lu10<sup>2</sup> is present PMk4<sup>29</sup> white for Jn4<sup>35</sup> 35 of the earth vRv14<sup>15</sup> (sRv14<sup>15</sup>).

haste, diligence<sup>2</sup>, hurry<sup>6</sup>.

hastily, swiftly<sup>1</sup>.

*mis e’o* HATE hate, regard with extreme aversion and ill will, hateful (bird) vRv18<sup>2</sup>. h your enemy Mt5<sup>43</sup> h the one lord PMt6<sup>24</sup> Lu16<sup>13</sup> disciples (h by all) Mt10<sup>22</sup> Mk13<sup>13</sup> Lu21<sup>17</sup> (h by nations) Mt 24<sup>9</sup> (happy whenever you are) Lu6<sup>22</sup> (ideally be doing to those h you) Lu6<sup>27</sup> (if anyone h his father) Lu14<sup>26</sup> (h the soul) Jn12<sup>25</sup> men (h one another) Mt24<sup>10</sup> (h the light) Jn3<sup>20</sup> those h Israel Lu1<sup>71</sup> citizens h the noble JnLu19<sup>14</sup> the world (not h Jesus’ brothers) Jn7<sup>7</sup> (h Jesus) Jn7<sup>7</sup> 15<sup>18</sup> 24 (h the disciples) Jn15<sup>18</sup> 19 17<sup>14</sup> 13<sup>31</sup> those h Christ (h His Father) Jn15<sup>23</sup> 23 (h Me gratuitously) Jn15<sup>25</sup> what I am h this I am doing Ro 7<sup>15</sup> Esau I h Ro9<sup>13</sup> no one h his own flesh Ep5<sup>29</sup> saints (formerly h) Ti3<sup>3</sup> (h the spotted tunic) Ju2<sup>3</sup> the Son h injustice Hb

19 one h his brother 1J29 11 315 420 h acts of the Nicolaitans Rv26<sup>6</sup> nations h the prostitute vRv1716.

hateful, detestable<sup>1</sup>.

hateful. See hate.

hater of God, detester of God<sup>1</sup>.

hath (that one h), belong<sup>1</sup>.

haughty. See high.

[h]ups é lo phron e'ó be-HIGH-DISPOSED

haughty (be). rich not to be 1Ti617. be high-minded<sup>1</sup>.

haughty (be). See disposed (be).

ana bi ba s'ó UP-HAVE-STEPIZE

haul up. dragnet vMt1348. draw<sup>1</sup>.

ech'ó HAVE

have\*, denoting possession, in the middle participle, next (day) Ac2015 2126, with in belly, pregnant (be) Mt118 23 2419, with ways, journey Jn46 Ac112, with pasture, spread (as gangrene) 2Ti217, idiomatically, beware Ac71, fare Ac1536, with grace, grateful (be) 2Ti13 1Ti112, with ready (adverb), hold ready or hold in readiness Ac2113 2C1214 1P45 etc. with now, for now Ac2425, etc. a father we h Abraham Mt39 jackals h burrows Mt820 no need h the strong (physician) vMt912 not allowed to h her Mt144 Mk618 disciples to h authority to cure Mk315 h no root vMk417 bread we h none Mk316 nor h two tunics Lu93Ans<sup>2</sup> the Son to h life in Himself Jn 526Ans<sup>2</sup> had: John h his apparel Mt34 your mina which I h Lu1920 would have h no sin Jn941 glory which I h Jn175 what fruit h you then Ro621 we h discipliners Hb129 has: Son of Mankind h (nowhere) Mt820 (authority) Mt98 seed h (no depth of earth) vMt135Mk45 (no root) vMt136Mk46 the Lord h need Mt213 if anyone h ears Mk423 that someone h his father's wife 1C51, etc. See under other keywords. accompany<sup>1</sup>, be able<sup>1</sup>, be in that case<sup>1</sup>, be old<sup>1</sup>, be possessed with<sup>2</sup>, can<sup>4</sup>, could have<sup>1</sup>, count<sup>4</sup>, day following<sup>1</sup>, do<sup>1</sup>, have<sup>607</sup>, hold<sup>5</sup>, -fast<sup>1</sup>, keep<sup>1</sup>, lie<sup>1</sup>, next<sup>2</sup>, -day<sup>1</sup>, retain<sup>1</sup>, take for<sup>1</sup>, use<sup>1</sup>, with<sup>1</sup>.

have, away (be)<sup>4</sup>, bandy<sup>1</sup>, become<sup>4</sup>, belong<sup>2</sup>, get<sup>3</sup>, partake<sup>1</sup>, retain<sup>1</sup>, (such things as ye h), within (what is)<sup>1</sup>, (that I h), My<sup>1</sup>.

have cohesion. See commend.

have respect to, look on<sup>1</sup>.

haven, harbor<sup>3</sup>.

having on. See attend to.

havoc (make), devastate<sup>1</sup>.

hay, grass<sup>1</sup>.

hazard, give up<sup>1</sup>.

epi sphal es' ON-TOTTERING

hazardous. sailing Ac279. dangerous<sup>1</sup>.

he. See same and this.

the. See that and that (and).

he, now there<sup>1</sup>, this<sup>32</sup>.

he that is sent, apostle<sup>1</sup>.

trag'os HE-GOAT

he-goat. blood of Hb912 13 19 104. goat<sup>4</sup>.

kephal e' HEAD

head, the upper or front part of an animal body, containing the brain and special sense organs. disciples (not to be swearing by) Mt536 (rub with oil) Mt17 (hairs of your) Mt1030Lu127 2118 (to lift up their) Lu2128 Christ's h (nowhere to be reclining) Mt820 Lu958 (pours attar on) Mt267Mk143 (wreath of thorns on) Mt2729n192 (men beat with a reed) Mt2730Mk1519 (place His charge above) Mt2737 (Simon rubs not) Lu746 (reclining) Jn1930 (handkerchief which was on) Jn207 (white) vRv114 (many diadems

on) vRv1912 Christ as h (of the corner) vMt2142Mk1210Lu2017 Ac411 1P27 (h of C is God) Mt1113 (H of every man) Mt1113 (man disgracing his H) vMt114 (as H over all) vEp122 (Who is the H) Ep415 (H of the ecclesia) vEp523 vCo118 (H of every sovereignty) vCo210 (not holding the H) vCo210

Others: of John the baptist Mt148 11Mk 624 25 27 28AB wagging the Mt2730Mk1529 woman (hairs of) Lu738 (h of woman, the man) Mt1113 (uncovered) vMt1115 (ought to have authority over) 1C1110 (having wreath on) vRv124 Peter's h (the Lord to wash) Jn139 of the tomb Jn2012 blood be on vAc189 Paul having shorn Ac1818 four men shaving Ac2124 not a hair of shall perish Ac2734 heaping embers on vRv1220 man (propheying having caught on) 1C114 (ought not to be covering) 1C117 h say to the feet 1C1221 husband, h of the wife vEp523 golden wreaths (on elders' h) vRv44 (on locusts' h) vRv97 (on Son of Mankind's h) vRv1414 horses' h vRv917 1P19 rainbow on messenger's vRv101 seven h (dragon having) vRv123 3 (wild beast with) vRv131 1 173 9 (one h slain) vRv133 men cast soil on vRv1819.

kephal ai o'ó HEAD-

head. hit his h with stones vMk124. wound in the head<sup>1</sup>.

head (lance). See lance head.

ana kephal ai o'ó UP-HEAD

head up (all in Christ) vEp110, sum up (any other precept) Ro139, be briefly comprehended<sup>1</sup>, gather together in one<sup>1</sup>.

headlong, prone<sup>1</sup>.

heady, rash<sup>1</sup>.

i'ó mai HEAL

neal, restore to physical well-being. centurion's boy Mt88 13Lu77 should be h (Israel) vMt135Jn1240Ac2827 woman's daughter Mt 1528 a woman Mk529Lu847 Christ (commissioned to) Lu418A (power of the Lord for) Lu517 (many came to be) Lu618 (h all) Lu619 911 (a benefactor and h) Ac1038 (by Whose welt you were) v1P224 the twelve commissioned Lu92 boy h Lu942 dropsical man Lu144 lepers Lu1715 slave's ear Lu 2251 courtier's son Jn447 infirm man Jn 513 Eneas Ac934 father of Publius Ac288 that the lame may be Hb1213 praying so that you may be Ja516, heal26, make whole<sup>2</sup>. heal, save<sup>3</sup>, -through<sup>1</sup>, cure<sup>38</sup>.

i'a si s HEALING

healing. Christ performing h today Lu1332 signs of Ac422 to occur through the Name Ac430. cure<sup>1</sup>, healing<sup>1</sup>, to heal<sup>1</sup>.

i'a ma HEALTH

healing. graces of 1C129 28 30.

healing, cure<sup>2</sup>.

health, salvation<sup>1</sup>, (be in h), sound (be)<sup>1</sup>.

sór eu'ó HEAP

heap, pile up. embers of fire vRv1220 with sins 2Ti36. heap<sup>1</sup>, lade<sup>1</sup>.

epi sór eu'ó ON-HEAP

heap up. teachers v2Ti43.

akou'ó HEAR

hear\*, perceive with the ears Is610 Ac2827. Spiritual perception Jn847, inferior to sight Jb425. a sound h in Rama Mt218 queen came to Mt1242 Herod h Mk614 Christ (disciples h Him) Mk114 (throng h with relish) Mk1237AB (multitudes came to h) Lu648 (Mary h His words) Lu1039 God (neither h His voice) Jn537 (what Christ

h from) Jn8<sup>26</sup> (Thou h Me) cJn11<sup>41</sup> (all I h from My Father) Jn15<sup>15</sup> we h out of the law Jn12<sup>34</sup> Peter h a voice Ac11<sup>17</sup> h the word (Bar-Jesus seeks to) Ac13<sup>7</sup> (city assembled to) Ac13<sup>44</sup> (the nations to) Ac15<sup>7</sup> (those in province of Asia) Ac19<sup>10</sup> multitude h Barnabas Ac15<sup>12</sup> Paul (I h a voice) Ac22<sup>7</sup> 26<sup>14</sup> (Jews h him until this word) Ac22<sup>22</sup> (you h of my behavior) Gal1<sup>3</sup> (what things you h from) 2Ti1<sup>2</sup> heeding what is Hb2<sup>1</sup> today, if you should be Hb37 15 47 every man swift to Ja119, etc. See under other keywords. be noised<sup>1</sup>, be reported<sup>1</sup>, come to<sup>1</sup>, come to ears of<sup>1</sup>, give audience<sup>8</sup>, hear<sup>115</sup>, hearken<sup>6</sup>, hearer<sup>2</sup>, in the audience of<sup>1</sup>, understand<sup>1</sup>.

hear, hearing (give a)<sup>1</sup>, hearken<sup>5</sup>, listen to<sup>1</sup>.

*pro akou'o* BEFORE-HEAR

hear before. in the word of truth Co15.

heard. See tidings.

heard, disobey<sup>1</sup>, (which is h), tidings<sup>1</sup>.

hearer, listener<sup>4</sup>.

hearing. See tidings.

hearing, investigation<sup>1</sup>, (place of h), audience chamber<sup>1</sup>.

*di akou'o* THROUGH-HEAR

hearing (give a). Felix will give Paul Ac23<sup>35</sup>. hear<sup>1</sup>.

*eis akou'o* INTO-HEAR

hearken, passive be hearkened to. nations supposing they will be Mt6<sup>7</sup> Zechariah's petition h to Lu1<sup>13</sup> Cornelius' prayer Ac10<sup>31</sup> Israel not h to God IC14<sup>21</sup> Christ h to Hb5<sup>7</sup>.

hearken, hear<sup>6</sup>, obey<sup>1</sup>, yield<sup>1</sup>.

hearken to, ear (give)<sup>1</sup>.

hearkened to (be). See hearken.

*kard'va* HEART

heart, in living souls, the physical organ which propels the blood stream and thus is the center of soul life 2Sa18<sup>14</sup> 2Ki9<sup>24</sup>. Figuratively, as the physical heart is the central and essential organ of the body, so the center and core of man's spiritual being, not, as with us, the seat of feeling and affection, but of motives Mt5<sup>8</sup>, the understanding Mt13<sup>15</sup>, the reason Mk2<sup>6</sup>. In English, the plural sometimes seems necessary for the singular[s]. happy the clean in Fm15<sup>8</sup> commit adultery in Fm15<sup>28</sup> there will be your Fm16<sup>21</sup> Lu12<sup>34</sup> scribes (brooding wickedness in) Mt9<sup>4</sup> (reasoning in) Fm12<sup>28</sup> Lu5<sup>22</sup> Christ (humble in) Fm11<sup>29</sup> (in h of the earth) Fm12<sup>40</sup> (to heal the crushed in) Fm14<sup>18A</sup> (searching the) Fm12<sup>34</sup> Lu6<sup>45</sup> (contaminating a man) Fm15<sup>18</sup> (wicked reasonings) Mt15<sup>19B51</sup> Mk7<sup>21</sup> Israel (stoutened is the h of this people) Fm13<sup>15</sup> Ac28<sup>27</sup> 27s (is away at a distance from Me) Mt15<sup>9</sup> Mk7<sup>6</sup> (lest apprehending with) Fm12<sup>40</sup> 40 (turned to Egypt in their) FAc7<sup>39</sup> (covering on) Fm23<sup>15</sup> (should not be hardening) Fm38<sup>15</sup> 47 (straying in) Fm31<sup>10</sup> (God inscribing His laws on) Fm31<sup>10</sup> 10<sup>16</sup> that sown in Fm13<sup>19</sup> disciples (pardonng a brother from) Fm13<sup>35</sup> (calloused) Fm16<sup>52</sup> 8<sup>17</sup> (reasoning of their) Fm9<sup>47</sup> 2438 (to ponder in your) Fm12<sup>14</sup> (lest your h burdened) Fm12<sup>134</sup> (tardy of) Fm24<sup>25</sup> (our h burning in us) Fm24<sup>32</sup> (let not be disturbed) Jn14<sup>27</sup> (sorrow has filled) Fm16<sup>9</sup> (shall be rejoicing) Fm16<sup>22</sup> (simplicity of) FAc24<sup>6</sup> (of one h) MAc4<sup>32</sup> God (loving Him with the whole) Fm22<sup>37</sup> Mk12<sup>30</sup> 33 Lu10<sup>27</sup> (knowing the Pharisees') Fm16<sup>15</sup> (filling our h with nourishment) FAc14<sup>17</sup> (cleansing by faith) FAc15<sup>9</sup> (Who is searching) Fm30<sup>27</sup> (Who shines in our

Fm24<sup>6</sup> (delegates spirit of His Son into) Fm4<sup>48</sup> (testing our) Fm1Th2<sup>4</sup> (greater than our) Fm1J3<sup>20</sup> (imparts to their h) Fm17<sup>17</sup> evil slave saying in Fm24<sup>48</sup> Lu12<sup>45</sup> callousness of Pharisees' FmK3<sup>5</sup> that from outside not going into FmK7<sup>19</sup> whoever not doubting in FmK11<sup>23</sup> turn back h of fathers FmLu1<sup>1</sup> the Lord (scatters the proud in comprehension of) FmLu1<sup>51</sup> (opens Lydia's) FAc16<sup>14</sup> (may be directing your) FmTh3<sup>35</sup> all pondered in FmLu1<sup>66</sup> Miriam parleying in FmLu219 51 reasoning of FmLu235 315 man's h (treasure of) FmLu64<sup>5A</sup> 45 (unintelligent) FmRo12<sup>1</sup> (unrepentant) FmRo2<sup>5</sup> (action of law written in) FmRo2<sup>15</sup> picking up the word from FmLu8<sup>12</sup> ideal and good h FmLu8<sup>15</sup> cast into Judas' FmJn13<sup>2</sup> David (his h gladdened) FAc22<sup>6</sup> (man according to God's) FAc13<sup>22</sup> Jews (pricked in) FAc23<sup>7</sup> (uncircumcised in) FAc7<sup>51</sup> (harrowed in) FAc7<sup>54</sup> Satan fills Ananias' FAc5<sup>3</sup> 4 came up on Moses' h to visit FAc7<sup>23</sup> Simon's h not straight FAc8<sup>21</sup> 22 Barnabas' purpose of FAc11<sup>23</sup>

Paul (unnerving his) FAc21<sup>13</sup> (pain is in my) FmRo2<sup>2</sup> (the delight of my) FmRo10<sup>1</sup> (with pressure of h writes) FmC2<sup>4</sup> (saints engraved in) FmC3<sup>3</sup> 3 (saints in our) FmC7<sup>3</sup> (bereaved for saints, not in h) FmTh2<sup>17</sup> lusts of FmRo12<sup>4</sup> circumcision is of FmRo2<sup>29</sup> saints (God's love poured out in) FmRo5<sup>5</sup> (obey from the h) FmRo6<sup>17</sup> (stands settled in) FmC7<sup>37</sup> 37 (earnest of the spirit in) FmC12<sup>22</sup> (h broadened) FmC6<sup>11</sup> (h of Titus) FmC8<sup>16</sup> (giving as proposed in h) FmC9<sup>7</sup> (eyes of h enlightened) Ep1<sup>18</sup> (Christ to dwell in) FmEp3<sup>17</sup> (singing and playing in) FmEp5<sup>19</sup> Co3<sup>16</sup> (singleness of) FmEp6<sup>5</sup> Co3<sup>22</sup> (Tychicus to console their) FmEp6<sup>22</sup> Co4<sup>8</sup> (Paul having them in his) FmPh1<sup>7</sup> (peace of God shall garrison) FmPh4<sup>7</sup> (h may be consoled) FmCo2<sup>2</sup> (peace of Christ arbitrating in) FmCo3<sup>15</sup> (to be established) FmTh3<sup>13</sup> Ja5<sup>8</sup> (may God console your) FmTh2<sup>17</sup> (with h sprinkled) FmHb10<sup>22</sup> (hallow the Lord Christ in) IP3<sup>15</sup> (morning star should rise in) 2P11<sup>9</sup> (persuading our h) FmJ3<sup>19</sup> (if our h censuring) FmJ3<sup>20</sup> 21 may not be saying in your FmRo10<sup>6</sup> declaration is in FmRo10<sup>8</sup> believing in your FmRo10<sup>9</sup> 10 through adulation deluding FmRo16<sup>18</sup> h of man did not ascend FmC2<sup>9</sup> counsels of the FmC4<sup>5</sup> hidden things of FmC14<sup>25</sup> personal appearance and not in 2C5<sup>12</sup> callousness of (those of the nations) FmEp4<sup>18</sup> a clean h (love out of) FmTi1<sup>5</sup> (invoking the Lord out of) FmTi2<sup>22</sup> wicked h of unbelief FmHb3<sup>12</sup> thoughts of the FmHb4<sup>12</sup> a true FmHb10<sup>22</sup> 1P12<sup>22</sup> confirming by grace FmHb13<sup>9</sup> ritualist seducing his FmJa12<sup>6</sup> having faction in FmJa3<sup>14</sup> sinners to purify FmJa<sup>48</sup> you nourish your FmJa5<sup>5</sup> hidden human of FmP3<sup>4</sup> exercised by greed 2P2<sup>14</sup> Babylon saying in her FmRv1<sup>87</sup> (AMK4<sup>15</sup> ARv10<sup>9</sup>).

heart, soul<sup>1</sup>.

heart failing, chill<sup>1</sup>.

hearts (knower of). See knower of hearts.

*kau'ma* BURN-effect

heat. not falling on the saints FmRv7<sup>16</sup> men scorched by FmRv16<sup>9</sup>.

heat, scorching<sup>2</sup>, warmth<sup>1</sup>, (burning h), scorching<sup>1</sup>.

heathen, nation<sup>5</sup>, nations (of)<sup>2</sup>.

*our an os'* SEE-up

heaven, what is seen when looking up. In the singular it seems to be confined to the sky or gaseous envelope of the earth Mt16<sup>1</sup>. In the plural it includes the three gaseous layers above the earth Gn1<sup>1</sup> Co1<sup>16</sup>. Idiomatically sky

(aspect of) Lu1256, the kingdom of the (near is) AMt32 417 107 (for the poor and persecuted) AMt63 10 (least, great in) AMt 519 19 (not entering) AMt520 721 183 (reclining in) AMt811 (he who is smaller in) AMt1111 (being violated) AMt1112 (secrets of) AMt1311 like (man sowing seed) AMt 1324 (kernel of mustard) AMt1331 (heaven) AMt1333 (treasure) AMt1344 (a merchant) AMt1345 (a dragnet) AMt1347 (a man, a king) AMt1823 222 (a householder) AMt201 (ten virgins) AMt251 Others: a disciple in AMt1352 keys given Peter AMt1610 who is greatest in AMt1814 emaculate because of AMt1912 of such is AMt1914 rich squeamishly entering AMt1923 Pharisees locking AMt2313

heaven opened: at Christ's baptism Mt316 Lu321 Nathanael to be viewing Jn151 beholding (Stephen) Ac756 (Peter) vAc1011 door in vRv41 temple in vRv1119 tabernacle in vRv155 John perceived h vRv1911

out of heaven: voice (this is My Son the Beloved) Mt31Mt11Lu322 2P118 (I glorify it) Jn1228 (what God cleanses) vAc119 (ascend here) vRv1112 John hears vRv104 8 1210 1413 184 Jews ask for sign Mt161Mk811Lu 1118 fall (stars) Mt2429Mk1325 vRv613ps 810 91 (Christ beheld Satan) Lu1018 descending (messengers) Mt232 vRv101 181 2012 (fire) Lu954 vRv1313 209 (the spirit) Jn132 (Christ) Jn313 633 38 42 (the true Bread) Jn641 50 51 58 (the Lord Himself) 1Th416 (the new Jerusalem) Rv312 v212 10 (hail) vRv1621 that given a man AJn327 He Who is coming Jn331 bread (God gives Israel) Jn631 (not Moses has given you) Jn632 (the Father giving you) Jn632 a glare Ac22 a light about Paul Ac98 226 or a messenger Ga18 John hears a sound vRv142

in heaven: vast your wages AMt512Lu 623 35As14 treasure (hoard) Mt620 Lu1233 (you will be having) Mt192Mt1021Lu1822 binding and loosing AMt1619 19 1818 18 messengers Mt1810 10 2280 Mk1225 1332 disciples names engraven Lu1020 Thy will be done as Lu112As joy Lu157 peace Lu1938 those termed gods 1C85 saints (house, conian) 2P251 (Master) Ep69 Co41 (expectation) Co 15 (allotment kept in) 1P14 every kindred in Ep315 examples of that in Hb923 a throne Rv42 no one in h able Rv53 every creature Rv513 hush occurred Rv81 loud voices Rv1115 a sign Rv1213 151 a battle Rv127 place not found Rv128 those tabernacling Rv136 the temple Rv1417 throng Rv191 the armies Rv1914

God: your Father in (glorifying) Mt516 (sons of) Mt545 (no wages with) Mt61 (give good things) Mt711 (not the will of) Mt1814 (may be forgiving) Mk1228 28 our F in the h Mt69 10Lu112A My (Christ's) Father Mt721 1250 (avowing in front of) Mt1032 (disowning) Mt1033 (revealed it to Peter) Mt1617 (come to be to them from) Mt1819 the Father (Lord of h) Mt1125Lu 1021 (out of) Lu1113 will give miracles in Ac219 Thou Who makest Ac424 1415 vRv147 H is My throne Ac749 the Lord inherent of Ac1724 works of His hands Hb110 throne of the Majesty in Hb81 quaking h also Hb 1226 Who creates vRv106 the God of vRv 1113 1611 fled from His face vRv2011 into h: Christ (looking up) Mt1410Mk641 734 Lu916 (taken up) Mk1610 Ac1111 (carried up) Lu2454Abs2 (entered) Hb924 (being gone) 1P222 messengers came away Lu 215 ascend (no one except Christ has) Jn 313A (David did not) Ac234 (who will be)

Ro106 (two witnesses) Rv1112 looking intently (disciples) Ac110 11 (Stephen) Ac755 utensil taken up vAc1016 1110

Christ: Son of Mankind (sign in h) Mt 2430 (coming on clouds of) Mt2430 2664Mk 1462 (Who is in) Jn313A all authority in h given Mt2818 perceived the h rent Mk110 lifting His eyes to Jn171 h must receive Ac 321 the Lord out of (from) 1C1547 2Th17 all in the h (to head up in Him) Ep110 (created in) Co116 (reconciled with) Col20 ascends up over all who are of Ep410 God's Son out of 1Th110 Who has passed through Hb414 highest of the h AHb726 turning from the One from the h Hb1225

under h: lightning flashing out from Lu 1724 24 men from every nation Ac25 no other name given Ac412 entire creation Co123

Others: shall pass by Mt518 2435ps2 Mk1331 Lu2133 2P310 (easier for) Lu1617 not to swear by Mt534 A2322 Ja512 flying creatures of (not sowing) Mt626 (have roosts) Mt820 Lu958 (roost among the boughs) PMt1332Mk 432Lu1319 (devoured the seed) PLu85 (seen by Peter) vAc1012 116 Capernaum not exalted to FMt1123Lu1015 baptism of John (whence) AMt2125 25Mk1130 31Lu204 5 shall be shaken Mt2429Mk1325Lu2126 the extremities of Mt2431Mk1327 messengers (of the h) Mt2436 (from h) Lu2243 (lifts right hand to) vRv105 lock h (three years six months) Lu425 (two witnesses) vRv118 sinned against PLu1518 21 sulphur rains from Lu1729 not lift up eyes to PLu1813 great signs from Lu2111 the host of Ac742 sheet let down from vAc115 indignation revealed from ARo118 habitation from 2P252 third h 2C122 our realm is inherent in Ph320 property in Hb1034ps2 constellations of Hb 1112 firstborn registered in Hb1223 gives a shower Ja518 holy spirit from 1P112 of old 2P35 the h now (stored with fire) 2P37 (will be dissolved) 2P312 new h (hoping for) 2P313 (John perceived) vRv211 (form-er passed away) vRv211 recalls as a scroll vRv614 third of stars of vRv124 make merry ye ARv1212 v1820 Babylon's sins piled up to vRv185 (bRv1617 b213). air10, heaven269, sky5.

our an o'the n SEE-UP-PLACE

heaven (from), an adverb of place. God giving showers Ac1417 Paul perceived light Ac2613.

heaven (in)1, -ly9, (they that are)1, celestial11.

our an' on SEE-UP-ed

heavenly, in the genitive it denotes character, in the dative it gives the location. h Father (be perfect as) Mt548 (forgiving you) Mt614 (nurturing the flying creatures) Mt626 (aware of your need) Mt632b (every plant not planted by) PMt1513 (will be doing to you) Mt1835 (One is your F the h) Mt239 multitude of the h host Lu213 h apparition (given Paul) Ac2610.

heavenly places, celestial3.

heavenly things, celestial3.

bar e'os HEAVY-AS

heavily, adverb. Israel hears PMt1315Ac2827, dull2.

heaviness, dejection1, sorrow2, (be full of h), depressed (be)1, (be in h), sorrow1.

bar u' HEAVY

heavy, burdensome (wolves) FAC2029, idiomatically, weighty. loads PMt234 charges FAC 257 precepts not r1J53 weighty: matters

of law Mt223 Paul's epistles 2C1010. grievous<sup>3</sup>, heavy<sup>1</sup>, weighty<sup>2</sup>.

heavy. See **burdened** (be).

heavy, torpid (be)<sup>2</sup>.

[H]ebr a is' (Hebrew) PASS

**Hebrew**, pertaining to Abraham and his descendants through his grandson Jacob. H vernacular (Paul shouts in) Ac2140 222 (hears a voice saying in) Ac2614.

[H]ebr a is ti' (Hebrew) PASS

**Hebrew**, the Hebrew language, spoken by Abraham and the descendants of Israel. termed in H (Bethesda) Jn5<sup>2</sup> (Gabbatha) Jn1913 (Golgotha) Jn1917 Christ (charge written in) Jn1920Abs<sup>2</sup> (Mary saying to Him, Rabboni) Jn2016bs H name Abaddon Rv911 place called Armageddon Rv1618.

[H]ebr a' on (Hebrew) PASS

**Hebrew**, a special term to describe those Jews who clung to the customs and traditions of Judaism, in contrast to the Hellenists, who yielded to Greek influences. The "orthodox" Jew of that day. Hellenists murmuring against Ac61 Paul a H 2C1122 Ph35 5.

[H]ebr a ik on' (Hebrew) PASSIC

**Hebrew** in character. Christ's charge written in Lu2338.

hedge, barrier<sup>3</sup>.

pros ech'ō TOWARD-HAVE

**heed**, be addicted to (wine) 1Ti3<sup>8</sup>, take h (doing your righteousness) Mt61 (of false prophets) Mt715 (of men) Mt1017 (of the heaven) Mt168 11Lu121 (to yourselves) Lu 173 2134 Ac535 2028 (of the scribes) Lu2046 **not to take h** (of the heaven of bread) Mt1612 (of myths) 1Ti14 Ti114 the thrones h Philip Ac 86 Samaritans h Simon Ac810 11 Lydia h Paul Ac1614 h what is heard Hb21 the prophetic word 2P119 giving h (to deceiving spirits) 1Ti41 (to reading) 1Ti413 (to the altar) Hb713 (bMt1824), attend unto<sup>1</sup>, be given to<sup>1</sup>, beware<sup>1</sup>, give attendance at<sup>1</sup>, -to<sup>1</sup>, give heed to<sup>5</sup>, -unto<sup>1</sup>, have regard to<sup>1</sup>, take heed<sup>1</sup>, -to<sup>9</sup>, -unto<sup>2</sup>.

heed (take), look<sup>14</sup>, see<sup>5</sup>.

nter'n a HEEL

**heel**, lifted against Christ 4Jn1318.

da'mal is HEIFER

**heifer**, a young cow. ashes of Hb913.

[h]ups'ō ma HEIGHT

**height**, not able to separate FRO839 elevating itself 2C105. height<sup>1</sup>, high thing<sup>1</sup>.

height(s). See **high**.

**heir**, allotment (enjoyer of)<sup>15</sup>, (be h), allotment (enjoy)<sup>2</sup>, (fellow h)<sup>1</sup>, (joint h)<sup>1</sup>, allotment (joint enjoyer of)<sup>2</sup>.

heir together, allotment (joint enjoyer of)<sup>2</sup>. hell, Gehenna<sup>12</sup>, unseen<sup>10</sup> (cast down to h), Tartarus (thrust into)<sup>1</sup>.

[H]ell ēn ist ēs' GREEKist

**Hellenist**, the special name given to those Jews who took up with Greek customs and left the traditions of Judaism; both Hebrews and Hellenists spoke Greek, but the Hebrews refused the culture which came with it, murmuring of Ac61 Paul discussed with Ac 929AB dispersed spoke to Ac1120Bs<sup>1</sup>. Grecians<sup>3</sup>, helm, rudder<sup>1</sup>.

peri Keph al ai'a ABOUT-HEAD

**helmet**, a casing for the head, of salvation Ep 611Th58.

helmsman. See **straighten**.

bo ē th e'ō IMPLORE

**help**. Canaanitish woman asks Mt1525 father

of epileptic Mk922 24 cross over into Macedonia vAc169 Jews in the sanctuary Ac2128 God will h 2C62 Christ is able to Hb218 earth h the woman vRv1216. help<sup>6</sup>, succor<sup>2</sup>. help, aid<sup>2</sup>, apprehend<sup>2</sup>, assistance<sup>1</sup>, parley<sup>1</sup>, support<sup>2</sup>.

bo ē the i a IMPLORE

**help** (grace for opportune) Hb416, stay (for undergirding a ship) Ac2717. help<sup>2</sup>.

help together, assist together<sup>1</sup>.

help with, work together<sup>1</sup>.

bo ē th os' IMPLORER

**helper**. the Lord is My Hb136.

helper, worker (fellow)<sup>3</sup>.

hem, tassell<sup>2</sup>.

en ech'ō IN-HAVE

**hem** in, passively, enthralled (be) (with yoke of slavery) Ga51. Herodias h John i Mk618 Pharisees h Christ i Lu1153 (AMk627 b2Th14), be entangled with<sup>1</sup>, have a quarrel against<sup>1</sup>, urge<sup>1</sup>.

r[h]u'si s [h]aim'a tos GUSHING OF-BLOOD

**hemorrhage**. woman having Mk525Lu843 44. issue<sup>3</sup>.

[h]aim o rro e'ō BLOOD-GUSH

**hemorrhage**. woman with Mt920, be diseased with an issue of blood<sup>1</sup>.

orn'is BIRD

**hen**, in early Greek, any bird, but later confined to the chicken. assembling her brood Mt2337Lu1331.

en the n IN-PLACE

**hence**, (adverb). Mt1720 Lu1626.

**hence**, with<sup>1</sup>, (h forth), present (at)<sup>2</sup>.

en teu the n IN-PLACE

**hence**, adverb, with thence, on either side Rv 222Ab. cast yourself down h Lu49 go h Lu 1331 Jn73 1431 take these away h Jn216 My kingdom not hence Jn1836 with Jesus two others h and h Jn1918 18 fightings from gratifications Ja41. hence<sup>6</sup>, from-<sup>3</sup> of either side<sup>2</sup>.

**henceforth**. See **present** (at) with from.

**henceforth**, now<sup>5</sup>, present (at)<sup>1</sup>, rest<sup>3</sup>, still (by no means)<sup>5</sup>.

**henceforth** not, no longer<sup>1</sup>.

her. See **same**.

kēru's s ō PROCLAIM

**herald**, make known publicly with authority beforehand. John the baptist (h in the wilderness) Mt31Mk14 (One stronger than I) Mk17 (a baptism of repentance) Lu33 (the baptism which John h) Ac1037 Jesus (begins to h, repent) Mt417 (evangel of the kingdom) Mt423 935 Lu81 (commissions the twelve to) Mt107Mk314Lu92 (h in the cities) Mt111 (in Galilee) Mk114 38 39 (in synagogues of Judea) Lu444 on the housetops Mt1027Lu123 evangel h in whole earth Mt 2414 in the whole world Mt2613Mk149 the leper h his cleansing Mk145 demoniac h what Jesus does for him Mk520Lu839 disciples (h repentance) Mk612 (to h evangel to entire creation) Mk1615 (h everywhere) Mk1620 deaf stammerer h Jesus' act more exceedingly Mk736 to the nations (evangel must first be h) Mk1340 (secret of devoutness h among) 1Ti316

Christ (commissioned to h a pardon) Lu418 (h an acceptable year for the Lord) Lu419 (Philip h C to Samaria) Ac85 (h that C has been roused) 1C1512 (Who is being h among you) 2C119 (some h Him because of envy) Ph115 (He h to those once stubborn) 1P319 the pardon of sins to be h Lu2447



Paul (h Jesus in Damascus) Ac9<sup>20</sup> (adjudge by Jesus Whom Paul is h) Ac19<sup>13</sup> (came to Ephesus h the kingdom) Ac20<sup>25</sup> (in Rome h the kingdom) Ac28<sup>31</sup> (declaration of faith we are h) Ro10<sup>9</sup> (h Christ crucified) 1C1<sup>23</sup> (lest h to others I am disqualified) 1C9<sup>27</sup> (thus we are) 1C15<sup>11</sup> (not h ourselves but Christ Jesus) 2C4<sup>5</sup> (the evangel he h among the nations) Ga2<sup>2</sup> (if I am still h circumcision) Ga5<sup>11</sup> (we h to you the evangel of God) 1Th2<sup>9</sup> (Peter to h to the people Ac10<sup>42</sup>) Moses has those h him Ac15<sup>21</sup> the Jews h, not to be stealing Ro2<sup>21</sup>, how hearing apart from a h Ro10<sup>14</sup> how h if not commissioned Ro10<sup>15</sup> another Jesus whom we do not h 2C11<sup>4</sup> evangel h in the entire creation Col2<sup>3</sup> Timothy to h the word 2Ti4<sup>2</sup> messenger h, with a loud voice Rv5<sup>2</sup>, preacher<sup>53</sup>, preacher<sup>1</sup>, proclaim<sup>2</sup>, publish<sup>8</sup>

*ké'ru x* PROCLAIMER

herald. Paul 1Ti2<sup>7</sup> 2Ti1<sup>11</sup> Noah h of righteousness 2P2<sup>5</sup>, preacher<sup>3</sup>.

*ké'ru g ma* PROCLAMATION

heralding. of Jonah Mt12<sup>41</sup> Lu11<sup>32</sup> of Christ Jesus Ro16<sup>25</sup> the stupidity of the 1C1<sup>21</sup> Paul's (not with persuasives of human wisdom) 1C2<sup>4</sup> (consequently for naught) 1C15<sup>14</sup> (through me fully discharged) 2Ti4<sup>17</sup> God manifests His word in its own eras by Ti13, preaching<sup>8</sup>.

*pro ké'ru s o* BEFORE-PROCLAIM

heralding (previous). John's Ac13<sup>24</sup>, first preached<sup>1</sup>.

herb, greens<sup>4</sup>.

*bo t an'é* HERBAGE

herbage. bringing forth PHb6<sup>7</sup>, herbs<sup>1</sup>.

herbs, herbage<sup>1</sup>.

*agel'é* HERD

herd, a group of animals. of hogs Mt8<sup>30</sup> 31 32 Mk5<sup>11</sup> 13 Lu8<sup>32</sup> 33.

*[h]o'de to-which-yet*

here. Christ (didst Thou come) Mt8<sup>29</sup> (greater than the sanctuary is) Mt12<sup>6</sup> (more than Jonah) Mt12<sup>41</sup> Lu11<sup>32</sup> (than Solomon) Mt12<sup>42</sup> Lu11<sup>31</sup> (bring him h) Mt17<sup>17</sup> Lu9<sup>41</sup> (lo h) Mt24<sup>23</sup> 23 Mk13<sup>21</sup> (are not His sisters h) Mk6<sup>3</sup> (He is not h) Mt28<sup>6</sup> Mk16<sup>6</sup> Lu24<sup>6</sup> (when camest Thou) Jn6<sup>25</sup> (Lord if Thou wert) Jn11<sup>21</sup> 32 (bring your finger h) Jn20<sup>27</sup> h on a platter Mt14<sup>8</sup> five cakes (nothing h except) Mt14<sup>17</sup> (bring them) Mt14<sup>18</sup> some standing h Mt16<sup>28</sup> Mk9<sup>19</sup> Lu9<sup>27</sup> disciples (ideal to be h) Mt17<sup>4</sup> Mk9<sup>5</sup> Lu9<sup>33</sup> (three tabernacles h) Mt17<sup>4</sup> (remain h and watch) Mt26<sup>38</sup> Mk14<sup>34</sup> (be seated h) Mk14<sup>32</sup> Ab<sup>2</sup> why stand you h the whole day Mt20<sup>6</sup> how did you enter h Mt22<sup>12</sup> may no stone be left h Mt24<sup>2</sup> Mk13<sup>28</sup> h in a wilderness Mk8<sup>4</sup> dispatching the colt Mk11<sup>3</sup> whatever occurring in Capernaum do h Lu4<sup>23</sup> in a desolate place Lu9<sup>12</sup> lead in h the poor Lu14<sup>21</sup> perishing Lu15<sup>17</sup> Lazarus consoled h Lu16<sup>25</sup> Lo h or Lo there Lu17<sup>21</sup> 23 lead my enemies h Lu19<sup>27</sup> are two swords Lu23<sup>38</sup> from Galilee as far as h Lu23<sup>35</sup> a lad h Jn6<sup>9</sup> Paul (in Damascus) Ac9<sup>14</sup> 21 (in Rome) Co4<sup>9</sup> it is being sought 1C4<sup>2</sup> h dying men Hb7<sup>8</sup> no permanent city Hb13<sup>14</sup> you sit h Ja23 3a<sup>2</sup> John told, come up h Rv4<sup>1</sup> two witnesses told ascend h Rv11<sup>2</sup> h is the endurance Rv13<sup>10</sup> 14<sup>12</sup> is wisdom Rv13<sup>18</sup> is the mind which has wisdom Rv17<sup>9</sup>, here<sup>45</sup>, hither<sup>13</sup>, this place<sup>2</sup>, there<sup>1</sup>.

here, place<sup>2</sup> (in this)<sup>3</sup>, (be h), present (be)<sup>1</sup>, hereafter, now<sup>1</sup>, present (at)<sup>2</sup>, still (by no means)<sup>1</sup>.

hereafter not, no longer<sup>1</sup>.

*patr o'on* FATHERED

hereditary. law Ac22<sup>3</sup> God Ac24<sup>14</sup> customs Ac28<sup>17</sup>, of the fathers<sup>1</sup>, of my (our) fathers<sup>2</sup>, heresy, sect<sup>4</sup>, heretic, sectarian<sup>1</sup>, heritage, lot<sup>1</sup>.

*[H]ermas'* HERMAS

Hermas. Paul greeting Ro16<sup>14</sup>.

*[H]ermé s'* TRANSLATOR

Hermes, a heathen god Ac14<sup>12</sup>, and a man's name Ro16<sup>14</sup>, Hermes<sup>1</sup>, Mercurius<sup>1</sup>.

*[H]erm o gen'és* TRANSLATE-BECOME

Hermogenes. turned from Paul 2Ti11<sup>15</sup>.

*[H]eród'és* HEROD

Herod, the name of three men of the same family. Herod the Great Mt21, king of Judea. Herod Antipas, son of Herod the Great, tetrarch of Galilee and Perea Mt14<sup>1</sup>. Herod Agrippa, grandson of Herod the Great through Aristobulus and Bernice, king of all Palestine Ac12<sup>1</sup>. Herod the Great: in the days of Mt21 Lu15 disturbed Mt2<sup>3</sup> calling the magi Mt2<sup>7</sup> 12 seeking the Boy Mt2<sup>13</sup> 16 the decease of Mt2<sup>15</sup> 19 father of Archelaus Mt2<sup>22</sup>

Herod the Tetrarch: Christ (H hears of) Mt14<sup>1</sup> Mk6<sup>14</sup> 16 Lu9<sup>9</sup> (wanting to kill) Lu13<sup>31</sup> (Pilate sends Him to) Lu23<sup>7</sup> (wanting become acquainted with) Lu23<sup>8</sup> (scoffing at) Lu23<sup>11</sup> (sends Him back) Lu23<sup>15</sup> (against Thy Boy) Ac4<sup>27</sup> holding John Mt14<sup>3</sup> Mk6<sup>17</sup> Lu31<sup>19</sup> his birthday Mt14<sup>6</sup> Mk6<sup>21</sup> Herodias' daughter pleases Mt14<sup>6</sup> Mk6<sup>22</sup> you are not allowed Mk6<sup>18</sup> feared John Mk6<sup>20</sup> the leaven of Mk8<sup>15</sup> tetrarch of Galilee Lu31 his manager Lu8<sup>3</sup> jurisdiction of Lu23<sup>7</sup> and Pilate become friends Lu23<sup>12</sup>

Herod Agrippa: illtreats some Ac12<sup>1</sup> Peter (H about to be leading) Ac12<sup>6</sup> (the Lord extricates from) Ac12<sup>11</sup> (H seeking for) Ac12<sup>19</sup> dressing in royal attire Ac12<sup>21</sup> H's foster brother Ac13<sup>1</sup> H's pretorium Ac23<sup>35</sup>.

*[H]eród i an oi'* HERODIANS

Herodians, the partisans of the Herodian dynasty. Pharisees dispatching to Jesus Mt22<sup>16</sup> Mk12<sup>13</sup> have consultation Mk3<sup>6</sup>.

*[H]eród i as'* HERODIAS

Herodias, granddaughter of Herod the Great, daughter of Aristobulus, the wife of Herod's brother Philip Mt14<sup>3</sup> Mk6<sup>17</sup> Lu31<sup>19</sup> H daughter dances Mt14<sup>6</sup> Mk6<sup>22</sup> wanted to kill John Mk6<sup>19</sup>.

*[H]eród i'ón* HERODION

Herodion, relative of Paul Ro16<sup>11</sup>.

*di st az'ó* TWO-STAND

hesitate, stand in two places mentally. Peter Mt14<sup>31</sup> the eleven Mt28<sup>17</sup>, doubt<sup>2</sup>.

hew, quarry<sup>2</sup>.

hew down. See strike off.

hew out. See strike off.

hewn in stone, rock-hewn<sup>1</sup>.

*[H]ezeki'as* (Hebrew) HOLD-FAST-Jehovah Hezekiah, a king in our Lord's lineage 2K18 Mt19<sup>10</sup>.

*[H]esróm'* (Hebrew) ESROM

Hezron, our Lord's ancestor. Mt13<sup>3</sup> Lu33<sup>3</sup>.

hid, concealed<sup>2</sup>, hidden<sup>3</sup>, (be h), oblivious (be)<sup>2</sup>.

*krupt on'* HIDDEN

hidden, hiding. nothing is h which shall not be revealed Mt10<sup>26</sup> Mk4<sup>22</sup> Lu8<sup>17</sup> 12<sup>2</sup> h things (of humanity) Ro2<sup>16</sup> (of darkness) 1C4<sup>5</sup> (of the heart) 1C14<sup>25</sup> (of shame) 2C4<sup>2</sup> that h is the Jew Ro2<sup>29</sup> h human of the

heart 1P34 hiding: alms Mt64 Father (observ-  
ing) Mt64 6 (in h) Mt66 no one doing any-  
thing in Jn74 Jesus (went up as though in)  
Jn710 (speaks nothing in) Jn1820, hid,  
hidden3, inwardly1, secret12.

*krup'h é'* HIDDEN

hidden, adverb. occurrences Ep512. in secret1.  
hidden (be), oblivious (be)1.

*krup't'ô* HIDE

hide, place where the usual exercise of the  
senses will not perceive. cannot be h (city  
upon a mountain) PMt54 (acts which are  
otherwise) 1Tt525 God h things from the  
wise Mt125 from the disruption Mt1335  
man h a treasure PMt1344 44 h his Lord's  
silver PMt2518 25 Christ (declaration h from  
disciples) Lu1334 (h from Jews) Jn559 1236  
(saints' life h with) rCo33 h from Jeru-  
salem's eyes Lu1942 a disciple yet h rJn1938  
Moses h three months Hb1123 the h manna  
Rv217 all slaves and freemen h Rv615 16  
(h Lu1321). hide14, keep secret1, secretly1.

hide, conceal6, cover3, keep close1, screen1.  
*e[n]g krup't'ô* IN-HIDE  
hide in. leaven which a woman PMt1339 Lu  
1321As.

*krup't'é* HIDING

hiding. not placing a lamp in PMt1133.

hiding. See hidden.

*krup'h ai'on* HIDDEN

hiding (in). your Father in Mt618 18.

[H]ier a'pol is SACRED-MANY (city)

Hierapolis, a Phrygian city, not far from Co-  
losse and Laodicea, about 38° north, and 29°  
east. those saints in Co413.

[h]ups'os HIGH

high, height, exaltation (glorying in) rJa19,  
the Dayspring from on h Lu178 power from  
on Lu2440 Christ when ascending on Ep48  
height: grasp its rEp318 the city's vRv2116,  
height2, be exalted1, high3.

[h]ups'el on' HIGH

high, heights (the Majesty in) rHb13, exalted  
in station, haughty Ro1120, a h mountain  
(Adversary taking Jesus into) Mt48Lu45As18  
(Jesus taking the three) Mt171 Mk92 (John  
taken in spirit) vRv2110 what is h among  
men rLu1615 God with a h arm led Israel  
rAc1317 saints not to be disposed to that  
which is h rRo1218 highest of the heavens  
Hb726 city's wall h vRv2112. high10, highly  
esteemed1.

high. See great.

high, up1.

high captain, captain1.

high-minded (be), conceited (be)1, haughty  
(be)1.

high places, celestial1.

high priest, chief priest59, (of the h p), chief  
priestly1.

high thing, height1.

high time, hour1.

higher, further up1, superior (be)1.

[h]ups'ist on HIGHEST

highest, most high, among the h (Hosanna)  
rMt219 Mk1110 (glory to God) rLu214 (peace  
and glory) rLu1938 God Most High: Jesus  
Son of rMk578 Lu132 328 His power over-  
shadowing Miriam rLu135 John called proph-  
et of rLu176 disciples to be sons of rLu635  
not dwelling in what is made rAc748 Paul  
and Silas slaves of rAc1617 Melchizedek  
priest of rHb71. highest4, Highest4, most  
high4, Most High1.  
highest seat, seat (front)1.

[h]uper ups o'ô OVER-HEIGHTEN

highly exalt. God h e Christ Ph29. exalt  
highly1.

highly (think), overweening (be)1.

*tri'b os* WEAR

highway, a well-worn road. straight be mak-  
ing His Mt33 Mk13 Lu34. path3.

highway, exit1, way4.

*boun os'* HILL

hill. every h made low Lu35 men saying to,  
cover us Lu2330 (sRv614).

hill, mountain3, mountainous2.

him. See same and this.

*e[n]g kopt't'ô* IN-STRIKE

hinder. lest Tertullus h Felix Ac244 who h  
you (Galatians) Ga57 Paul h (much) Ro1522  
(by Satan) 1Th218 saints' prayers be not 1P  
37. be tedious unto1, hinder2.

hinder, forbid2, hindrance1, strike off1.

hinder part, stern2.

*e[n]g kop é'* IN-STRIKE

hindrance. to the evangel 1C912. hinder1.

hint. See say.

*misth o'ô* HIRE

hire, contract for the labor, services, or use of.  
householder came out to PMt2017.

hire, wages3.

*mist'h ô ma* HIRED

hired house, premises rented for a restricted  
period. Paul in his own Ac2330.

*mist'h i'os* HIRED

hired man. of the prodigal's father PMt1517  
19 218. hired servant2.

hired servant, hired man2, hiring1.

*misth ô t'os'* HIRED

hiring, in the ship Mk120 not caring about  
the sheep Jn1012 13A 13. hired servant1,  
hiring3.

his. See same.

his, own5.

his several, own1.

*pai'ô* HIT

hit, strike with some force, id. strike (of a  
scorpion) vRv959. who is it that h you Mt  
2668 Lu2264 h chief priest's slave Mk1444 Jn  
1810 (AAc1311). smite1, strike1.

*deu'ro* [Sing.], *deu'te* [Plur.] HITHER

hither, come hither Ac7334, adverb, perhaps  
from SECOND, an exhortation to move along  
with, with until, hitherto Ro113. Christ (h  
after Me) Mt419 Mk117 (h to Me all who)  
PMt1128 (h follow Me) Mt11921 Lu1822 (h  
blessed of My Father) Mt2534 (h into a  
private place) Mk631 (h be following Me)  
Mk1021 (Lazarus told, h, out) Jn1143 (h  
lunch) Jn2112 h we should be killing him  
PMt2138 Mk127 Lu2014s h for the wedding  
PMt224 h perceive the place Mt286 h Lo a  
Man Who told me all Jn429 John told h  
vRv171 219 h be gathered for vRv1917. come18,  
-hither2.

hither, here13, place (in this)4.

hither and thither (surging). See surging

hither and thither.

hitherto. See hither and present (at) with till  
and until.

hitherto, present (at)2.

*thê s aur iz'o* PLACE-INTO-MORROW

hoard, store, treasure. treasure (not on earth)  
Mt619 (in heaven) PMt620 for self (not  
rich toward God) Lu121 (indignation) rRo  
29 parents h for children 2C124 store:  
lay aside in 1C162 earth s with fire 2P37.

## choir'os HOG

**hog.** casting pearls in front of PMt76 herd grazing Mt830 31 32 Mk511 12 13 16 Lu832 33 sent to graze PLu1515 16 (AMk514). swine<sup>14</sup>.

**hoist.** See lift and lift up.

## krat'eō HOLD

**hold**\*, take or lay hold. Christ (h maiden's hand) Mt925 (chief priests seek to h) Mt 2146 Mk1212 (the throng h) Mt2650 Mk1446 (you do not h Me) Mt2655 Mk1449as (women h His feet) Mt289 Herod h John Mt143 Mk617 take **hold**: of a sheep and raise it Mt 1211 of the slaves PMt226 lay **hold**: of Paul Ac246 of the expectation PHb618 of the dragon vRv202, etc., etc. See other keywords. **hold**<sup>12</sup>, -by<sup>1</sup>, -fast<sup>5</sup>, keep<sup>1</sup>, lay hands on<sup>2</sup>, -hand on<sup>2</sup>, -upon<sup>2</sup>, obtain<sup>1</sup>, retain<sup>2</sup>, take<sup>8</sup>, -by<sup>2</sup>.

**hold.** See get, lead and retain.

**hold, be, have**<sup>5</sup>, jail<sup>1</sup>, keeping<sup>1</sup>, press<sup>1</sup>, retain<sup>6</sup>.

**dohold.** See do.

**hold by, hold<sup>12</sup>.**

**hold fast, have<sup>1</sup>, hold<sup>5</sup>, keep<sup>1</sup>, uphold<sup>1</sup>.**

**hold forth, attend to<sup>1</sup>.**

**hold (get).** See get hold.

**hold in readiness.** See ready (hold).

## peri kra'tes' ABOUT-HOLD

**hold off, adjective.** the skiff Ac2716, come by<sup>1</sup>.

**hold one's peace, hush<sup>1</sup>.**

**hold ready.** See ready (hold).

**hold (take).** See get hold.

**hold to, uphold<sup>2</sup>.**

**hold up, stand<sup>1</sup>.**

**hold up to infamy.** See infamy (hold up to).

## op'e' VIEW

**hole.** of the earth Hb1138 venting out of same PJas311, cave<sup>1</sup>, place<sup>1</sup>.

**hole, burrow<sup>2</sup>.**

**holily, benignly<sup>1</sup>.**

## [h]agi as mos' HOLYING

**holiness.** slaves to Righteousness for Ro619 fruit for Ro22 Christ became to us R1C10 the will of God your 1Th43 acquiring his vessel in 1Th44 God (calls us in) 1Th47 (prefers us for salvation in) 2Th213 in h with sanity 1Tj215 pursue peace and PHb1214 in h of spirit 1P12, holiness<sup>5</sup>, sanctification<sup>5</sup>.

**holiness, benignity<sup>2</sup>, righteousness<sup>1</sup>, devoutness<sup>1</sup>,** (as becometh h), sacred (as becomes the)<sup>1</sup>.

## [h]agi ot'ēs HOLINESS

**holiness, the native quality.** Paul in h and sincerity 2C12As<sup>1</sup>, partaking of Christ's Hb1210, holiness<sup>1</sup>, simplicity<sup>1</sup>.

## [h]agiō sun'ē HOLY-TOGETHERNESS

**holiness, in its accompaniments.** spirit of Ro 14 saints (to be completing) 2C71 (unblamable in h) 1Th313as.

## [h]a'gi on HOLY

**holy**, that which is consecrated or set apart, when used of persons, a saint. The common designation of a creature who is in touch with God. **holy spirit:** Mary (pregnant by) Mt118 20 (h s coming on) Lu183 Christ (baptizing in) Mt311 Mk18 Lu316 Jn133 (h s descends on) Lu322 (exults in) Lu1021as (saying, get h s) Jn2022 (directing apostles through) Ac12 saying aught against Mt1232 baptizing in name of Mt2819 blaspheming against the Mk329 Lu1210 David (said in) Mk1236 (h s said through the mouth of) Ac 116 disciples (not you speaking but the) Mk1311 (teaching what to say) Lu1212 (to

be baptized in) Ac15 1116 (obtaining power at coming on of) Ac18

**filled with (John)** Lu115 (Elizabeth) Lu141 (Zechariah) Lu167 (disciples) Ac24 431 1352 (Peter) Ac48 (Saul) Ac917 139 (Simeon) Lu225 26 **full of (Jesus)** Lu41 (Stephen) Ac65 (Barnabas) Ac1124 **God (the Father giving)** Lu113 (Who through h s saying) Ac423 (giving to those yielding) Ac532 (anoints Jesus with) Ac1038 (giving to nations as well) Ac158 (His love poured out through) Ro35 (giving the saints His) 1Th48 not yet given Jn739b the consoler Jn1426 obtaining promise of Ac233 gratuity of Ac 238 1045 Ananias falsifies to Ac53 Jews ever clashing with Ac751 Stephen possessing Ac755 obtain (may) Ac915 17 19 (did you) Ac192 2 consolation of Ac931 falls on those hearing Ac1044 47 1115 Barnabas and Saul (sever to Me) Ac132 (sent out by) Ac 134 seems good to 1Ac1528

**Paul** (forbidden to speak) 1Ac166 (came on placing of his hands) Ac196 (h s certifies to) 1Ac2023 (saying concerning) 1Ac2111 (my conscience testifying in) Ro91 (in h s) 2C66 appointed supervisors Ac2028 speaks through Isaiah 1Ac2825 peace and joy in Ro 1417 1Th16 in the power of Ro1513 approach present hallowed by Ro1516 saints (body a temple of) 1C619 (sealed with) Ep113 (do not be causing sorrow to) Ep430 (making its home in) 2Ti114 to say Lord Jesus by 1C123 the communion of 2C1314 the evangel (came in) 1Th15 (bringing by) 1P112 renewal of Th35 powerful deeds and partings of Hb24 as the h s is saying Hb37 partakers of Hb64 making it evident Hb98 testifying Hb1015 men of God carried on by 2P121 praying in Ju20

**Others:** the h city (Jerusalem) Mt45 2753 vRv112 (new Jerusalem) vRv212 10 2219 that which is h to curs PMt76 **h place(s)** (abomination of desolation in) Mt2415 (Stephen and Paul charged of talking against) Ac163 2128A (contaminated) Ac2128 (Christ, Minister of) Hb82 (worldly) PHb91 (the tabernacle termed the h p) Hb92 8 12As<sup>1</sup> 1019 1311 **h messengers** (coming with Son of Man) Mt2531a Mk839 Lu926 (Cornelius apprized by) Ac1022 (tormented in sight of) Rv1410bs **Christ** (the H One of God) Mk124 Lu434 Jn669 (h One being generated) Lu135 (h and Just One) Ac314 (H Boy Jesus) Ac430 (the H One) 1J 220 (the True, the H One) Rv37 just and h man John Mk620 **God** (H is His name) Lu149 (His h covenant) Lu172 (every male called h to the Lord) Lu223 (H Father) Jn1711 (Thy h Boy Jesus) Ac427 (God's h ones) Co312 (as He Who calls you is) 1P115 (I am h) 1P116 (O Owner h art Thou) vRv 610 h prophets (God speaks through) Lu170 Ac321 (declared before by) 2P32 Moses on h land Ac733 h scriptures Ro12 the law and precept h Ro71212 firstfruit h Ro1116 the root is Ro1116 **saints** (to present bodies h) Ro121 (greet with a h kiss) Ro1616 1C1620 2C1312 1Th526 (God's temple h) 1C317 (their children h) 1C714 (may be h in body and) 1C734 (growing into h temple) Ep221 (calls us with h calling) 2Ti19 (to become h) 1P 115 16 (in h behavior) 2P311

**h and flawless** (saints to be) Ep14 (ecclesia) Ep527 (to present you) Co122 h apostles Ep35 h brethren 1Th527As<sup>1</sup> Hb31 h(s) of holies Hb93 3 25 26b<sup>2</sup> Israel (a h priesthood) 1P25 (h nation) 1P29 h women also 1P35 h mountain 2P118 h men of God 2P 121 h precept given 2P221 most h faith Ju20 four animals saying vRv48 8 8 happy and h

is he vRv206 the h hallowed still Rv2211  
 saints: bodies of the s roused Mt2752 Saul-  
 Paul (does evil to the) Ac913 (locks s in jail)  
 Ac2610 (writes to) Ro17 2C11 Ep11 Ph11 Co  
 12 (dispensing to) Ro1525 31 (less than the  
 least of all) Ep38 s dwelling at Lydda Ac  
 932 41 spirit pleading for Ro327 the needs  
 of Ro1213 for the poor s Ro1526 worthily  
 of the Ro162 greet the s Ro1615 Ph421 Hb1324  
 Christ Jesus (hallowed in) 1C11 (coming to  
 be glorified in) 2Th110 judged by the un-  
 just and not by 1C61 shall judge the world  
 1C62 all the ecclesias of the 1C1433 collec-  
 tion for 1C161 service for the 1C1615 2C84  
 Hb610 dispensation for 2C91 replenishing  
 the wants of 2C912 send greetings 2C1313  
 Ph422 faith (for all the s) Ep115 (once given  
 over to) Ju3 (endurance and faith of)  
 vRv1310 1412 allotment (among the s) Ep118  
 (of the s) Col12 the nations are fellow-  
 citizens of Ep219 should be strong to grasp  
 Ep318 the adjusting of Ep412 as is becoming  
 in Ep53 petition concerning all Ep618 love  
 for all Col4 secret made manifest to Col26

the Lord (with all His s) 1Th313 (came  
 among ten thousands of) Ju14 (grace of the  
 L Jesus be with) Rv222108 washes the s feet  
 1Ti510 Philemon's love for Phn5 compass-  
 ions of Phn7 prayers of vRv58 834 era  
 to give wages to vRv1118 wild beast to do  
 battle with vRv13708 the blood of vRv160  
 176 1824 make merry ye vRv1820 just award  
 of vRv198 the citadel of vRv209 (Ac63 A839  
 ARol519 AHb92 s\*Hb914 s\*Rv11 b411 b154),  
 all, holiest8, holy161, Holy One4, -place3,  
 -thing1, saint62, sanctuary3,  
 holy, benign9, sacred2, (be h), hallow1,  
 holyday, festival1.

## oik'os HOME

home, house, household, idiomatically, store (of  
 merchants) Jn216, demoniac to go into his  
 Mk519Lu539 dismissing the throng to their  
 Mk83 Jesus dispatches blind man to Mk828  
 unclean spirit turning back into PMt1244 Lu11  
 24 Zechariah came away into Lu123 Miriam re-  
 turns to Lu156 take leave of those in Lu961  
 five in one h divided Lu1252ABs1 receiving  
 administrator into their Lu164 tribute col-  
 lector descended justified to Lu1814 salva-  
 tion came to Zaccheus' Lu199 breaking bread  
 h by h Ac246 teaching h by h Ac542 Moses  
 reared in his father's Ac720 Saul going into  
 the Ac83 h of the saints (Paul teaching at  
 their) Ac2020 (let him eat at) 1C1134 (in-  
 quiring of husbands at) 1C1435 Nympha's Co415

house: centurion returning into Mt813s Lu  
 710 paralytic sent into Mt97 Mk211Lu524 25  
 h of Israel (lost sheep of) Mt106 1524 (let  
 them know) Ac236 (in wilderness) Ac742  
 (new covenant) AHb88 10 (built up a spiri-  
 tual) 1P25 king's h Mt118 h of God (David  
 entered) Mt124 Mk226Lu64 (called a house  
 of prayer) Mt2113 13Mk1117 17 Lu1946 46 (the  
 Father's) Jn216 (the zeal of Thy) Jn217 (Sola-  
 mon builds Him) Ac747 49 (behave one's self  
 in) Mt11315 (as Moses in His whole) AHb  
 32 5 (Christ as a Son over His) Hb36 (Priest  
 over) Hb1021 (judgment to begin from) 1P4  
 17 your h left desolate Mt2338 Lu1335

Christ (in a h at Capernaum) Mk21 (en-  
 tered a) Mk717 928 (entered Pharisee's) Lu  
 736 141 (Jairus entreated Him enter his) Lu  
 841 (Martha entertains Him in her) Lu1038  
 (must remain in Zaccheus') Lu195 (led Him  
 into chief priest's) Lu2254 (the saints are  
 His h) MHb36 disciples coming into Mk320  
 538 Syro-Phœnician woman's Mk730 h and

kindred of David (Joseph) Lu127 69 24 of  
 Jacob Lu133 of Zechariah Lu140 peace to  
 this Lu105 h against h falling Lu117 17  
 between the altar and Lu151 tunneled into  
 PLu1239 my h may be cramm'd PLu123  
 owner of sheep coming into PLu156 send-  
 ing Lazarus into my father's PLu1627 Mary  
 seated in Jn1120 a blame fills Ac22 Joseph  
 governor over Pharaoh's Ac110 Cornelius'  
 Ac102 22 30 1112 13 14 Lydia's Ac1615 the  
 warden's Ac1634 seven sons of Seeva escap-  
 ing from Ac1916 Philip's Ac218 of Prisca  
 and Aquila Ro165 1C1619 Philemon's Phn3  
 more honor than AHb33 4 of Judah AHb88  
 salvation of Noah's AHb117

household: Lydia's h baptized Ac1615 war-  
 den's h Ac1631 Crispus whole h Ac183 of  
 Stephanas 1C1169s controlling his h (super-  
 visor) 1Ti34 5 (servants) 1Ti312 widow de-  
 voted to 1Ti54 of Onesiphorus Ac2116 419  
 subverting whole ATi111 (Bs\*Ac746), home4,  
 house102, household3, temple1.

## oik'ia HOME

home, house, usually the building. Peter's Mt  
 814 Mk129 prophet dishonored in his own Mt  
 1357 Mk64 devouring widows' Mk1240 Lu2047  
 traveler leaving his PMk1334 have you no  
 1C1122 wandering about 1Ti513 shipping  
 into 2Ti36 not taking this one into your 2Ti  
 10 house: magi coming into Mt211 lamp shin-  
 ing to all in PMt515 prudent (stupid) man  
 builds PMt724 25 26 27 Lu648 48 49 49 boy pro-  
 strate in Mt86 Jesus (lying back at table in)  
 Mt910 Mk215 (coming into) Mt923 28 1336 1725  
 Mk933 1010 (coming out of) Mt131 (enter-  
 ing) Mk724 Lu438 (not far away from) Lu  
 76 (in the Pharisee's) Lu736 37 44 (in Jairus')  
 Lu851

disciples (on entering a) Mt1012 Lu94 105  
 (if the h worthy) Mt1013 14 (be remaining  
 in) Mk619 Lu107 (not proceeding from) Lu  
 107 7 (to follow the man into) Lu2210 11  
 (selling their) Ac434 h parted against it-  
 self PMt1223 Mk325 25 entering strong man's  
 PMt1229 29 Mk327 27 everyone who leaves Mt  
 1929b Mk1029 Lu1829 not to take away things  
 out of Mt2417 Mk1315 15A not leave to be tun-  
 neled into PMt2443 h of Simon the leper Mt  
 269 Mk143 in this era h PMk1030ABs1\* lord  
 of the h coming Mk1335 Levi's Lu529 de-  
 moniac remained in no Lu827 woman sweep-  
 ing PLu158 elder son coming near PLu1525  
 man's gear in Lu1731 courtier's h believes  
 Jn453 slave not remaining in Jn835 Jews  
 with Mary in Jn1131 h filled with odor of  
 attar Jn123 in the Father's Jn142 in Judas'  
 (Saul) Ac911 (Ananias entered) Ac917 of  
 Simon the tanner Ac106 17 32 111 of Mary  
 Ac1212 of the warden Ac1632 of Jason Ac  
 175 of Titus Justus Ac187 7 of Stephanas  
 and Fortunatus 1C1615 terrestrial tabernacle  
 P2C511 those of Caesar's Ph422 utensils in  
 P2Ti220 (sMt2445), home1, house93, -hold1,  
 home, own2, (guide), household (manage)1.

## peri oik'e'ō ABOUT-HOME

home about, fear on all who Lu165. dwell  
 round about1.

## en dēm e'ō IN-PUBLIC

home (be at), in the body P2C56 with the  
 Lord P2C53 9, be at home1, be present1,

## ek dēm e'ō OUT-PUBLIC

home (be away from), a f h from the Lord  
 P2C58 out of the body P2C59As2 whether at  
 home or away P2C59, be absent2, absent1.

## en oik'e'ō IN-HOME

home in (make). Sin in Saul FRo717Bs saints

(God's spirit in the) **rRo811** (God m His h in) **r2C616** (let word of Christ be) **rCo316** (holy spirit m its h in) **r2Ti114** faith m its h in **Lois r2Ti15** (**A2P313 A2J2**) dwell in<sup>8</sup>.

*oik e'ō* HOME

**home** (make), use as a constant residence, its h in Saul (good is not) **rRo718** (Sin is) **rRo720** God's spirit in the saints **rRo8911** **1C316** if she (he) approves of **1C71213** Christ m His h in light **r1Ti616** (**ARo717**) dwell<sup>10</sup>.

*sun oik e'ō* TOGETHER-HOME

**home** with (make), husbands with wives **1P37AB3**, dwell with<sup>1</sup>.

*peri'oik os* ABOUT-HOMER

**homes about**, hear concerning Elizabeth Lu **138**, neighbor<sup>1</sup>.

*and'rophon'os* MAN-MURDERER

**homicide**, law laid down for **1Ti19**, man-slayer<sup>1</sup>.

**honest, ideal<sup>5</sup>, grave<sup>1</sup>.**

**honestly, ideally<sup>1</sup>, respectably<sup>2</sup>.**

**honesty, gravity<sup>1</sup>.**

*me'li* HONEY

**honey**, a sweet syrup secreted by bees from the nectar of flowers, and deposited in combs, and much used as food. John eating **Mt31** **Mk16** in your mouth sweet as **vRv10910**.

**honor**. See **value**.

**honor, glorify<sup>3</sup>, glory<sup>6</sup>, (without h), dishonored<sup>2</sup>.**

*en'tim on* IN-VALUED

**honor** (held in), centurion's slave **Lu72** more than you **Lu148** have such in (as Epaphroditus) **Ph229** a living Stone **1P246**, dear<sup>1</sup>, honorable<sup>1</sup>, precious<sup>2</sup>.

**honorable**. See **valuable**.

**honorable, honor** (held in)<sup>1</sup>, glorious<sup>1</sup>, respectable<sup>3</sup>, valuable<sup>1</sup>, (less h), dishonored<sup>1</sup>.

**honored**. See **valuable**.

**hook** (fish). See **fish hook**.

**hope, expect<sup>13</sup>, expectation<sup>53</sup>.**

*pros dok a'ō* TOWARD-SEEM

**hope**, project an opinion into the future, in a good sense. Otherwise **be apprehensive**, for a different One **Mt113Lu71920** on a day he is not h **Mt2430** **Lu1246** people h (for Zechariah) **Lu121** (concerning John) **Lu315** through h for Jesus **Lu840** lame man for alms **Ac35** Cornelius for Peter **Ac1024** presence of God's day **2P312** for new heavens **2P31314** **apprehensive**: those on shipboard **Ac2733** barbarians of Melita **Ac288** 'apprehension (participle) **Ac286**.

*pros dok a'ō* TOWARD-SEEM

**hope** (of the Jewish people) **Ac1211**, **apprehensiveness** (of that coming on the earth) **Lu2126**, **expectation<sup>1</sup>, looking after<sup>1</sup>.**

**hope for again, expect from<sup>1</sup>.**

*ker'as, ker a'i'a* HOLDER

**horn**, of salvation for Israel **ALu169** Lambkin having seven **vRv56** of the golden altar **vRv913AB32** ten h (dragon) **vRv123** (wild beast) **vRv1811737** (are ten kings) **vRv171216** two h like a lambkin **vRv1311**.

*[h]ip'pos* HORSE

**horse**, a solid-hoofed, odd-toed, free-limbed quadruped, remarkable for its speed, bits (putting into their mouths) **rJa33** (blood to) **vRv1420** white h **vRv621911141921** a fiery-red **vRv64** a black **vRv65** a greenish **vRv68** locusts like **vRv97** sound of chariot h **vRv99** heads of the h as **vRv91717** the license of **vRv919bs** in Babylon **vRv1813** the flesh of **vRv1918**, horsemen, cavalry<sup>2</sup>.

*[h]ōsanna' (Hebrew)* SAVE-US

**Hosanna**, an exclamation, to the Son of David **Mt21915** among the highest **Mt219Mk1110** H, blessed he He Who is coming **Mk119Jn1213**.

*[H]ōsēe' (Hebrew)* SALVATION

**Hosea**, one of the minor prophets **Ro923**.

*phil o'xen on* FOND-LODGER

**hospitable**, treating guests etc. well, a supervisor must be **1Ti32** **Ti19** to one another **1P49**.

*xen o doch e'ō* LODGER-RECEIVE

**hospitable** (be), entertain guests or strangers, widows **1Ti510**, lodge strangers<sup>1</sup>.

*phil o xen i'a* FOND-LODGING

**hospitality**, pursuing **Ro1213** be not forgetting **Hb132**.

**hospitality, hospitable<sup>3</sup>.**

*stratia'* WAR-

**host**, used of the celestial army, multitude of the heavenly **Lu213** offering divine service to (Israel) **Ac742**.

**host, guest<sup>1</sup>, khan keeper<sup>1</sup>.**

**host**. See **guest**.

*[h]up en anti'on* UNDER-IN-INSTEAD

**hostile**, the decrees to the saints **Co214** fiery jealousy eating the **Hb1027**.

*Sabaoth' (Hebrew)* hosts

**hosts**. Lord of **Ro929** **Ja54**, **sabaoth<sup>2</sup>.**

**hot, zealous<sup>3</sup>.**

*[h]ōr'a* HOUR

**hour**, a twelfth of daylight or dark **Mt209** (not a fixed period of sixty minutes, as with us), figuratively a short period having a common characteristic **N1J218**, **that h** (boy healed) **Mt813s131718** (woman saved from) **Mt922** (given you what to say) **Mt1019** (daughter healed from) **Mt1528** (father knew it is in) **Jn433** (John took Mary to his own) **Jn1927bs** (warden takes Paul aside) **Ac1633** (an earthquake) **vRv1113As** h passed by **Mt1415** coming out about (third h) **Mt203** (sixth and ninth) **Mt205** (eleventh) **Mt20912** concerning that day and h **Mt2436Mk1332**

disciples (not aware of) **Mt2513** (not strong enough to watch one) **Mt2640Mk1437** (holy spirit teaching you in the same) **Lu1212** (rising in same) **Lu2433** (will exult an) **Jn535** (h come when scattered) **Jn1632** **Christ** (near is the h) **Mt2645** (ninth h He exclaims) **Mt2746** (praying the h may pass) **NMk1435** (h came) **NMk1441** **Jn1253131** (in that h cures many) **Lu721AB36** (in this h He exalts) **NLu1021** (Son of Mankind coming in an) **Lu1240** (seek lay hands on Him in this) **Lu2019** (h came He leans back) **Lu2214** (My h not yet arriving) **ALu24** **N730** **N820** (Father save Me out of) **NJn122727** (h when no longer speaking) **NJn1625** (Father, come has the h) **Jn171** (at what h I shall be arriving) **Rv33** **sixth h** (dark from) **Mt2745** **Mk1533** **Lu234444** (Jesus seated at the spring) **Jn46** (Peter on the housetop) **Ac109** h much advanced **Mk63535** evening **Mk111As** the third (they crucify Christ) **Mk1525Jn1914** (of the day) **Ac215** (of the night) **Ac2233** h of incense **Lu110** Hannah standing by in same **Lu238** aware what h the thief **Lu1239** the slave's lord arriving at **rLu1246** same h some Pharisees **Lu1331AB3** the dinner h **rLu147** the chief priests' h **NLu2253** interval of about one **Lu2259** tenth h **Jn139**

coming is the h (when neither in this mountain) **NJn42123** (when the dead) **Jn52528** (everyone who is killing you) **Jn1624** seventh h boy healed **Jn45252** are there not

twelve  $\text{Jn}11^{19}$  whenever a woman's h has come  $\text{Jn}18^{21}$  h of prayer  $\text{Ac}31$  interval of about three  $\text{Ac}57$  Cornelius' vision about the ninth  $\text{VAc}103^{30}$  spirit came out the same  $\text{Ac}16^{18}$  voice came from all f-r two  $\text{Ac}19^{34}$  Paul (in same h looks up)  $\text{Ac}22^{13}$  (till present h hungering)  $1\text{C}4^{11}$  (in danger every)  $1\text{C}15^{30}$  (not for an h do we simulate)  $\text{Ga}25$  (bereaved for an)  $\text{s}1\text{Th}2^{17}$  saints (h for us to be roused)  $\text{nRo}13^{11}$  (sorry for an)  $\text{n}2\text{C}7^8$  (separated for)  $\text{nPhn}15$  the last h  $\text{n}1\text{Jn}2^{18}$  h of trial  $\text{nRv}3^{10}$  messengers made ready for  $\text{vRv}9^{15}$  of God's judging  $\text{vRv}14^7$  h came to reap  $\text{vRv}14^{15}$  authority as kings one  $\text{vRv}17^{12}$  in one h Babylon's judging came  $\text{vRv}18^{10}$   $16$   $19$  ( $\text{Lu}24^{13}$   $\text{s}1\text{Jn}16^{32}$ ).

hour (half an). See half an hour.

house. See home.

house of merchandise, store<sup>1</sup>.

*oik et ei'a* HOME-

household. slave placed over  $\text{P} \text{Mt}24^{45}\text{B}$ .

household, cure<sup>2</sup>.

household. See home.

*oik o desp o t e'ō* HOME-OWN

household (manage). younger widows to  $1\text{Ti}$   $5^{14}$ . guide the home<sup>1</sup>.

*oik i a k os'* HOME-

household (of). rather those o his  $\text{Mt}10^{25}$  enemies of a man his h  $\text{Mt}10^{36}$ .

household servant, domestic<sup>1</sup>.

*pa n oik ei'* ALL-HOMELY

household (with all). the warden exults with  $\text{Ac}16^{34}$ . with all his house<sup>1</sup>.

*oik o desp o t'ēs* HOME-OWNER

householder. surname Beezeboul  $\text{Mt}10^{25}$  the slaves of the  $\text{P} \text{Mt}13^{27}$  like a man, a h  $\text{P} \text{Mt}13^{52}$   $201$  murmured against  $\text{P} \text{Mt}20^{11}$  plants a vineyard  $\text{P} \text{Mt}21^{33}$  aware what watch  $\text{P} \text{Mt}24^{43}\text{Lu}12^{29}$  say to the  $\text{Mk}14^{14}\text{Lu}22^{11}$  when-ever roused  $\text{P} \text{Lu}13^{25}$  h indignant  $\text{P} \text{Lu}14^{21}$  Goodman<sup>5</sup>, householder<sup>4</sup>, master of the house<sup>3</sup>.

*dōm'a* BUILD

housetop. herald on the  $\text{P} \text{Mt}10^{27}\text{Lu}12^8$  not to descend from  $\text{Mt}24^{17}\text{Mk}13^{15}\text{Lu}17^{31}$  going up on  $\text{Lu}5^{19}$  Peter went up on  $\text{Ac}10^{9}$ .

*p ōs* ?-AS

how\*, somehow, indefinitely.  $\text{Ro}4^{10}$   $\text{s}32$   $10^{14}$  etc. somehow:  $\text{Ac}27^{12}\text{Ro}1^{10}$  etc. See other keywords.

how. See as.

achow. See according as.

*pōs* ? (interrogative)

how?\*, interrogative or indefinite. anemones h they are growing  $\text{P} \text{Mt}6^{28}$  h will you be declaring  $\text{Mt}7^4$  worrying about h  $\text{Mt}10^{19}$  h David entered  $\text{Mt}12^4$  h then shall Satan's kingdom  $\text{P} \text{Mt}12^{26}$  h can you be speaking good  $\text{Mt}12^{34}$  h is it you are not apprehending  $\text{Mt}16^{11}$  h instantly withered the fig tree  $\text{Mt}21^{20}$  h did you enter here  $\text{Mt}21^{22}$  h then is David  $\text{Mt}22^{43}$ , etc. See under other keywords.

how, as<sup>19</sup>, so that<sup>4</sup>.

*p o s a'kis* ?-WHICH-times

how many times (adverb). shall my brother be sinning  $\text{Mt}18^{21}$  I want to assemble  $\text{Mt}23^{37}\text{Lu}13^{34}$ . how oft, how often<sup>2</sup>.

*p os' on* ?-WHICH-WHICH

how much, how many, idiomatically, how dense (the darkness)  $\text{Mt}6^{23}$ . rather shall your Father  $\text{Mt}7^{11}\text{Lu}11^{13}$  more consequence are you  $\text{Mt}12^{12}\text{Lu}12^{24}$  Christ (are you not hearing h m)  $\text{Mt}27^{13}\text{Mk}15^4$  (h m rather shall His

blood)  $\text{Hb}9^{14}$  rather those of Beezeboul  $\text{Mt}10^{25}$  h m time  $\text{Mk}9^{21}$  rather you  $\text{Lu}12^{28}$  are you owing  $\text{Lu}16^{57}$  the nations riches  $\text{Ro}11^{12}\text{ss}$  rather Israel  $\text{Ro}12^{14}$  produces of diligence  $2\text{C}7^{11}$  rather to Philemon  $\text{Phn}16$  worse punishment  $\text{Hb}10^{29}$  how many: cakes  $\text{Mt}15^{34}\text{Mk}6^{38}$   $85$  panniers  $\text{Mt}16^{9}\text{Mk}8^{19}$  hampers  $\text{Mt}16^{10}\text{Mk}8^{20}$  of my father's hired men  $\text{Lu}15^{17}$  tens of thousands  $\text{Ac}2^{120}$ .

how much. See as much as.

how oft, how many times<sup>1</sup>.

how often, how many times<sup>2</sup>.

how very. See as much as.

*men'toi* INDEED-TO-THE

howbeit, a conjunction.  $\text{Jn}4^{27}$   $7^{13}$   $12^{42}$   $205$   $214$   $2\text{Ti}2^{19}$   $\text{Ja}2^8$   $\text{Jus}$ .

however. See moreover.

hubbub. See resounding.

huge. See great.

*an thr ōp'i n on* UP-REVERT-VIEWED

human, hman. God not needing anything attended by  $\text{Ac}17^{25}$  Paul's words not of h wisdom  $1\text{C}24^{\text{As}2}$   $13$  no trial taken you except what is  $1\text{C}10^{13}$  everything tamed by h nature  $\text{Ja}3^7$  subject to every h creation  $1\text{P}21^{\text{ABS}2}$  hman: Paul (as a m saying this)  $\text{Ro}6^{19}$  (not examined by m day) $1\text{C}4^3$ . man<sup>5</sup>, men<sup>1</sup>, mankind<sup>1</sup>.

*an'thr ōp os* UP-REVERT-VIEWER

human, a living, sentient being of the genus *Homo*, as distinct from the lower animals and from spirits; including all ages and both sexes, men, women, and children, to be distinguished from man, not a woman or child, [as there is no good English noun we suggest the use of the adjective "human" as a noun]; hman, the race, mankind, humanity, id.  $\text{hpeople}$   $\text{Jn}6^{10}\text{A}$ . joy that a h being  $\text{Jn}16^{21}$  God (not like h sentiment)  $\text{nAc}17^{29}$  (bringing distress on)  $\text{Ro}2^9$  (not taken up with h aspect)  $\text{Ga}2^8$  corruptible  $\text{nRo}1^{23}$  that which is  $\text{n}1\text{C}21^{\text{Bss}}$  h covenant  $\text{nGa}3^{15}$  caprice  $\text{Ep}4^{14}$  tradition  $\text{Co}2^8$  hidden h of the heart  $\text{n}1\text{P}3^4$  h desires  $1\text{Pt}4^2$  donkey with h voice  $2\text{Pt}2^{16}$  third animal's face like  $\text{vRv}4^7$  locusts with faces like a  $\text{vRv}9^7$  h souls in Babylon  $\text{vRv}18^{13}$  cubits of a h measure  $\text{vRv}2^{117}$ .

mankind: Christ: the Son of (nowhere to recline His head)  $\text{Mt}8^{20}\text{Lu}9^{58}$  (has authority)  $\text{Mt}9^{9}\text{Mk}2^{10}\text{Lu}5^{24}$  coming of (till)  $\text{Mt}10^{23}$  (in the Father's glory)  $\text{Mt}16^{27}$  (in His kingdom)  $\text{Mt}16^{28}$  (on the clouds)  $\text{Mt}24^{30}\text{Mk}13^{26}\text{Lu}21^{27}$  (when not supposing)  $\text{Mt}24^{44}\text{Lu}12^{40}$  (in His glory)  $\text{Mt}25^{31}$  (chief priest seeing)  $\text{Mt}26^{64}$  (will He be finding faith)  $\text{Lu}18^8$  came eating  $\text{Mt}11^{19}\text{Lu}7^{34}$  Lord of the sabbath  $\text{Mt}12^8$   $\text{Mk}2^{28}\text{Lu}6^5$  say a word against  $\text{Mt}12^{32}\text{Lu}12^{10}$  in the heart of the earth  $\text{Mt}12^{40}$  sowing ideal seed  $\text{P} \text{Mt}13^{37}$  dispatching messengers  $\text{Mt}13^{41}$  who are men saying He is  $\text{Mt}16^{13}$  till roused  $\text{Mt}17^9$  to be suffering much  $\text{Mt}17^{12}\text{Mk}8^{31}$   $9^{12}$   $\text{Lu}9^{22}$  given up (to be crucified)  $\text{Mt}17^{22}$   $20^{18}$   $26^2$  (woe to that man)  $\text{Mt}26^{24}\text{Mk}14^{21}$  (into hands of sinners)  $\text{Mt}26^{45}$   $\text{Mk}9^{31}$   $10^{33}$   $14^{41}$   $\text{Lu}9^{44}$   $24^7$  (with a kiss)  $\text{Lu}22^{48}$  sitting on the throne  $\text{Mt}19^{28}$  came not to be served  $\text{Mt}20^{28}\text{Mk}10^{45}$  presence of (as lightning)  $\text{Mt}24^{27}$  (as days of Noah)  $\text{Mt}24^{37}$   $39$  sign of  $\text{Mt}24^{30}$  indeed going away  $\text{Mt}26^{24}$  will be ashamed of him  $\text{Mk}3^{38}\text{Lu}9^{26}$  until He is rising  $\text{Mk}9^9$  going as it is written  $\text{Mk}14^{21}$  sitting at right hand of power  $\text{Mk}14^{62}\text{Lu}22^{69}$  disciples (names cast out on account of)  $\text{Lu}6^{22}$  (to stand in front of)  $\text{Lu}21^{36}$  a sign to this generation  $\text{Lu}11^{30}$  will be

avowing that one Lu128 the day of (yearning to perceive) Lu1722 (as lightning) Lu1724 (as days of Noah) Lu1726 (the day He is unveiled) Lu1730 all accomplished as to Lu 1831 came to seek the lost Lu1910 going as specified Lu2222 messengers ascending on Jn151 Who is in heaven Jn313 must be exalted Jn314 328 1234 for He is a son of Jn527 giving life eonian Jn627 eating the flesh of PnJn533 ascending where He was Jn 682 glorified Jn1223 1331 Who is this Jn1234 Stephen beholding Ac756

mankind: others: sabbath because of NMk 227 27 sins pardoned Mk328 Christ (knew what was in) Jn225 25 (gives gifts to) Ep48 (Mediator of God and) 1Ti25 (not one of m perceived) 1Ti616 (One like a son of) vRv113 1414 those left of Ac1517 God (makes out of one every nation) Ac1726 (charging all m repent) Ac1730 (wills all to be saved) 1Ti24 (Saviour of all) 1Ti410 (tabernacle is with) vRv213 death passed through into all Ro512 for all m for condemnation Ro518 just award for all Ro518 saints (to be at peace with) Ro1218 (prayers be made for all) 1Ti21 a Son of m Hb26 many of m died vRv811 those not having the seal vRv94 locusts injure vRv 910 third killed vRv915 18 rest of vRv920 fire descends before vRv1313 the number of nRv1318 bought from vRv144 who have the emblem vRv162 to scorch vRv168 9b since m came to be vRv1618 hail descended on vRv 1621

humanity: hidden things of Ro216 saints (old h crucified) Ro69 (created into new) 1Ep215 (put off the old) nEp422 Co39 (put on the new) nEp424 is any of h acquainted with 1Co11 11 ideal for h be thus 1Co726 sons of Ep35 Christ coming to be in likeness of Ph27 grace of God made advent to Tit211 meekness toward all Tit32 beneficial for Tit38

hman: not living on bread alone Mt44Lu44 whose son requesting bread PMt79 set under authority Mt89Lu78 a m termed Matthew Mt99 Christ (called a gluttonous m) Mt1119 Lu734 (Peter disowns the m) Mt2612 74Mk1471 (was a Son of God) Mk1539 (m who constitutes Me) Lu1214 (no fault in) Lu234 14 (inquires if the m a Galilean) Lu236 (you bring me this) Lu2314 (this M just) Lu2347 (enlightening every) Jn19 (a M Who told me all) Jn 429 (who is the m who said) Jn512 (testimony not from) nJn534 (makes a m sound) Jn723 (never speaks a m thus) Jn746 (a M Who has spoken to you) Jn840 (Who is termed Jesus) Jn911 (this m not from God) Jn916 (called a sinner) Jn924 (that you being a m) Jn1033 (doing many signs) Jn1147 (are you not of this) Jn1817 (what accusation against) Jn1829 (lo the m) Jn195 (blood of this) Ac528 (the One M) Ro515 (resurrection through) 1Ci521 (second M) 1Ci1547 (found in fashion as) Ph28 (a M Christ Jesus) ITi25

others: pit a m against his father NMt10 35 36 in soft garments Mt118Lu725 with a withered hand Mt1210 13Mk31 5Lu68 10s what m of you PMt1211 of more consequence Mt 1212 out of his treasure (the good man) PMt1235Lu645 (wicked m) PMt1235Lu645As2 coming out of a m (unclean spirit) PMt1243 Lu1124 (last state of that m) PMt1245Lu1126 the kingdom like (a m sowing) PMt1324 (mustard a m) PMt1381Lu1319 (treasure a m) PMt 1344 (a m a merchant) Mt1345914 (householder) PMt1352 201 (a m a king) PMt1823 222 a

m an enemy PMt1328 contaminating a m (not that going into) PMt1511 20Mk715 18 (that going out) PMt1511 18ps1 20Mk715 15ps 20 20 23 what will a m (be benefited) NMt16 26Mk39Lu925 (giving in exchange) NMt1626 Mk337 came falling on his knees Mt1714 woe to that m (making snares) Mt187 (Judas) Mt2624 24Mk1421 21Lu2222 m with a hundred sheep PMt1812Lu154 leaving father and mother NMt195Mk107 Ep531 not be separating NMt196Mk109 cause of m with a woman NMt1910 had two children PMt2128 Lu1511 householder PMt2133 without wedding apparel PMt2211 traveling PMt2514 Mk1334 a hard m PMt2524 Cyrenian m Simon Mt2732 rich m Joseph Mt2757 m with unclean (spirit) Mk123 58Lu829 (demon) Lu433 833 35 m casting seed PMk426 out of the tombs Mk 52 m saying Corban NMk711 colt on which no m yet seated Mk112Lu1930 plants a vineyard PMk121Lu2009 will be meeting you Mk 1413Lu2210 a m Simeon Lu225 25 a paralyzed Lu518 20 building a house FLu648 49 descended from Jerusalem FLu1030 certain rich m FLu1216 161 19 dropsical Lu142 made a dinner FLu1416 begins building FLu1430 judge who respects not PMt1874 a noble FLu1912 a harsh m FLu1921 22 Peter said m I am not Lu2258 60 John, a m commissioned Jn16 placing ideal wine first Jn210 Nicodemus Jn31 how can a m Jn34 916 a m can not get anything if Jn327 believes Jesus' word Jn450 at Bethesda Jn55 9 15 circumcising a Jn722 23 no law of ours is judging Jn731 blind from birth Jn91 24 30 one m should be dying Jn 1150 1314 inform m beneficence Ac49 14 22 apostles not to speak to Ac417 this m Stephen Ac613 named Eneas Ac933 Peter also a Ac 1026 no m contaminating NAc1028 a god's voice not a m Ac1222 with wicked spirit Ac 1916 what m is there Ac1985 Paul (he is the m) Ac2128 (a Jewish m) Ac2139 (Roman) Ac2225 26 (no evil in this) Ac239 (Festus not surrendering) Ac2516 (Agrippa intending to hear) Ac2522 (not deserving death) Ac2631 (could have been released) Ac2632 (undoubtedly a murderer) Ac2634 (saying it as a m) Ro35 Ga315 (gratified as to the m within) Ro722 (a wretched m am I) Ro724 (not according to m am I speaking) 1Co98 (as a m I fight) 1Ci1532 (acquainted with a) 2Ci122 3 (declarations not allowed a m) Ac2C124 (an apostle not through a) Ga11 (evangel not in accord with) Ga11 12 (attesting to every) Ga 53 (admonishing) Co128 (teaching every) Co 128 (to present mature) Co128 defenseless O m Ro21 3 every m a liar Ro34 reckoning a m justified nRo328 happiness of the Ro46 through one m sin Ro512 disobedience of one Ro519 law lording it over nRo71 O m who are you Ro920 who keeps the law nRo 105 evil to the m eating nRo1420 heart of m did not ascend n1C29 soulish 1C214 walking according to 1C33 let a m be reckoning n1C41 every sin a m n1C618 ideal not to be touching n1C71 test himself first n1C1128 through a m came death 1Ci1521 the first m Adam 1Ci1545As 47 to every m conscience 2C42 is decaying 2C416 m justified (not by works) nGa216 (by works) nJa224 if a m in some offense nGa61 whatsoever sowing Ga67 staunch in the m within aEp316 not repudiating m but God 1Th48 of lawlessness 2Th23 m of God (Timothy) 1Ti611 (may be equipped) n2Ti1317 sectarian Tit310 what is m nHb 26 tabernacle the Lord pitches, not m nHb82

not afraid of what m doing Hb13<sup>6</sup> let not  
Jal19 m b surmising Jal17 be swift to hear  
Jal19 O empty m NJa220 tongue can no m  
tame Ja3<sup>8</sup> Elijah a m of like emotions Ja517  
prophecy not by the will of 2Pt121 scorpion  
striking ARv95

amen: disciples (fishers of) Mt419 Mk117 Lu  
510 (light to shine in front of) Mt51<sup>6</sup> (not  
to do righteousness in front of) Mt61 (not to  
appear to be fasting) Mt61<sup>8</sup> (wanting m  
should do) Mt712 Lu631 (marvel at the calm)  
Mt827 (take heed of) Mt1017 (unlettered) Ac  
413 (what shall we do to) Ac41<sup>6</sup> salt to be  
trampled by PMt513 teaching m thus Mt519  
hypocrites (glorified by) Mt62 (appear to) Mt  
65 16 forgiving their offenses Mt614 15

Christ (avowing Him in front of) Mt1032  
Lul23 (disowning in front of) Mt1033 Lul29  
(to be given up to) Mt1722 Mk631 Lu944 247  
(not looking at face of) Mt2216 Mk1244 (who  
are m saying) Mk827 (the light of) Jn14B3<sup>8</sup>  
(not getting glory from) Jn541 (manifested  
God's name to) Jn17<sup>6</sup> (no other name given  
among) Ac412 (attested by) Ro1418 (stone re-  
jected by) 1Pt24 such authority to Mt9<sup>8</sup> blas-  
phemy pardoned m Mt1231 idle declarations  
m speak Mt1236 drowsing PMt1325

Pharisees (teaching directions of) Mt159 Mk  
77 (placing loads on) PMt234 (gazed at by)  
Mt235 (called by m Rabbi) Mt237 (lock king-  
dom in front of) Mt2313 (appearing to be  
just) Mt2328 (holding traditions of) Mk78 (jus-  
tifying themselves in sight of) Lul1613 (not  
as rest of) PLu1811 Peter disposed to that of  
Mt1623 Mk833 eunuchs emasculated by Mt1912  
with m impossible Mt1926B31\* Mk1027 Lu1827  
John's baptism of heaven or of Mt2125 26 Mk  
1130 32 Lu204 6 out of the heart of Mk721  
observing as trees Mk824 Elizabeth's re-  
proach among Lu125 among m delight Lu214  
favor with God and Lu252 happy are you  
whenever m Lu622 whenever m say fine  
things Lu626 of this generation PLu731 walk-  
ing on obscure tombs Lu1144 lawyers load-  
ing m PLu1146 like m anticipating PLu1236  
beyond all m in Jerusalem Lu134 what is  
high among Lu1615 two m went into sanctu-  
ary PLu1810 chilling of Lu2126 love dark-  
ness Jn319 woman saying to the Jn428 per-  
ceiving the sign Jn614 testimony of two  
Jn817 chiefs love glory of Jn1243 Ananias  
not lying to Ac54 must yield to God rather  
than Ac529 Sanhedrin admonished (take  
heed as to these) Ac535 (withdraw from) Ac  
538 38 gods made like Ac1411

apostles (m also) Ac1415 (who give up their  
souls) Ac1526 (slaves of God) Ac1617 (belong-  
ing to the Jews) Ac1620 35 37 (became a the-  
ater to) 1C49 (providing the ideal in the sight  
of) 2C821 (speaking not as pleasing) 1Th24  
(should be rescued from) 2Th32 Paul (induc-  
ing m) Ac1813 (God's witness to all) Ac2215  
(no stumbling block to) Ac2416 (wanting all  
to be as he) 1C77 (persuading m) 2C511 (an  
apostle not from) Gal11 (not seeking to please)  
Gal10 10 (am I persuading m or God) Gal10  
(not seeking glory from) 1Th26 injustice of  
Ro118 applause not of Ro229

saints (making ideal provision in the sight  
of) Ro1217 (faith not in wisdom of) 1C25 (not  
to be boasting in) 1C321 (not to be slaves of)  
1C723 (not speaking to m but) 1C142 (to m  
to edification) 1C143 (more for than all)  
1C1519 (read by all) 2C32 (slaving as to the  
Lord not to) Ep67 Co323 (lenience known to)  
Ph45 (receive not the word of) 1Th213

God's (stupidity wiser than) 1C125 (weak-  
ness stronger than) 1C125 the languages of  
m 1C131 one flesh of 1C1539 teachings of  
Co222 the Jews contrary to all 1Th215 some  
m sins taken for granted 1Th524 of a deca-  
dent mind 1Th65 desires swamping m 1Th69  
commit to faithful 2Ti22 last days (m self-  
ish) 2Ti32 (of depraved mind) 2Ti38 (shall  
wax worse) 2Ti313 (not to heed precepts of  
Tit14 chief priests (from among) Hb51 (con-  
stituted for) Hb51 (law appointing) Hb728  
swearing by a greater Hb616 dying m ob-  
taining tithes Hb78 to be dying once Hb927  
the tongue cursing Ja39 imprudent 1Pt215  
dead judged according to m in flesh 1Pt40  
holy m of God 2Pt121 irreverent 2Pt37 testi-  
mony of 1Jn59ABS2 some m slip in Ju4 will  
be seeking death vRv96 killed in earthquake  
vRv1113 blaspheme God vRv1621 (ALu68 A918  
s1424 s1Jn746 s1Ro518 ABS1C34 AJa111 s1Pt  
42 sRv69 b205), a certain3, enemy1, man551,  
nobleman1, Romans1, shepherds1.

*phil an thr op'os*

FOND-UP-REVERT-VIEW-AS

humanely. Julius using Paul h Ac273, cour-  
teously1.

humanity. See human.

humanity (fondness for). See philanthropy.

*tapain'on' LOW*

humble, below the normal level, used substan-  
tively, the humble. Jesus PMt1129 God (ex-  
alts the) Lul512 (consoling the) F2C76 (giving  
grace to) Ja46 1Pt55 saints to be vRo1216  
Paul vF2C101 h brother FJa19, base1, cast  
down1, humble2, lowly1, of low degree2, -  
estate1.

*tapain o'ō make-LOW*

humble, make low (every hill) Lu35, the one  
h himself greatest in the kingdom PMt184  
everyone exalting himself shall be h PMt2312  
12 Lu1411 11 1814 14 Paul (do I sin in h my-  
self) F2C117 (God not h him) F2C1221 (aware  
what it is to be h) FPh412 Christ h Himself  
FPh28 God (be h then in the Lord's sight)  
FJa410 (be h under the mighty hand of) 1Pt  
56, abase5, bring low1, humble6, - self2.

*tapain o'phron LOW-DISPOSITION*

humble disposition. saints to be of a F1Pt38.

*tapain'o'si s LOWNESS*

humiliation. God looks on Miriam's FLu148  
Christ's Ac833 the body of our FPh321 the  
rich in his FJa110, be made low1, humilia-  
tion1, low estate1, vile1.

*tapain o'phro sun'tē*

LOW-DISPOSITION-TOGETHERNESS

humility. Paul slaving for the Lord in all FAc  
2019 saints (to have all) FPh42 Ph23 (to put  
on) FCo312 (to wear the servile apron of) 1Pt  
53 h and ritual of messengers FCo218 a  
willful ritual and h FCo233.

*eu no e'ō WELL-MIND*

humor. be h your plaintiff MT525, agree1.

*eu'no i a WELL-MIND*

humor (good). saints to be slaving as to the  
Lord with Ep67, good will1.

*[h]ekaton' HUNDRED*

hundred, ten tens, the lowest number of three  
digits, h fold (gave fruit) PMt138 23 Mk48 20  
a h sheep (a man with) PMt1812 Lu154 slave  
owing a h denarii PMt1828 people reclining  
by Mk640 h baths of oil PLu156 h cors of  
grain PLu157 h pounds Troy (myrrh and  
aloes) Jn1939 one h fifty-three fish (Peter



nets Jn21<sup>11</sup> one h twenty names (Peter speaks to) Ac1<sup>18</sup> one h forty-four thousand (sealed) vRv7<sup>4</sup> (with the Lambkin) vRv14<sup>1</sup> 3 h forty-four cubits (measure of the wall) vRv21<sup>17</sup> (sLu24<sup>13</sup>). For combinations with various numbers see under those entries (two hundred, five hundred, etc.).

hundred thousand thousand, millions (two hundred)<sup>1</sup>.

[h]ekaton ta et es' HUNDRED-YEAR  
hundred years, a century. Abraham's age about Ro4<sup>19</sup>.

[h]ekaton ta plaston HUNDRED-FOLD  
hundredfold, disciples getting Mt19<sup>29</sup>s Mk10<sup>30</sup> produces fruit fLu8<sup>8</sup>.

pein a'ō HUNGER

hunger, be hungry, a strong craving for food. Christ (fasting, subsequently h) Mt4<sup>2</sup>Lu4<sup>2</sup> (He h) Mt21<sup>18</sup>Mk11<sup>12</sup>Ab<sup>3</sup>\* (I h and you give Me) Mt25<sup>35</sup> 37 42 44 h for righteousness fMt5<sup>6</sup> disciples (are h) Mt12<sup>1</sup> (under no circumstances be h) Jn6<sup>9</sup>s when David is Mt12<sup>3</sup> Mk22<sup>5</sup>Lu6<sup>3</sup> God fills the h Lu15<sup>3</sup> happy those h now Lu6<sup>21</sup> the full shall be Lu6<sup>25</sup> saints (if your enemy h) Ro12<sup>20</sup> (one indeed is) 1Ci12<sup>11</sup> 34 (h no longer) vRv7<sup>16</sup> Paul (till present hour h) 1C4<sup>11</sup> (initiated to be) Ph4<sup>12</sup>.  
hunger, famine<sup>3</sup>, (very h), ravenous<sup>1</sup>.

ana zēt e'ō UP-SEEK

hunt, go back to find. Joseph and Mary h Jesus Lu24<sup>4</sup> 45Bs<sup>2</sup> Barnabas h Saul Ac11<sup>25</sup>.

bal'ō [h]ormē'mati CAST RUSHING

hurl. Babylon Rv18<sup>21</sup>.

tuphōn ik on' HURRICANE

hurricane, a swift, stormy wind. Ac27<sup>14</sup>, tempestuous<sup>1</sup>.

speud'ō be-DILIGENT

hurry, waste no time or effort. shepherds came h Lu2<sup>18</sup> Zaccheus h descend Lu19<sup>5</sup> 6 Paul Ac20<sup>18</sup> 18 the presence of God's day v2Pt3<sup>12</sup>, haste<sup>6</sup>.

hurt, harm<sup>2</sup>, illtreat<sup>1</sup>, injure<sup>10</sup>, outrage<sup>1</sup>.

husband. See man.

husband (fond of). See fond of husband.

husbandman, farmer<sup>19</sup>.

husbandry, farm<sup>1</sup>.

sig e' HUSH

hush, the cessation of sound. the people h before Paul Ac21<sup>40</sup> in heaven (seventh seal) vRv8<sup>1</sup>.

sig a'ō HUSH

hush, cease making a sound. Peter James and John (on the mountain) Lu9<sup>8</sup> scribes and Pharisees (at Jesus' answer) Lu20<sup>26</sup> Peter gesturing disciples to Ac12<sup>17</sup> the multitude Ac15<sup>12</sup> 13 a secret in times conian Ro16<sup>25</sup> in the ecclesia 1C14<sup>28</sup> 30 34 (bLu13<sup>9</sup>). hold one's peace<sup>4</sup>, keep close<sup>1</sup>, - secret<sup>1</sup>, - silence<sup>3</sup>.  
husk, carob pod<sup>1</sup>.

[H]umen'ai os HYMENEUS

Hymeneus, a man's name. Paul gives up to Satan 1Ti1<sup>20</sup> swerves as to the truth 2Ti2<sup>17</sup>.

[h]um'n os HYMN

hymn, a song of praise to God, saints (speaking to yourselves in) Ep5<sup>19</sup> Co3<sup>16</sup>.

hymn (sing). See sing hymn.

[h]upo'kri st s UNDER-JUDGING

hypocrisy, feigning. Pharisees (distended with) Mt23<sup>28</sup> (Jesus perceived their) Mk12<sup>15</sup> (take heed to) Lu12<sup>1</sup> Barnabas led away with Ga2<sup>13</sup> of false expressions 1Ti4<sup>2</sup> saints to put off 1Pt2<sup>1</sup>, dissimulation<sup>1</sup>, hypocrisy<sup>5</sup>.

hypocrisy (without), unfeigned<sup>1</sup>.

[h]upo kri t es' UNDER-JUDGER

hypocrite, feigner, be not as Mt6<sup>2</sup> 5 18 extract the beam Mt7<sup>5</sup>Lu6<sup>42</sup> Isaiah prophesies concerning Mt15<sup>7</sup>Mk7<sup>6</sup> why trying Me Mt22<sup>18</sup> woe to Mt23<sup>13</sup> 15 23 27 29 Lu11<sup>44A</sup> testing aspect of the sky Lu12<sup>56</sup> loosing his ox on the sabbath Lu13<sup>15</sup> (bMt6<sup>7</sup>).

sun upo kri n'o mai

TOGETHER-UNDER-JUDGE

hypocrite (play..with), rest of the Jews with Cephas Ga2<sup>13</sup>, dissemble with<sup>1</sup>.

[h]us'sōp os (Hebrew) HYSSOP

hyssop, probably the caper berry, sponge distended on Jn19<sup>29</sup> blood, water h etc. Hb9<sup>19</sup>.

## I

egō' I

I\*, the first person, singular, nominative, pronoun, used separately only when emphatic. In the Version the emphatic form is shown by an accent mark ('), Mt2<sup>8</sup> etc. See under other keywords.

ka gō' AND-I

I also\*, and I, nominative, emphatic. Mt2<sup>8</sup> 1128 etc.

Iko'nion ICONIUM

Iconium, a city of Lycaonia, Asia Minor, about 38° north, 32° 20' east. Paul in Ac18<sup>51</sup> 141 21 Jews from I at Lystra Ac14<sup>19</sup> brethren in (Timothy) Ac16<sup>2</sup> Paul suffered in 2Ti3<sup>11</sup>.

kal on' IDEAL

ideal, perfectly pleasing, satisfying all expectations. fruit fMt3<sup>9</sup> 717 18 19 1233 Lu3<sup>9</sup> 643 acts fMt5<sup>16</sup> Jn16<sup>32</sup> 33 1Ti5<sup>10</sup> 25 618 Ti2<sup>17</sup> 14 38 14 Hb10<sup>24</sup> 1Pt2<sup>12</sup> 2Pt1<sup>19A</sup>s tree fMt12<sup>33</sup> Lu6<sup>43</sup> earth fMt13<sup>8</sup> 23Mk4<sup>8</sup> 20Lu8<sup>15</sup> seed fMt

1324 27 37 38 pearls fMt13<sup>45</sup> fish fMt13<sup>48</sup> not i (to take the children's bread) fMt15<sup>26</sup> Mk7<sup>27</sup> (your boast) 1C5<sup>6</sup> for the disciples be there Mt17<sup>4</sup>Mk9<sup>5</sup>Lu9<sup>33</sup> to be entering into (life) fMt18<sup>9</sup> Mk9<sup>43</sup> 45 (kingdom) Mk9<sup>47</sup> work (Mary works for Jesus) Mt26<sup>10</sup>Mk14<sup>6</sup> (desiring) 1Ti3<sup>1</sup> i were it (for Him) Mt26<sup>24</sup>Mk14<sup>21</sup> (millstone about his neck) Mk9<sup>42</sup> salt is fMk9<sup>50</sup>Lu14<sup>34</sup> measure fLu6<sup>38</sup> heart fLu8<sup>15</sup> stones Lu21<sup>5</sup> wine Jn21<sup>10</sup> 11 Shepherd fJn10 11 11 14 the law is Ro16<sup>17</sup> 1Ti18 not effecting the Ro17<sup>18</sup> doing Ro7<sup>21</sup> 2C13<sup>7</sup> Ga6<sup>9</sup> Ja4<sup>17</sup> making i provision Ro12<sup>17</sup> neither to be eating meat Ro14<sup>21</sup> not to touch a woman 1C7<sup>1</sup> Paul (i to be as) 1C7<sup>8</sup> 28 28 (rather to be dying) 1C9<sup>15</sup> (providing the i) 2C8<sup>21</sup> jealous in the Ga4<sup>18</sup> 18 retaining 1Th5<sup>21</sup> warfare 1Ti18 and welcome 1Ti2<sup>3</sup> testimony 1Ti3<sup>7</sup> rank 1Ti3<sup>13</sup> every creature i for food 1Ti4<sup>4</sup> servant, teaching 1Ti4<sup>6</sup> 6 contest 1Ti6<sup>12</sup> 2Ti4<sup>7</sup> avowal 1Ti6<sup>12</sup> 13 foundation 1Ti6<sup>19</sup> thing committed to Timothy 2Ti1<sup>14</sup> soldiers f2Ti2<sup>3</sup>

45A i and beneficial Tit38 and evil Hb514 declaration of God Hb63 confirming the heart Hb139 conscience Hb138 name Ja27 behavior Ja313 1Pt212 administrators 1Pt410 (b1Ti54), better7, fair1, good84, honest8, meet2, well2, worthy1.

*kal o pot e'ō* IDEAL-DO

ideal doing. not to be despondent in 2Th313, well doing1.

*kal oi' lim en'es* IDEAL LAKES

ideal Harbors. Paul at Ac278, fair havens1.

*kal o di da's kal o* IDEAL-TEACHER

ideal (teacher of the). aged women to be Tit23, teacher of good things1.

*kal o's* IDEAL-AS

ideally, fine Lu626, doing (on the sabbath) Mt 1212 (to those hating you) Lu627 (Peter) Ac 1033 (keeping his virgin) 1C737 38 (in joint contribution) Ph414 (be loving your associate) Ja28 (believing that God is one) Ja219 (heeding the prophetic word) 2Pt119 (sending the brethren forward) 3Jn8 Isaiah prophesies Mt 157Mk76 Pharisees repudiating the precept Mk79 Jesus (has done all) Mk737 (answered) Mk1228 (Thou sayest i) Mk1232 Lu2039 Jn1823 i will they be having it Mk1618 house i built Plu648 saying i (Samaritan woman) Jn417 (the Jews) Jn848 (disciples) Jn1313 the holy spirit speaks Ac2825 i boughs broken out Ro 1120 giving thanks 1C1417 bearing with him i 2C114 not i (jealous over you) Ga417 you raced i Ga57 controlling household 1Ti34 1213 elders who preside 1Ti517 to behave Hb1318 you sit i here Ja23, do good to, honestly1, in a good place1, well80, full well1.

*kal' lion* more-IDEALLY

ideally (most). Festus m i recognizing Ac2510, very well1.

*a rg on'* UN-ACTIVE

idle, every i declaration Mt1296 laborers in the market Mt2036 young widows 1Ti513 13 Cre- tans i bellies Tit112 constituting you not 2Pt 18 (eJa220), barren1, idle8, slow1.

*a rg e'ō* UN-ACT

idle (be), judgment is not 2Pt23, linger1, idle tales, nonsense1.

*eid'ōl on* PERCEIVE-WHOLE

idol, an image by means of which human senses are supposed to perceive the whole character of the deity. Israel (led up sacrifice to) Ac 741 who are abominating i Ro222 ceremonial pollution with Ac1520 i sacrifices 1C84 7 10198\* voiceless 1C122 temple of God with 2C616 turn back to God from 1Th19 saints to guard themselves from 1Jn521 worship- ing Rv920.

*kat eid'ōl on* DOWN-PERCEIVE-WHOLE

idol-ridden. Athens Ac1716, wholly given to idolatry1.

*eid'ōl o'thu t on* PERCEIVE-WHOLE-SACRIFICE

idol sacrifice, be abstaining from Ac1529 saints to guard themselves from Ac2125 concern- ing 1C81 4 eating (used to) 1C87 (inured to) 1C810 (Israel snared to) Rv214 20 that i s is anything 1C1010, offered to idols5, —in sac- rifice3, sacrificed to idols1.

*eid'ōl o latr'ēs*

PERCEIVE-WHOLE-DIVINE-SERVICER

idolator, saints (not to commingle with) 1C510 11 (not to become) 1C107 not enjoying allot- ment of God's kingdom 1C69 mEp53 in the lake of fire vRv218 2215.

*eid'ōl o latr'ē'a*

PERCEIVE-WHOLE-DIVINE-SERVICE

idolatry, saints to flee from 1C1014 of the flesh Ga520 greed is mCo35 the nations gone on in 1Pt43.

idol's shrine. See shrine (idol's).

*Idoumai'a* IDUMEA

Idumea, the territory southeast of Judea, mul- titudes from I follow Jesus Mk3AB32.

*ei IF*

if\* is a conditional or interrogative particle. In the translation it is omitted with direct ques- tions, thus *t'is* it allowed (on the sabbaths to cure) Mt1210 (one to dismiss his wife) Mt193 (Paul to say anything) Ac2137 etc. if you are the Christ Mt2663 see if Elijah is coming Mt2749 Mk1539 scrutinized Him to see if He Mk32 Lu67 inquired if allowed a husband to dismiss Mk102 Pilate marvels if He is dead Mk1544 44 to see if he has the wherewithal Lu1428 31 etc. See under other keywords. If225, that5, whether20, etc.

if, if ever194, since surely2, that is if3, whether1.

*e an' IF-EVER*

if ever\*, if...should (for...may), with a demonstrative pronoun whatsoever Mk11 23 etc., whosoever Mt819 etc., whosoever Mk655 etc., whosoever Ac819 etc. Mt49 513 19 23 etc. with no, except Ga 216.

*ep an' ON-[IF]-EVER*

if ever. Mt28 Lu1122 34, when3.

*[h]én ik'a* IF-EVER-REACH

if ever should reach. the reading of Moses 2C3 15 16, when2.

if...should. See if ever.

*ei'per IF-EVEN*

if so be that. Ro380 89 17 1C85 1515 2C53B 2Th16 1Pt2352, if so be1, if so be that1, seeing2, though1.

*ei'p'ō s IF-?-AS*

if somehow. Ac2712 Ro1010 1114 Ph311, if by any means4.

if yet, since surely1.

*a gen'es* UN-BECOME

ignoble, of the world 1C128AB3\*, base things1.

*a'gno i'a* UN-KNOWLEDGE

ignorance, crucifixion committed in Ac317 God condoning times of Ac1730 of the nations Ep418 former desires in i 1Pt114.

*a gnō si'a* UN-KNOWLEDGE

ignorance, i of God 1C1534 of imprudent men 1Pt215, have not the knowledge1, ignorance1, ignorant, plain1.

*a gno e'ō* UN-KNOW

ignorant (be), ignorantly (devout) Ac1723, un- known (Paul) 2C69 Ga122, Christ (disciples i of His words) Mk932 Lu945 (Jews i of) Ac1327 saints (Paul not wanting them to be) Ro113 1125 1C101 121 2C18 1Th413 (or are you) Ro63 71 (if anyone is) 1C1438 38 (not i of the things Satan apprehends) 2C211 i of God's (kindness) Ro24 (righteousness) Ro103 Paul being i in unbelief 1Ti113 moderate with the Hb52 the unjust are 2Pt212, ignorant14, igno- rantly2, know not4, understand not8, un- known2.

ignorant of (be), oblivious (be)2, ignorantly. See ignorant (be).

ill, evil1.

*kak'ō si s* EVILINGill treatment. of Israel Ac734, affliction<sup>1</sup>.*para nom e'ō* BESIDE-LAWillegally. Paul beaten Ac233, contrary to the law<sup>1</sup>.*a the'mi ton* UN-PLACEDillicit, having no legal place. to come to another tribe Ac1028 idolatries 1Pt43, abominable<sup>1</sup>, unlawful thing <sup>1</sup>.

illness. See evilly.

*kak o'ō* EVIL-treatilltreat, provoke Ac142, shall i (Israel) Ac76 the fathers Ac719 Herod, some from the ecclesia Ac121 no one shall i Paul Ac1810 anyone who will be i you 1Pt313, evil entreat<sup>2</sup>, harm<sup>1</sup>, hurt<sup>1</sup>, make evil affected<sup>1</sup>, vex<sup>1</sup>.

illuminate. See enlighten.

*phō t is mos'* LIGHTINGillumination, making visible by light. of the evangel f2C44 of the knowledge of God's glory f2C46, light<sup>1</sup>, to give light<sup>1</sup>.*Illyrikon'* ILLYRICUM

Illyricum, the region between the Adriatic sea and the Danube river north of Achaia, from Jerusalem to Ro1519.

*eik on'* SIMULATE

image. whose is this Mi2220Mk1216Lu2024 of a corruptible human being Ro123 saints (conformed to i of God's Son)Ro829 (wear the i of soillish)1C1549 (should wear i of celestial) 1C1549 i and glory of God (man)1C117 transformed into same f2C318 Christ (I of the invisible God)2C44 mCo115 (I of One Who creates it) Co310 selfsame Hb101 wild beast vRv 13141515152162 worshiping wild beast and its vRv1315 149 11 1920As 204.

image (express), emblem<sup>1</sup>.imagination, comprehension<sup>1</sup>, reasoning<sup>1</sup>, reckoning<sup>1</sup>.imagine, meditate<sup>1</sup>.

imbibe. See drink (give).

*mim e'o mai* IMITATEimitate, attempt the same thing in the same manner. saints to i Paul 2Th37 9 whose faith be i Hb137 not i the evil 3Jn11, follow<sup>4</sup>.*mim ē tēs'* IMITATORimitator, saints to become i (of Paul)1C416 111 1Th18 (of God)Ep51 of the ecclesias 1Th214 of those enjoying the promises Hb612, follower<sup>1</sup>.*sum mim ē tēs'* TOGETHER-IMITATORimitator together. of Paul Ph317, follower together<sup>1</sup>.*a'metr on* UN-MEASUREDimmeasurably, beyond measuring, not boasting 2C1013 15, things without measure<sup>2</sup>.*eu the'ōs* WELL-PLACE-ASimmediately. Mi420 22 83AB 135 1422B 31B 2034 212B 2429 2515 2649 74As 2748 Mk118AB 21AB 31A 22A 513A 36A Lu513 39A 1236 54 145 177 219 Jn59AB 621 1827 Ac918 20 34 1210 1610 1710B 14 2130 2229 Ga116 Ja124 3Jn14 Rv42 (AMk110 A112 A130 A36 A112 A113). anon<sup>1</sup>, as soon as<sup>3</sup>, by and by<sup>1</sup>, forthwith<sup>5</sup>, immediately<sup>19</sup>, shortly<sup>1</sup>, straightway<sup>18</sup>, when<sup>1</sup>.immediately, forthwith<sup>3</sup>, instantly<sup>13</sup>, straightway<sup>19</sup>.

imminent (be). See stand by.

immortal, incorruptible<sup>1</sup>.*a than a si'a* UN-DEATH

immortality. this mortal must put on 1C1553 54 Christ alone has 1T1616.

immortality, incorruption<sup>2</sup>, immutability. See immutable.*a meta'thet on* UN-WITH-PLACED

immutable, immutability. counsel and oath Hb 617 18.

impart. See give.

impart, share<sup>3</sup>.*a pros op o lēm'p tōs*

UN-TOWARD-VIEW-GET-AS

impartially, the Father judging 1Pt117, without respect of persons<sup>1</sup>.*o[n]gk'os* BULKimpediment. putting off every fHb121, weight<sup>1</sup>.impediment in speech, stammerer<sup>1</sup>.

impending. See about (be).

impenitent, unrepentant<sup>1</sup>.*a id'i on* UN-PERCEIVEDimperceptible. God's power Ro120 bonds Ju6, eternal<sup>1</sup>, everlasting<sup>1</sup>.*seb a st on'* REVEREDimperial. Paul appeals to Ac2521 25 squadron Ac271, Augustus<sup>3</sup>.*a'spond on* UN-LIBATIONEDimplacable, unwilling to pour out a drink offering in token of a renewal of friendship. men are Ro131s2 2Ti33, implacable<sup>1</sup>, truce-breaker<sup>1</sup>.*em'phu t on* IN-SPROUTEDimplanted, word fJa121, ingrafted<sup>1</sup>.implead, indict<sup>1</sup>.*[h]op'l on* IMPLEMENTimplement, weapon. of injustice fRo613 of righteousness fRo613 2C67 of light Ro1312B3 weapon: squad with (Gethsemane)Jn183 of Paul's warfare f2C104 (ARo619). armor<sup>2</sup>, instrument<sup>2</sup>, weapon<sup>2</sup>.*bo a'ō* IMPLOREimplore, call for help, voice in the wilderness fMt133Mk13Lu34 Jn123 Jesus (Eloi, Eloi)Mk 1534 chosen ones i God Lu187 blind man i Jesus Lu1838 unclear spirits Ac87 Jews i (at Thessalonica)Ac176 (at Jerusalem)Ac2524 burst forth and i (harren one)fGa427 (BMt 2746 BSLu938). cry<sup>11</sup>.*bo ē'* IMPLORINGimploping, the reapers Ja54, cry<sup>1</sup>.

import. See power.

*epi'kei mai* ON-LIEimportune, lay on (of a stone)Jn1138, the throng fLu51AB 2323 lay on: fish on the fire Jn219 tempest on us Ac2720 necessity on Paul f1C916 ritual on Israel fHb910, be imposed on<sup>1</sup>, be instant<sup>1</sup>, be laid thereon<sup>1</sup>, be laid upon<sup>1</sup>, lie on<sup>2</sup>, press upon<sup>1</sup>.importunity, pestering<sup>1</sup>.*phren apat a'ō* DISPOSE-SEDUCEimpose, on himself Ga63, deceive<sup>1</sup>.

impose. See practice.

impose on, importune<sup>1</sup>.*epi'the si s* ON-PLACINGimposition, of hands (the spirit given)Ac818 (gracious gift)1Ti414 2Ti16 (rudiments)Hb62, laying on<sup>3</sup>, putting on<sup>1</sup>.*a dun'a t on* UN-ABLE

impossible actions, impotent things, what was i to the law Ro83 with men i (rich enter-

ing kingdom) Mt19<sup>26</sup> Mk10<sup>27</sup> Lu18<sup>27</sup> for those once enlightened Hb6<sup>4</sup> for God to lie Hb6<sup>18</sup> blood of bulls to eliminate sins Hb10<sup>4</sup> to be well pleasing apart from faith Hb11<sup>6</sup> impotent: in his feet (man in Lystra) Ac14<sup>8</sup> bearing the infirmities of ¶Ro15<sup>1</sup>. can not do<sup>1</sup>, impossible<sup>6</sup>, impotent<sup>1</sup>, not possible<sup>1</sup>, weak<sup>1</sup>.

impossible, incredible<sup>1</sup>.

*a dun a t e'ō* be-UN-ABLE

impossible (be). nothing i for you (disciples) Mt17<sup>20</sup> no declaration i with God Lu13<sup>7</sup>.

*phren apat'ēs* DISPOSE-REDUCER

imposter. many are Tit10. deceiver<sup>1</sup>.

impotent. See impossible.

impotent, infirm<sup>1</sup>. —(be)<sup>2</sup>.

impound. See lock up together.

*ara'* EXECRATION

imprecation. mouth crammed with Ro31<sup>4</sup>, cursing<sup>1</sup>.

imprison, jail<sup>1</sup>.

imprisonment, jail<sup>2</sup>.

*a phro sun'ē* UN-DISPOSITION-TOGETHERNESS  
imprudence. contaminating a man Mk7<sup>22</sup> Paul in 2C11<sup>17</sup> 21. folly<sup>1</sup>, foolishly<sup>2</sup>, foolishness<sup>1</sup>.

*a' phrōn* UN-DISPOSED

imprudent. i one Lu14<sup>0</sup> 12<sup>20</sup> 1C15<sup>36</sup> a discipliner of the Ro2<sup>20</sup> Paul 2C11<sup>16</sup> 16 12<sup>6</sup> 11 bearing with 2C11<sup>19</sup> saints not to become Ep5<sup>17</sup> ignorance of i men 1Pt2<sup>15</sup>. fool<sup>8</sup>, foolish<sup>2</sup>, unwise<sup>1</sup>.

[h]orm ē' RUSH

impulse of the helmsman ¶Ja3<sup>4</sup>, onset of the people Ac14<sup>5</sup>, assault<sup>1</sup>.

impute, account (take into)<sup>1</sup>, reckon<sup>8</sup>.

*en* IN

in\*, a connective, used with the dative case denoting location in a single thing or among a plural number. When otherwise rendered a small superior † is placed before the substantive, as iwith. See under other keywords. Occurs often. among<sup>114</sup>, as<sup>22</sup>, at<sup>106</sup>, by<sup>142</sup>, in<sup>1863</sup>, into<sup>11</sup>, on<sup>45</sup>, through<sup>37</sup>, to<sup>15</sup>, unto<sup>9</sup>, with<sup>139</sup>, within<sup>13</sup>, etc.

in, about<sup>1</sup>, from<sup>5</sup>, out<sup>6</sup>, through<sup>8</sup>, under<sup>1</sup>, until<sup>1</sup>, up<sup>1</sup>, with<sup>2</sup>, within<sup>1</sup>.

oin. See on.

in accord with. See down.

in (be). See be in.

in (is). See is in (there).

in like manner, thus<sup>1</sup>.

in no wise, undoubtedly<sup>1</sup>, utterly<sup>1</sup>.

in particular, one<sup>1</sup>.

in so much that, so that<sup>10</sup>.

in the end, evening<sup>1</sup>.

in this manner, thus<sup>1</sup>.

in vain, naught (for)<sup>1</sup>.

*a pros'it on* UN-TOWARD

inaccessible. Christ (His home in light) 1Th6<sup>16</sup>. which no man can approach unto<sup>1</sup>.

*a tal'ē t on* UN-TALKED

inarticulate. groanings of the spirit Ro8<sup>26</sup>. which cannot be uttered<sup>1</sup>.

inasmuch as, according to what<sup>1</sup>.

*arch ēg os'* ORIGIN-LEADER

Inaugurator. Christ (I of Life) Ac31<sup>5</sup> (and Saviour) Ac5<sup>31</sup> (of salvation) Hb21<sup>0</sup> (of faith) ¶Hb12<sup>2</sup>. author<sup>1</sup>, captain<sup>1</sup>, prince<sup>2</sup>.

*thu ni'a ma* SACRIFICE-effect

incense, a compound of spices which was burned to spread a sweet perfume Ex30<sup>34-38</sup>. the hour of Lu1<sup>10</sup> altar of Lu1<sup>1</sup> bowls brimming with ¶Rv5<sup>8</sup> messenger given ¶Rv8<sup>3</sup> fumes of Rv8<sup>4</sup> for Babylon ¶Rv18<sup>13</sup>. incense<sup>1</sup>, odour<sup>2</sup>.

incense. See incite.

incense (burn). See burn incense.

*par ox us m os'* BESIDE-SHARPENING

incensed (Paul and Barnabas) Ac15<sup>39</sup>, to incite (to love and ideal acts) Hb10<sup>24</sup>. contention<sup>1</sup>, provoke unto<sup>1</sup>.

*aph orm ē'* FROM-RUSH

incensive. Sin getting Ro7<sup>8</sup> 11 Paul (giving Corinthians) 2C5<sup>12</sup> (strike off) 2C11<sup>12</sup> 12 to the flesh Ga5<sup>13</sup> widows to give no 1Ti5<sup>14</sup>. occasion<sup>7</sup>.

*par oxun'ō* BESIDE-SHARPEN

incite, in a good sense Ac17<sup>16</sup>, incense, in an evil sense 1C13<sup>5</sup>. be easily provoked<sup>1</sup>, be stirred<sup>1</sup>.

incite (to). See incensed.

*pros klin'ō* TOWARD-CLINE

incline. men, to Theudas Ac5<sup>36</sup>. joined<sup>1</sup>.

incline. See recline.

inclose, lock up together<sup>1</sup>.

*peri ech'ō* ABOUT-HAVE

include (in the scripture) 1Pt2<sup>6</sup>. engulf (in awe) Lu5<sup>9</sup>. (AAc23<sup>25</sup>). after<sup>1</sup>, be contained<sup>1</sup>.

income. See vocation.

*akra si'a* UN-HOLDING

incontinence, lack of self-control. Pharisees brimming with ¶Mt23<sup>25</sup> Satan trying you because of 1C7<sup>5</sup>. excess<sup>1</sup>, incontinency<sup>1</sup>. incontinent, uncontrollable<sup>1</sup>.

*a ph'thart on* UN-CORRUPTIBLE

incorruptible. God (men change the glory of) Ro1<sup>23</sup> (King of the eons) 1Ti1<sup>17</sup> wreath 1C1<sup>925</sup> the dead roused 1C15<sup>52</sup> allotment 1Pt1<sup>4</sup> seed 1Pt1<sup>23</sup> incorruptibility of a meek spirit 1Pt3<sup>4</sup>. immortal<sup>1</sup>, incorruptible<sup>9</sup>.

*a phthar si'a* UN-CORRUPTION

incorruption. to those seeking Ro2<sup>7</sup> saints roused in 1C15<sup>42</sup> allotment of 1C15<sup>50</sup> this corruptible must put on 1C15<sup>53</sup> 54 loving Christ in ¶Ep6<sup>24</sup> Christ illuminates 2Ti1<sup>10</sup> (As<sup>1</sup>\*Ti2<sup>7</sup> bTi2<sup>7</sup>). immortality<sup>2</sup>, incorruption<sup>4</sup>, sincerity<sup>1</sup>.

*nle on as'ō* MOREIZE

increase. offense and sin Ro5<sup>20</sup> 20 grace Ro6<sup>1</sup> 2C4<sup>15</sup> the one with much i not 2C8<sup>15</sup> fruit Ph4<sup>17</sup> may the Lord cause you to 1Th3<sup>12</sup> love 2Th1<sup>3</sup> possessing these and i 2Pt1<sup>8</sup>. increase, add<sup>1</sup>, grow<sup>9</sup>, growth<sup>2</sup>, progress<sup>2</sup>, superabound<sup>1</sup>.

*an en'dek t on* UN-IN-RECEIVABLE

incredible, for snares not to come Lu17<sup>1</sup>. impossible<sup>1</sup>.

incredible, unbelieving<sup>1</sup>.

*ti'n ō* VALUE

incur. justice of eonian extermination 2Th1<sup>9</sup>. be punished<sup>1</sup>.

indebted (be), owe<sup>1</sup>.

*a schēm o sun'ē* UN-FIGURE-TOGETHERNESS

indecenty, its accompaniments. males effecting Ro1<sup>27</sup> may not be observing ¶Rv16<sup>15</sup>. shame<sup>1</sup>, that which is unseemly<sup>1</sup>.

*a schēm'on* UN-FIGURED  
**indecent.** our i members 1C123, uncemely1,  
*a schēm'on e'ō* UN-FIGURE  
**indecent** (be), for his virgin 1C738 love is not  
 1C135, behave self uncemely1, - - unseemly1,  
*men...de INDEED...YET*  
**indeed\***, indeed...yet, sepulchers outside i  
 beautiful Mt237 23 Elijah i coming Mk912  
 Son of Mankind i (going) Lu222Ab3 (heaven  
 must i receive) Ac321 etc. See other keywords.  
**indeed then.** See to be sure.  
*a nek di ēg'ē t'on* UN-OUT-THRU-LED  
**Indescribable.** gratuity 2C915, unspeakable1,  
*ana dei k'nu mi* UP-SHOW  
**Indicate.** the Lord i (seventy-two) Lu101 (one  
 whom Thou chooseth) Ac124 (s'Jn615), ap-  
 point1, show1.  
*ana'deix i s* UP-SHOWING  
**indication.** John's i to Israel Lu180, showing1.  
*e[n]g kale'ō* IN-CALL  
**indict.** call into judicial account, silversmiths  
 of Ephesus Ac138 40 Paul by the Jews  
 Ac238 29 262 7 God's chosen ones Ro383.  
*e[n]g'klē ma* IN-CALL-effect  
**Indictment.** Paul's Ac238 2516, charge1, crime1.  
*chli a r'on* TEPID  
**indifferent.** Laodicea rRv316, lukewarm1.  
*en de es'* IN-BOUND  
**indigent.** no believers Ac434, that lacketh1.  
*org'iz'ō* be-INDIGNANT  
**indignant** (be), be angry, a lord with his  
 slave PMt1834 a householder PLu1421 elder  
 brother PLu1528 i not sinning Ep426  
**be angry:** the one a with his brother liable  
 Mt522 with those invited PMt227 the na-  
 tions are vRv1118 dragon vRv1217, be  
 angry5, be wrath3.  
*orgē'* INDIGNATION  
**indignation, anger** when sinful, impending Mt37  
 Lu37 2123 (saints rescued) Ro59 1Th10 59  
 God's Jn336 Ro118 25 9 35 922 1219 Ep58 Co36  
 Hb311 43 Rv1118 1410 1619 1915, others Mk35  
 154 51 1Th216 Rv616 17 anger: (put away)  
 Ep431 Co38 1Ti28 Ja119 20. anger3, indigna-  
 tion1, vengeance1, wrath31.  
**indignation, fury1, resent2, resenting1, zeal2.**  
*a kata'lu t'on* UN-DOWN-LOOSED  
**indissoluble,** the negative of demolish, dis-  
 solve, life (Christ) rHb716, endless1.  
**individually.** See down and one.  
*ana pei th'ō* UP-PERSUADE  
**induce.** Paul i revere God Ac1833, persuade1.  
*st rē n i a'ō* STAND  
**indulge.** Babylon vRv187 9Ab32.  
*st rē'nos* STOOD  
**indulge.** Babylon's power to vRv183, delicacy1.  
*a'r'rē t'on* UN-GUSHED  
**ineffable.** Paul hears i declarations 2C124,  
 unspeakable1.  
**inexcusable,** defenseless1.  
**infallible proof, token1.**  
*para dei g ma t iz'ō* BESIDE-SHOWIZE  
**infamy** (hold up to), Joseph not willing  
 (Mary) Mt119a Son of God Hb68, make a  
 public example1, put to an open shame1.  
**infant, babe1.**  
*nom iz'ō* LAWIZE  
**infer, to reason** according to law, as to law,

legally related (Jesus, son of Joseph) Lu323.  
**Christ** (not i He came to) Mt517 1094 (Joseph  
 and Mary i He) Lu244 workers coming first  
 i Mt2010 Moses i his brethren Ac725 Simon  
 i that the gratuity Ac820 Paul (Jesus i that  
 he is dead) Ac1419 (i there was prayer)  
 Ac1613 (Jews i he led Trophimus) Ac2129  
 (I am i this ideal) 1C726 warden i the pris-  
 oners Ac1627 not i that the Divine Ac1729  
 it to be indecent 1C738 devoutness is cap-  
 ital 1Ti65, be won't1, suppose9, think5.

*ela'ss on* INFERIOR

**inferior,** to be less in quality, wine Jn210 the  
 greater slaving for Ro912 blessed by the  
 better Hb77, less1, that which is worse1,  
 under1, younger1.  
**inferior** (be), discomfit1.

*ela tt o'ō* make-INFERIOR

**inferior** (make- or be-). John to be Jn330 to  
 messengers (man, Jesus) Hb27 9, decrease1,  
 make lower2.

**infidel, unbelieving2.**

*a sthen es'* UN-FIRM

**infirm, weak, weakness.** Christ (when did we  
 perceive) Mt2539s 43 44 flesh is Mt2641 Mk1438  
 disciples (healing) Lu92As (to cure) Lu109  
 (examined concerning the i man's benefac-  
 tion) Ac49 Peter (carrying i to) Ac515 (bring-  
 ing) Ac516 while we are still Ro56 many i  
 and ailing 1C1130 i and poor elements  
 AGa49 uphold the i 1Th514 weakness: the w  
 of God is stronger than men 1C125 of the  
 world God chooses 1C127Bs weak: Paul (is w)  
 1C410 (became as w to the w) 1C922 22 22  
 (bodily presence) r2C1010 conscience 1C87 10  
 stumbling block to 1C89 weaker (members)  
 1C1222 (vessel) 1Pt37 preceding precept rHb  
 718 (s'1C128), impotent1, more feeble1,  
 sick6, -folks1, weak41, weaker1, -ness2, with-  
 out strength1.

*a sthen e'ō* be-UN-FIRM

**infirm** (be), weak (be), disciples to be curing  
 Mt108 Christ (i am i and you visit Me)  
 Mt2530 (led the i to) Lu440 (signs which  
 Jesus did on) Jn62 place the i in the mar-  
 kets Mk656 found the i slave sound Lu109A  
 courtier's son i Jn446 at Bethesda Jn53 7  
 Lazarus Jn111 236 being i (Tabitha) Ac937  
 (Abraham not i in faith) rRo419 (Troph-  
 imus) 2Ti420 aprons carried to, from Paul  
 Ac1912 saints to be supporting Ac2035 law  
 i through the flesh Ro83 the i in faith  
 Ro141 i one eating greens Ro142 Epaphro-  
 ditus Ph268 27 is anyone Ja514

**weak** (be): perishing by your knowledge  
 1C811 12 Paul (as that we are) 2C1121 (and  
 I am not) 2C1129 (whenever i am) 2C1210  
 (we are rejoicing) 2C139 who is w 2C1129  
 Christ (Who is not w for you) 2C133 (we  
 also are w together with) 2C134 weakening  
 a brother Ro1421Bs2 (BM2539), be dis-  
 eased1, impotent2, sick17, weak15, be weak12.

*a sthen'ē ma* UN-FIRM-effect

**infirmity,** bearing i of the impotent rRo151,

*a sthen'et a* UN-FIRMness

**infirmity, chronic, temporary weakness.** Christ  
 (He our i got) Mt817 (to be cured by) Lu515  
 (My power in i is being perfected) 2C129  
 (Chief Priest sympathizes with) Hb413 cured  
 of (women) Lu82 (those on the island) Ac289  
 a spirit of Lu1311 released from Lu1312  
 man at Bethesda had Jn55 Lazarus' Jn114  
 of our flesh Ro619 Ga413 the spirit aiding

our Ro8<sup>26</sup> the body sown in 1C15<sup>43</sup> Paul boasting and glorying in 2C12<sup>5 9 10</sup> Timothy's frequent 1Ti5<sup>23</sup> chief priests (encompassed with) Hb5<sup>2</sup> (have) Hb7<sup>28</sup> invigorated from Hb11<sup>34</sup> weakness: Paul (came to be with you in) 1C23<sup>2</sup> (will boast in) 2C11<sup>30</sup> if Christ was crucified out of 2C13<sup>4</sup> disease<sup>1</sup>, infirmity<sup>17</sup>, sickness<sup>1</sup>, weakness<sup>5</sup>.  
infirmity, disease<sup>1</sup>.

*ek ka i'o mai* OUT-BURN  
inflamm. in craving vRo12<sup>7</sup>, burn<sup>1</sup>.

*pim'pré mi* INFLAME  
inflamed (become), apprehensive lest Paul Ac28<sup>6</sup> Abs<sup>2</sup>, swell<sup>1</sup>.

*an a[n]ggel'ol ó* UP-MESSAGE  
inform, the Messiah, of all Jn4<sup>25</sup> the man i the Jews that Jesus is He Jn5<sup>15</sup> the holy spirit i the disciples Jn16<sup>13 14 15</sup> Paul and Barnabas i the ecclesia Ac14<sup>27 154</sup> many i Paul and Silas of their practices Ac19<sup>18</sup> under no circumstances Paul shrinking from i them Ac20<sup>27</sup> not i concerning God Ro15<sup>21</sup> Titus i Paul 2C7<sup>7</sup> of which you are now i 1Pt1<sup>12</sup> message we have heard from Jesus Christ 1Jn1<sup>5</sup> (sMt28<sup>11</sup> Amk5<sup>19</sup> sAc4<sup>23</sup>).

inform. See disclose.

ingrafted, implanted<sup>1</sup>.

inhabitant, dwell<sup>13</sup>.

*oik ou men'ê* BEING-HOMED  
inhabited earth, the crust of earth which is inhabited. We suggest "habitation." evangel to be proclaimed in whole Mt24<sup>14</sup> decree to register Lu2<sup>1</sup> Christ shown the kingdoms of Lu4<sup>5</sup> that coming on Lu21<sup>26</sup> fame to be on Ac11<sup>28</sup> raise to insurrection Ac17<sup>6</sup> God (to be judging) Ac17<sup>31</sup> (leading Firstborn into) Hb1<sup>6</sup> (not to messengers does He subject) Hb2<sup>5</sup> revering Artemis Ac19<sup>27</sup> the Jews of Ac24<sup>5</sup> declaration came into ends of Ro10<sup>18</sup> trial coming on Rv3<sup>10</sup> dragon deceiving whole vRv12<sup>9</sup> kings of vRv16<sup>14</sup> (ðRv20<sup>2</sup>). earth<sup>1</sup>, world<sup>14</sup>.

inherent. See belong.

inherently. See belong.

*pro up arch'ô* BEFORE-UNDER-ORIGINATE  
inherently before Lu23<sup>12</sup>, exist before Ac8<sup>9</sup>.

inhering. See belong.

inherit, allotment (enjoy)<sup>15</sup>.

inheritance, allotment (enjoyment of)<sup>14</sup>, lot<sup>2</sup>, (obtain by), allotment (enjoy)<sup>1</sup>, (obtain), lot<sup>1</sup>.

inherited. See lineage.

iniquity, injury<sup>1</sup>, injustice<sup>6</sup>, lawlessness<sup>12</sup>, outlawry<sup>1</sup>, wickedness<sup>1</sup>.

*mu e'o mai* CLOSE  
initiate. Paul i to be satisfied Ph4<sup>12</sup>. instruct<sup>1</sup>.

*epi ta g'ê* ON-SET

injunction. of God (the eonian) Ro16<sup>26</sup> (our Saviour) 1Ti1<sup>14</sup> Tit1<sup>3</sup> Paul saying (not as an) 1C7<sup>6</sup> (I have no) 1C7<sup>25</sup> (not saying this as) 2C8<sup>8</sup> expose with every Tit2<sup>15</sup>. authority<sup>1</sup>, commandment<sup>6</sup>.

*a dik'e'ô* UN-JUST  
injure. i you (I am not) vMt20<sup>13</sup> (nothing) Lu10<sup>19</sup> an Israelite in Egypt Ac7<sup>24 26 27</sup> Paul not i Ac25<sup>10 11</sup> 2C7<sup>2</sup> Ga4<sup>13</sup> the Corinthians 1C6<sup>7 8</sup> 2C7<sup>12 12</sup> each required for Co3<sup>25 25</sup> Onesimus Phn1<sup>8</sup> not i (by second death) Rv2<sup>11</sup> (the oil) vRv6<sup>6</sup> (land) vRv7<sup>2 3</sup> (grass) vRv9<sup>4</sup> scorpions, horses vRv9<sup>10 19</sup> the two witnesses vRv11<sup>5 5</sup> the injurer i still vRv22<sup>11 11</sup> (Bs1<sup>2</sup> 2Pt21<sup>3</sup>).

injurious, outrager<sup>4</sup>.

*a dik'e'ô ma* UN-JUST-effect  
injury. if it were some Ac18<sup>14</sup> what i they found Ac24<sup>20</sup> God remembers Babylon's vRv18<sup>5</sup>, evil doing<sup>1</sup>, iniquity<sup>1</sup>, matter of wrong<sup>1</sup>.

*a dik'i'a* UN-JUSTness  
injustice, (unrighteousness), unjust administrator Lu16<sup>8</sup> judge Lu18<sup>9</sup> all workers of Lu13<sup>27</sup> mammon of Lu16<sup>9</sup> no i (in Christ) Jn7<sup>18</sup> (with God) Ro9<sup>14</sup> wages of (Judah) Ac11<sup>8</sup> (requited with) 2Pt21<sup>3</sup> (Balaam) Ac2Pt2<sup>15</sup> fetter of (Simon in) Ac8<sup>23</sup> of men Ro18<sup>18 29</sup> 28 if our i Ro3<sup>5</sup> implements of iRo6<sup>13</sup> love not rejoicing in 1C13<sup>9</sup> deal graciously with (Paul) 2C12<sup>13</sup> seduction of, delight in 2Th210<sup>12</sup> withdraw from 2Ti2<sup>19</sup> Christ hates Hb19<sup>18</sup> the Lord propitious to Israel's Hb8<sup>12</sup> the tongue is a world of vJa8<sup>6</sup> cleansing us from 1Jn1<sup>9</sup> all i sin 1Jn5<sup>17</sup>, iniquity<sup>6</sup>, unjust<sup>2</sup>, unrighteousness<sup>10</sup>, wrong<sup>1</sup>.

*me'la n* BLACK  
ink. not engraved with 2C3<sup>3</sup> John writes with 2Jn12<sup>3</sup> 3Jn1<sup>3</sup>.

inn, caravansary<sup>1</sup>, khan<sup>1</sup>.

inner, interior<sup>1</sup>, within<sup>1</sup>.

*a'kak on* UN-EVIL  
innocent. deluding the hearts of Ro16<sup>18</sup> Chief Priest (Christ) Hb7<sup>26</sup>, harmless<sup>1</sup>, simple<sup>1</sup>.

*a thô'on* UN-PENAL  
innocent, legally, Judas giving up i blood Mt27<sup>4</sup> Pilate Mt27<sup>24</sup>.

*an arith'mê t on* UN-NUMBERED  
innumerable. beyond numerical expression. a multitude, as the sand Hb11<sup>12</sup>.  
innumerable, ten thousand<sup>2</sup>.

*a kain'ôs* UN-SEASON-AS  
inopportunist. adverb. stand by the word 2Ti4<sup>2</sup>. out of season<sup>1</sup>.

inordinate. See transcendence.  
inordinate affection, passion<sup>1</sup>.

*[h]uper ball'ont'ôs* OVER-CAST-AS  
inordinately. Paul in blows 2C11<sup>23</sup>, above measure<sup>1</sup>.

inordinately. See transcendence.

*eper ô ta'ô* ON-GUSH-REQUEST  
inquire. God disclosed to those not i for Him vRo10<sup>20</sup> Christ i of (the Jews) Mt22<sup>41</sup> Mk9<sup>16</sup> 11<sup>29</sup> Lu6<sup>9</sup> Jn18<sup>7</sup> (demoniac) Mk5<sup>9</sup> Lu8<sup>30</sup> (disciples) Mk8<sup>5</sup> A 8<sup>27</sup> Lu9<sup>18</sup> Mk8<sup>28 939</sup> (blind man) Mk8<sup>23</sup> Lu18<sup>40</sup> (father of epileptic) Mk9<sup>21</sup> (teachers) Lu24<sup>6</sup> i of Christ (the Jews) Mt12<sup>10</sup> 16<sup>1</sup> Mk7<sup>5</sup> 10<sup>2</sup> Lu7<sup>20</sup> 20<sup>21</sup> 22<sup>64</sup> (dare not) Mt22<sup>46</sup> Mk12<sup>34</sup> Lu20<sup>40</sup> (disciples) Mt17<sup>10</sup> Mk7<sup>17</sup> 9<sup>11</sup> 28 10<sup>10</sup> 13<sup>3</sup> Lu8<sup>9</sup> 21<sup>7</sup> (feared to) Mk9<sup>32</sup> (Sadducees) Mt22<sup>33</sup> Mk12<sup>18</sup> Lu20<sup>27</sup> (lawyer) Mt22<sup>35</sup> (Pilate) Mt27<sup>11</sup> Mk15<sup>4</sup> Lu23<sup>3A 6</sup> (rich man) Mk10<sup>17</sup> Lu18<sup>18</sup> (scribe) Mk12<sup>28</sup> (chief priest) Mk14<sup>60 61</sup> Jn18<sup>21A</sup> (Herod) Lu23<sup>9</sup>

*ô'her* (proper names): Pilate i of centurion Mk15<sup>44</sup> i of John (throngs) Lu3<sup>10</sup> (soldiers) Lu3<sup>14</sup> (Jews) Jn1<sup>19</sup> Jews to i of blind man Jn9<sup>23B</sup> Felix i about Paul Ac23<sup>34</sup> others: chief priests i of apostles Ac5<sup>27</sup> women to i of husbands 1C14<sup>35</sup> (s'Jn12<sup>1</sup>).

*ex eta's'ô* OUT-INTERROGATE  
inquire. magi to i about Jesus Mt2<sup>8</sup> disciples (to i who is worthy in that city) Mt10<sup>11</sup> (dared not i of Jesus) Jn21<sup>12</sup>. ask<sup>1</sup>, inquire<sup>1</sup>, search<sup>1</sup>.

inquire, ascertain<sup>2</sup>, discuss<sup>1</sup>, investigate<sup>1</sup>, seek<sup>2</sup>, -for<sup>1</sup>, (how to), questioning<sup>1</sup>.

inquire diligently, exactly ascertain<sup>2</sup>, seek out<sup>1</sup>.

*ep e rō'tē ma* ON-GUSH-REQUEST

**inquiry.** of a good conscience 1Pt31, answer<sup>1</sup>.

**inquiry (make), ask through<sup>1</sup>.**

*para phron e'ō* be-BESIDE-DISPOSED

insane (be). Paul 2Cl123, be as a fool<sup>1</sup>.

*para phron i'a* BESIDE-DISPOSITION

**insanity.** of Balaam 2Pt216, madness<sup>1</sup>.

*epi gra'phō* ON-WRITE

**inscribe.** Christ's charge Mk15<sup>26</sup> Lu23<sup>38a</sup> pedestal i to an Unknown God Ac17<sup>23</sup> the law on Israel's (hearts) FHb3<sup>10a</sup>s (comprehension) FHb10<sup>16</sup> names on twelve portals vRv21<sup>12a</sup>b.

*epi graph e'* ON-WRITING

**inscription.** whose is this Mt22<sup>20</sup> Mk12<sup>16</sup> Lu20<sup>24</sup> the King of the Jews Mk15<sup>26</sup> Lu23<sup>38</sup>, super-scription<sup>5</sup>.

*an ex erau'nē t on* UN-OUT-SEARCHABLE

**inscrutable,** what can not be searched out. God's judgments Ro11<sup>33</sup>, unsearchable<sup>1</sup>.

*en tos' in-*

**inside.** of the cup PMt23<sup>26</sup> the kingdom is i of you Lu17<sup>21</sup>, within<sup>2</sup>.

*es'ō then* INTO-PLACE

**inside.** false prophets i are rapacious wolves Mt7<sup>15</sup> of the cup PMt23<sup>25</sup> Lu11<sup>39</sup> 40 of the sepulchers Mt23<sup>27</sup> Pharisees i distended with hypocrisy Mt23<sup>28</sup> i, out of the heart Mk7<sup>21</sup> all these wicked i things Mk7<sup>23</sup> he, i, answering vLu11<sup>7</sup> outside fightings, i fears 2Cr7<sup>5</sup> animals replete with eyes vRv4<sup>8</sup> (bRv5<sup>1</sup> s11<sup>2</sup> s11<sup>12</sup>).

*a'sēm on* UN-SIGNIFICANT

**insignificant,** without meaning or importance, no i city (Tarsus) Ac21<sup>39</sup>, mean<sup>1</sup>.

*eu trap e lei'a* WELL-REVERTING

**insinuating.** not to be named among saints Ep5<sup>4</sup>.

**insipid.** See stupid (make).

*dia be ba i o'o mai* THROUGH-HAVE-STEP

**inst.** not apprehending that on which they 1Ti1<sup>7</sup> saints to be Tit3<sup>8</sup>, affirm<sup>1</sup>, affirm constantly<sup>1</sup>.

*di ischur i'z'o mai* THROUGH-STRONGIZE

**inst.** (stoutly). the truth about Peter Lu22<sup>59</sup> Ac12<sup>15</sup>, affirm confidently<sup>1</sup>, - constantly<sup>1</sup>.

*ep ischu'ō* be-ON-STRONG

**insistent (be).** the throng Lu23<sup>5</sup>, more fierce<sup>1</sup>.

*the o'pne u s t os* PLACER (God)-BLOWN

**inspired by God.** As spirit is the spring of all life, the Scriptures have divine vitality, and are the source of life, in contrast to human writings which neither have nor give life. all scripture is 2Ti3<sup>16</sup>.

**instalment.** See part.

*a'tom os* UN-CUT

**instant,** an indivisible fraction of time. saints changed in 1Cl5<sup>52</sup>, moment<sup>1</sup>.

**instant, hour<sup>1</sup>, (be), importune<sup>1</sup>, stand by<sup>1</sup>.**

*para chr e'ma* BESIDE-USE

**instantly** (adverb). fig tree withered Mt21 19 20 Zechariah's mouth opened Lu10<sup>4</sup> rising i (Simon's mother-in-law) Lu4<sup>39</sup> (paralytic) Lu5<sup>25</sup> woman's hemorrhage stanchd Lu8<sup>44</sup> 47 the girl rose i Lu8<sup>55</sup> woman i made erect Lu13<sup>13</sup> man i receives sight Lu 18<sup>43</sup> supposing kingdom looming up i Lu 19<sup>11</sup> i the cock crows Lu22<sup>20</sup> man's insteps given stability Ac3<sup>7</sup> Sapphira falls at Peter's

feet Ac5<sup>10</sup> messenger smites Herod Ac12<sup>23</sup> i a fog and darkness falls on Elymas Ac13<sup>11</sup> prison doors opened Ac16<sup>26a</sup>s warden baptized Ac16<sup>33</sup>, forthwith<sup>1</sup>, immediately<sup>13</sup>, presently<sup>1</sup>, soon<sup>1</sup>, straightway<sup>3</sup>.

**instantly, diligently<sup>1</sup>, earnestly<sup>1</sup>.**

*anti'* INSTEAD

**instead, t̄dfor, with which t̄dbecause w (anth-on):** Lu120 123 1944 Ac12<sup>23</sup> 2Th2<sup>10</sup>, Archelaus in the stead of Mt22<sup>2</sup>, i of a fish a serpent Lu11<sup>11</sup> tresses i of clothing 1Cl11<sup>5</sup> i of your saying Ja1<sup>15</sup> t̄dfor: tooth f a tooth, eye f an eye Mt5<sup>38</sup> 39 f Me and you (Peter to give) Mt17<sup>27</sup> His soul a ransom f many Mt20<sup>28</sup> Mk10<sup>45</sup> grace f grace Jn11<sup>6</sup> evil f evil Ro12<sup>17</sup> 1Th5<sup>15</sup> 1Pt3<sup>9</sup> a man shall leave his father and mother Ep5<sup>31</sup> f the joy lying before Jesus Hb12<sup>2</sup> f one feeding gave up birthright Hb12<sup>16</sup>, because<sup>4</sup>, for<sup>15</sup>, in the room of<sup>1</sup>, for that (ye) ought<sup>1</sup>, there-fore<sup>1</sup>.

*ba'si s* STEPPER

**instep of the foot.** given stability Ac3<sup>7</sup>, foot<sup>1</sup>, institute. See law (place under).

*kat ech e'ō* DOWN-REBOUND

**instruct** by repeating orally. Theophilus i Lu 14 Apollos, in the way Ac18<sup>25</sup> Jews concerning Paul Ac21<sup>21</sup> 24 Israel out of the law Ro2<sup>18</sup> Paul i others 1Cl4<sup>19</sup> contributing to the one Ga6<sup>6</sup>, inform<sup>2</sup>, instruct<sup>3</sup>, teach<sup>3</sup>.

**instruct, disciple (make)<sup>1</sup>, discipline<sup>1</sup>, initiate<sup>1</sup>, unite<sup>1</sup>.**

**instruct before, egg on<sup>1</sup>.**

**instruction, discipline<sup>1</sup>.**

**instructor, discipliner<sup>1</sup>, escort<sup>1</sup>.**

*skew'os* INSTRUMENT

**instrument** (Paul a choice i) MaC9<sup>15</sup>, utensil, vessel, gear, utensil: as a sheet (to Peter) vAc10<sup>11</sup> 16 115 gold and silver p2Ti2<sup>20</sup> for honor p2Ti2<sup>21a</sup> Abs<sup>1\*</sup> ivory vRv18<sup>12</sup> of wood vRv18<sup>12</sup> vessel: not to carry through the sanctuary Mk11<sup>16</sup> not covering a lamp with pLu8<sup>16</sup> distended with vinegar Jn19<sup>29</sup> for honor Ro9<sup>21</sup> of indignation fRo9<sup>22</sup> of mercy fRo9<sup>23</sup> earthen f2C4<sup>7</sup> aware of one's own f1Th4<sup>4</sup> of the ministry Hb9<sup>21</sup> the feminine, the weaker 1Pt3<sup>7</sup> of pottery pRv2<sup>27</sup> gear: plunder the strong one's pMt12<sup>29</sup> Mk 3<sup>27</sup> not to pick up out of the house Lu17<sup>31</sup> lowering the ship's Ac27<sup>17</sup> (ARv18<sup>12</sup>), goods<sup>2</sup>, sail<sup>1</sup>, stuff<sup>1</sup>, vessel<sup>19</sup>.

**instrument, implement<sup>2</sup>.**

*an upo'tak ton* UN-UNDER-SET

**insubordinate, unsubject** (God leaves nothing) Hb2<sup>8</sup>, law laid down for 1Ti1<sup>9</sup> supervisor must not be Tit1<sup>6</sup> many are Tit10<sup>10</sup>, disobedient<sup>1</sup>, that is not put under<sup>1</sup>, unruly<sup>1</sup>.

**insurrection.** See standing.

**insurrection (make), assault<sup>1</sup>.**

*ana sta t o'ō* UP-STAND

**insurrection** (raise). disciples charged with Ac17<sup>6</sup> an Egyptian Ac21<sup>38</sup> r the Galatians to fGa5<sup>12</sup>, make an uproar<sup>1</sup>, trouble<sup>1</sup>, turn upside down<sup>1</sup>.

*sun sta si a s tēs* TOGETHER-STANDER

**insurrectionist.** Bar-Abbas bound with Mk 15<sup>7a</sup>.

*sun e t on'* TOGETHER-LET

**intelligent,** understanding. God (hidest these things from) Mt11<sup>25</sup> Lu10<sup>21</sup> (repudiating understanding of) 1Cl1<sup>9</sup> Sergius Paul an i man Ac13<sup>7</sup>, prudent<sup>4</sup>.

*eu'sēm on* WELL-SIGNED

intelligible, with the meaning clear, giving an expression 1C149. easy to be understood<sup>1</sup>.

*boul'o mai* COUNSEL

intend, intention, resolve, to dismiss Mary Mt119 Christ, to unveil God Mt127 Lu1022 Pilate, to do enough for the throng Mk1515 God i (not to carry aside the cup) Lu2242 (exhibit immutability of counsel) Hb617 (none perish) 2Pt139 Jews (are you i I release Christ) Jn1839 (assassinate the apostles) Ac533 disciples, to bring Christ's blood on the Jews Ac528 Herod, to lead Peter up Ac124 Barnabas, to take John Ac1597 Gallio not i judge Jewish law Ac1815 Apollos, to visit Achaia Ac1827 Paul (to enter the theater) Ac1930 (not i return to Jerusalem) Ac2520 (visit the Corinthians) 2C115 17 (to inform the brethren of his affairs) Ph112 (that men pray in every place) 1Ti28 (younger widows to be marrying) 1Ti514 (that Titus be insistent) Tit38 (to retain Onesimus) Phn13 Lysias to know the charge against Paul Ac2328 Agrippa, to hear Paul Ac2522 the centurion to bring Paul through Ac2743 Romans, to release Paul Ac2818 the spirit, to apportion graces 1C1211 those i to be rich 1Ti69 helmsman, to steer the ship rJa34 to be a friend of the world Ja44 Diotrophes forbidding those who are i 3Jn10 Judas, to remind the saints Ju5

'intention': God teems forth saints Ja118 resolve: Greeks, to know Paul's teaching Ac1720 Lysias, to know Paul's charge Ac2230 John not to write 2Jn12 (AGa613 AHb112 A3Jn13), be disposed<sup>1</sup>, be minded<sup>2</sup>, intend<sup>2</sup>, list<sup>1</sup>, will<sup>28</sup>.

intend, about (be)2, thought<sup>1</sup>, will<sup>1</sup>.

intent, word<sup>1</sup>, (to the), that<sup>2</sup>.

*boul'ē ma* COUNSEL-effect

intention, soldiers, to kill the prisoners Ac2743 who has withstood God's Ro919 of the nations 1Pt43. purpose<sup>1</sup>, will<sup>2</sup>.

intention. See intend.

intently (look). See look intently.

*sun all a'ss ō* TOGETHER-CHANGE

intercede with. Moses, with his brethren Ac726, set them at one<sup>1</sup>.

intercession, pleading<sup>1</sup>, (make), plead<sup>4</sup>.

intercession for (make), plead for<sup>1</sup>.

*tok'os* BROUGHT-FORTH

interest, the offspring of capital. recover mine with Mt2527 Lu1923. usury<sup>2</sup>.

*all ot ri epi'skop os*

CHANGE-place-ON-NOTER

interferer in other's affairs, suffering as 1P415.

*es ō'ter on* INTO-more

interior, the i jail Ac1624 the i beyond the curtain rHb619. inner<sup>1</sup>, within<sup>1</sup>.

*dia leip'o* THROUGH-LACK

intermit. not i kissing Jesus' feet Lu745.

*mesit'eu'ō* MID

interpose. God i with an oath Hb617. confirm<sup>1</sup>.

*di ermē n eu'ō* THROUGH-TRANSLATE

interpret. Jesus i the prophets Lu2427 Tabitha, i Dorcas Ac936 in the ecclesia 1C1230 145 13 27. expound<sup>1</sup>, interpret<sup>4</sup>, by interpretation<sup>1</sup>.

interpret, construe<sup>5</sup>, translate<sup>1</sup>.

interpretation, explanation<sup>1</sup>, translation<sup>2</sup>, (be

by), construe<sup>2</sup>, translate<sup>3</sup>, (by), interpret<sup>1</sup>.

*di ermē n eu t'ēs'* THROUGH-TRANSLATER interpreter, one who gives the significance of that which is not understood, if there be no 1C1428As.

*an etas'ō* UP-INTERROGATE

interrogate. Paul, by scourging Ac2224 29.

*dia'st ē ma* THROUGH-STAND

interval (after an). three hours (Ananias' wife) Ac57. space<sup>1</sup>.

*di i't ē mi* THROUGH-STAND

interval (after or put an). of about an hour (Peter) Lu2259 sounding again Ac2728 put an interval: Christ put between Lu2451. be parted<sup>1</sup>, go further<sup>1</sup>, the space of after<sup>1</sup>.

intervening. See between.

intestines. See compassion.

*[h]upo deik'nu mi* UNDER-SHOW

intimate, who i to you (Pharisees) Mt37 Lu37 I (Christ) shall be i Lu647 125 the Lord i to Paul Ac316 Paul i to the saints Ac2935. forewarn<sup>1</sup>, show<sup>3</sup>, warn<sup>2</sup>.

intimate. See necessary.

*dia sei'ō* THROUGH-QUAKE

intimidate. soldiers, no one Lu314. do violence to<sup>1</sup>.

*eis* INTO

into\*, a connective used with the accusative case, denoting direction or entrance. A careful investigation will show that the sense is never limited to unto, but always extends into. Of time, idiomatically for. When not into, the renderings are marked with a small superior italic as *toin*, *tofo*, *tofor*. against<sup>25</sup>, among<sup>16</sup>, at<sup>20</sup>, for<sup>91</sup>, in<sup>131</sup>, into<sup>571</sup>, on<sup>57</sup>, that<sup>30</sup>, to<sup>282</sup>, toward<sup>32</sup>, unto<sup>208</sup>, upon<sup>28</sup>, etc.

into, in<sup>11</sup>, on<sup>15</sup>, under<sup>1</sup>, until<sup>1</sup>, within<sup>2</sup>.

into (pass). See be in.

*sik'er a* (Latin) dagger

intoxicant. John not drinking Lu115. strong drink<sup>1</sup>.

*ep eis erch'o mai* ON-INTO-COME

intrude. the judgment day rLu2135B. come<sup>1</sup>.

intrude into, parade<sup>1</sup>.

*plē m'mur a* FULL-TRICKLE

inundation. occurs rLu648. flood<sup>1</sup>.

inure. See build.

*a kur o'ō* UN-SANCTION

invalidate, recall ratification. Jews i the word Mt156 Mk713 the law does not i (covenant) Ga317. disannul<sup>1</sup>, make of none effect<sup>2</sup>.

*eph eur e t'ēs'* ON-FINDER

inventor. of evil things Ro130.

invest. See place about.

*dia gin'ō'skō* THROUGH-KNOW

investigate, gain a thorough knowledge. that which concerns Paul Ac2315 Felix shall Ac2422. inquire<sup>1</sup>, know the uttermost<sup>1</sup>.

*dia'gnō si s* THROUGH-KNOWING

investigation. for the Imperial i (Paul) Ac2521. hearing<sup>1</sup>.

*en dun a m o'ō* make-IN-ABLE

invigorate. Saul was the more Ac922 Abraham, by faith Ro420 saints (in the Lord) Ep610 (by the grace in Christ Jesus) 2Ti21 Paul (in Christ) Ph413 1Ti112 (the Lord i) 2Ti417 the witnesses Hb1134s2.



*a para'bat on* UN-BESIDE-STEPPED  
involute. Christ's priesthood Hb7<sup>24</sup>. unchange-  
able<sup>1</sup>.

*a op'at on* UN-SEEN  
invisible, which cannot be seen. God (His i  
attributes) Ro1<sup>20</sup> (incorruptible, i) 1Ti1<sup>17</sup>  
Christ (image of the i God) 2Co4<sup>s</sup> Co1<sup>15</sup> (the  
i created in) Co1<sup>16</sup> Moses staunch as seeing  
RHb1<sup>127</sup>. invisible<sup>4</sup>. -things<sup>1</sup>.

invite. See call.

*anti kal e'ō* INSTEAD-CALL  
invite in return. Lu14<sup>12</sup>. bid again<sup>1</sup>.

*epi kal e'ō* ON-CALL  
invoke. appeal to, surname. those i the name  
of the Lord (shall be saved) Ac2<sup>21</sup>ABs<sup>1</sup> Ro10<sup>13</sup>  
(Paul binds) Ac9<sup>14</sup> 21 (the nations) Ac15<sup>17</sup>  
(God rich towards) Ro10<sup>12</sup> 14 (the saints)  
1Co1<sup>2</sup> Stephen i the Lord Jesus Ac7<sup>59</sup> Paul  
admonished i God's name Ac2<sup>21</sup> God (i as  
witness by Paul) 2Co1<sup>23</sup> (not ashamed to be)  
Hb1<sup>116</sup> out of a clean heart 2Ti2<sup>22</sup>bs ideal  
name i Ja2<sup>7</sup> i the Father 1Pt1<sup>17</sup>  
appeal to: Paul to Cæsar Ac25<sup>11</sup> 12 21 25  
2632 2819

surname: Beezeboul Mt10<sup>25</sup> Joseph s (Jus-  
tus) Ac1<sup>23</sup> (Barnabas) Ac4<sup>36</sup> Simon s Peter  
Ac10<sup>5</sup> 18 32 113 John s Mark Ac12<sup>12</sup> 25  
(ALu2<sup>23</sup>). appeal<sup>6</sup>, call<sup>15</sup>, surname<sup>12</sup>.

*a'k on* UN-OUT-BEING  
involuntarily. Paul bringing evangel 1Co9<sup>17</sup>.  
against my will<sup>1</sup>.

*em plek'ō* IN-BRAID  
involve. in business 2Ti2<sup>4</sup> in defilements of  
the world R2Pt2<sup>20</sup>, entangle<sup>2</sup>.

inward, within<sup>1</sup>, (man)<sup>1</sup>, (part)<sup>1</sup>, inside<sup>2</sup>.  
inwardly, hidden<sup>1</sup>, inside<sup>1</sup>.

*id'ōta* (Hebrew) IOTA  
iota, the smallest Hebrew letter, hence, figura-  
tively, the minutest part. may not pass from  
the law RMt5<sup>18</sup>. jot<sup>1</sup>.

irksome. See slothful.

*sid'ēr os* IRON  
iron. in Babylon VRv18<sup>12</sup>.

*sidēr oun'* IRON  
iron, made of iron. Peter came to the i gate  
Ac12<sup>10</sup> an i club (shepherding nations with)  
VRv2<sup>7</sup> 125 1915 i cuirasses (locusts) VRv9<sup>9</sup>.

*aug az'ō* be-RADIANT  
irradiate, diffuse light. evangel does not i them  
2Co4<sup>6</sup>bs. shine<sup>1</sup>.

*a'log on* UN-LAID (said)  
irrational. seems i to Festus Ac25<sup>27</sup> animals  
2Pt2<sup>12</sup> Ju10. brute<sup>2</sup>, unreasonable<sup>1</sup>.

*an epi'lēmp t on* UN-ON-GOT  
irreprehensible. supervisor must be 1Ti3<sup>2</sup>  
charging that they be 1Ti5<sup>7</sup> keep this precept  
1Ti6<sup>14</sup>. blameless<sup>2</sup>, unrebukeable<sup>1</sup>.

*a seb'eia* UN-REVERENCE  
irreverence, idiomatically, irreverent (acts or  
desires) Ju15AB 18. God's (indignation on)  
Ro18 (turning i from Jacob) Ro11<sup>26</sup> pro-  
gressing to more 2Ti2<sup>16</sup> disowning Tit2<sup>12</sup>  
(A2Pt3<sup>7</sup>). ungodliness<sup>6</sup>.

*a seb'es* UN-REVERER  
irreverent. God justifying the Ro4<sup>5</sup> Christ  
died for Ro5<sup>6</sup> law laid down for 1Ti1<sup>9</sup> where  
will the i appear 1Pt4<sup>18</sup> a deluge on 2Pt<sup>25</sup>  
destruction of 2Pt3<sup>7</sup> bartering the grace of  
God Ju<sup>4</sup> the Lord (exposing) Ju15 (i speak  
against) Ju15. ungodly<sup>8</sup>.

irreverent. See irreverence.

*a seb'e'ō* UN-REVERE  
irreverent (be), example for those about to be  
2Pt2<sup>6</sup>as acts in which men are Ju15 (s'Lu  
532). ungodly<sup>2</sup>.

irrigate. See drink (give).

*org'i'lon* INDIGNANT  
irritable. supervisor not Tit1<sup>7</sup>. soon angry<sup>1</sup>.  
en'i IN-IS

is in. there (not one wise) 1Co6<sup>5</sup> (no Jew nor  
yet Greek) Ga3<sup>28</sup> (no slave nor yet free) Ga3<sup>28</sup>  
(no male and female) Ga3<sup>28</sup> (no Greek and  
Jew) Co3<sup>11</sup> (no mutation) Ja11<sup>7</sup>AB.

*Isaak'* (Hebrew) LAUGHTER  
Isaac, the son of Abraham, Gn21. the God of  
Mt22<sup>32</sup> Mk12<sup>26</sup> Lu20<sup>37</sup> Ac13<sup>7</sup> 732 Christ's an-  
cestor Mt12<sup>2</sup> Lu3<sup>34</sup> Abraham (begets) Mt12<sup>2</sup>  
Ac7<sup>8</sup> (tabernacles with) Hb11<sup>9</sup> (offered) Hb11<sup>17</sup>  
Ja2<sup>21</sup> I begets Jacob Mt12<sup>2</sup> Ac7<sup>8</sup> reclining  
with (seeing) Mt8<sup>11</sup> Lu13<sup>28</sup> in I the seed  
called Ro9<sup>7</sup> Hb11<sup>18</sup> Rebecca (her bed of) Ro  
910 as I, children of promise Ga4<sup>28</sup> blesses  
Jacob and Esau Hb11<sup>20</sup>ABs<sup>16</sup>.

*Esa i'as* (Hebrew) SALVATION-Jehovah  
Isaiah, the prophet who wrote the book known  
by his name Is11. I the prophet: declared  
through Mt3<sup>4</sup> 44 817 1217 (written in) Mk1<sup>2</sup>bs  
Lu3<sup>4</sup> (scroll of, handed Jesus) Lu4<sup>17</sup> (as said)  
Jn1<sup>23</sup> (word of fulfilled) Jn12<sup>38</sup> (eunuch  
read) Ac8<sup>28</sup> 30 (holy spirit speaks through)  
Ac28<sup>25</sup> prophecy of filled up Mt13<sup>14</sup> ideally  
prophesies concerning you Mt15<sup>7</sup> Mk7<sup>6</sup> said  
(He has blinded their eyes) Jn12<sup>39</sup> 41 (Lord  
who believes) Ro10<sup>18</sup> (very daring) Ro10<sup>20</sup> (a  
root of Jesse) Ro15<sup>12</sup> crying over Israel Ro  
927 29 (s'Mt13<sup>35</sup>).

*Iskariō'tēs* (Hebrew) MAN-OF-CITIES  
Iscaiot, that one of the twelve who was chosen  
to give his Lord up. one of the twelve Mt10<sup>4</sup>  
Mk3<sup>19</sup> 1443a Lu6<sup>16</sup> Jn6<sup>71</sup> 124 (gone to chief  
priests) Mt26<sup>14</sup> Mk14<sup>10</sup> (Satan entered) Lu22<sup>3</sup>  
Adversary cast into heart of Jn13<sup>2</sup> Jesus  
giving morsel to Jn13<sup>26</sup> Judas (not I) Jn14<sup>22</sup>.

*nēs'os* ISLAND  
island. of Cyprus (Saul and Barnabas) Ac13<sup>6</sup>  
of Melita Ac27<sup>26</sup> 281 7 9 11 of Patmos Rv19<sup>1</sup>  
every i moved (fled) VRv6<sup>14</sup>AB 1620. island<sup>6</sup>,  
isle<sup>8</sup>.

island, islet<sup>1</sup>.  
isle, island<sup>3</sup>.

*nēs i'on* ISLAND(dim.)  
islet, a small island. Cauda Ac27<sup>19</sup>. island<sup>1</sup>.

*apo di or iz'ō* FROM-THRU-SEEZE  
isolate, thoroughly surround by bounds. scoff-  
ers i themselves Ju19. separatel<sup>1</sup>.

*Isra ēl'* (Hebrew) UPRIGHT-Deity  
Israel. This is the spiritual title given to Jacob  
at Peniel Gn32<sup>28</sup>, afterwards given to all his  
descendants, occasionally restricted to the ten  
tribes, but especially used as the spiritual  
title of all Ro9<sup>6</sup>, people (the Ruler Who  
shall shepherd) Mt2<sup>6</sup> (glory of) Lu23<sup>2</sup> (let it  
be known to) Ac4<sup>10</sup> (gathered against Jesus)  
Ac4<sup>27</sup> (the God of, repentance to) Ac13<sup>17</sup> 24  
Joseph goes into the land of Mt20<sup>21</sup> no one  
in (so much faith) Mt5<sup>10</sup> Lu7<sup>9</sup> never appeared  
it thus in Mt9<sup>33</sup>

house of (lost sheep of) Mt10<sup>6</sup> 1524 (let all  
know) Ac23<sup>8</sup> (offer sacrifices forty years) Ac  
742 (covenant with) Hb8<sup>8</sup> 10 cities of Mt10<sup>23</sup>  
God of (they glorify) Mt15<sup>31</sup> (blessed be) Lu  
168 twelve tribes of (judging) Mt19<sup>28</sup> Lu22<sup>30</sup>  
(names of) VRv21<sup>12</sup> sons of (Whom they value

from) Mt27<sup>9</sup> (many shall John be turning back) Lu11<sup>6</sup> (senate of) Ac52<sup>1</sup> (Moses visits) Ac723<sup>37</sup> (Paul to bear Jesus' name before) Ac915 (word He dispatches to) Ac103<sup>6</sup> (as the sand of the sea) Ro927 (not able look intently) 2C37<sup>13</sup> (exodus of) Hb1122 (cast a snare before) Rv214 (sealed) Rv74

**King of** (descend from the cross) Mt2742 Mk1532 (Thou art) Jn149 (He Who is coming) Jn1213 hear I, the Lord our God is one L Mk1229 God supported I, His boy Lu154 John's indication to Lu180 consolation of Lu225 many in (fall of) Lu234 (widows, lepers) Lu425<sup>27</sup> redeeming Lu2421 be manifested to Jn131 Nicodemus a teacher of Jn310 restoring the kingdom to Ac16 God (to give repentance to) Ac531 (led to I a Saviour) Ac1323 (He is saying to) Ro1021 expectation of Ac2320 not all those out of Ro96 Isaiah crying over Ro927 pursuing a law of righteousness Ro931 did not I know Ro1019 Elijah pleading against Ro112 seeking for Ro117 calousness in part on Ro125 all shall be saved Ro1126 observe I C1018 the I of God Ga616 citizenship of Ep212 Paul of the race of Ph35.

**Israel** (man of), Israelite<sup>5</sup>.

*Isra el i't es* (Hebrew) CHIEF-Deity-ite

**Israelite**, a descendant of Israel, especially his spiritual sons Jn147, addressed by (Peter) Ac222 312 (Gamaliel) Ac535 (Paul) Ac1316

(Jews from Asia) Ac2128 Paul (his relatives according to the flesh) Ro94 (I also am an) Ro111 2C1122, Israelite<sup>4</sup>, men of Israel<sup>5</sup>.

*Issachar'* (Hebrew) HIRED

**Issachar**, one of the twelve patriarchs and the tribe named after him Gn3018, out of the tribe of 12,000 vRv77.

**issue**. See go out.

**issue, hemorrhage<sup>3</sup>, seed<sup>1</sup>.**

**issue of blood, hemorrhage<sup>1</sup>.**

**it. See same and this.**

**it. See that.**

*Ital ik on'* ITALIC

**Italian**, pertaining to Italy. Cornelius, of the squadron called Ac101.

*Ital'a* ITALY

**Italy**, the boot-shaped peninsula in the upper Mediterranean, north of 38° and west of 19°, about the same as modern Italy. Aquila from Ac182 Paul to sail to Ac271<sup>6</sup> those from Hb1324.

**itching** (have), tickle<sup>1</sup>.

*Itourai'a* ITUREA

**Iturea**, a district, some distance northeast of lake Galilee, roughly about 33° north and 36° east. Philip tetrarch of Lu31.

*elepha'nt in on* ELEPHANTINE

**ivory**. in Babylon vRv1812.

## J

**jacinth, amethyst<sup>1</sup>, (of), amethystine<sup>1</sup>.**

*alō'pēx* JACKAL

**jackal**, including the fox. have burrows Mt820 Lu938 say to this j (Herod) FLu1332, fox<sup>3</sup>.

*Iakōb'* (Hebrew) HEEL-or

**Jacob**, one of our Lord's ancestors Mt12 2 Lu334 arriving and reclining with Mt811 Lu1328 the God of Mt2232 Mk1226 Lu2037 Ac732 Christ reigning over house of Lu133 spring of etc. Jn45 6 12 Isaac (begets) Ac78 8 (blesses) Hb11 20 descends into Egypt Ac712 14 15 tabernacle for the God of Ac746 J God loves ARo913 turning irreverence from ARo1126 Abraham dwelling with Isaac and J Hb119 blesses the sons of Joseph Hb121

**Jacob**, father of Joseph the husband of Mary Mt115 16.

*phula k iz'ō* GUARDIZE

**jail**. Saul j believers Ac2219 (s\*2Pt29). imprisonment<sup>1</sup>.

*phula k ē'* GUARD-house

**jail**, a guarded place; the time one soldier is on guard or watch; of birds, a cage vRv182, cast into (disciples) Mt525 Lu1255 (fellow slave) vMt1830 (Bar-Abbas) Lu2319 25 (Paul and Silas) Ac1623 24 37 40 (the Adversary will cast some of you) Rv210 John the baptist (Herod put him into) Mt148 Mk617 Lu320 (beheaded in) Mt1410 Mk627 (was not yet) Jn324 in j (Christ) Mt2536 39 43 44 (Peter) Ac124 5 6 10 17 (Paul) 2C65 1123 (spirits) 1Pt319 give up to (disciples will be) Lu2112 (by Saul) Ac83 224 2610 Peter ready to go with Christ to Lu2233 messenger opens doors of Ac519 apostles not in Ac522 25 others got Hb1136 of

every unclean spirit vRv182 Satan loosed out of vRv207

**watch**: Christ comes in (fourth) Mt1425 Mk648 (second) Lu1238A (third) Lu1238 the thief coming Mt2443 shepherds maintain Lu28 (ARv222). cage<sup>1</sup>, hold<sup>1</sup>, imprisonment<sup>2</sup>, prison<sup>35</sup>, ward<sup>1</sup>, watch<sup>6</sup>.

**jailer, warden<sup>1</sup>.**

*Ia'ciros* (Hebrew) ENLIGHTEN

**Jairus**, chief of a synagogue. daughter roused Mk522 Lu841.

*Iambrés'* JAMBRES

**Jambres**, an Egyptian magician. 2Ti38.

*Ia'kōb os* (Hebrew) HEEL-or

**James**. (To distinguish from the ordinary form, Jacob). son of Zebedee: assassinated Ac122 and John Mt421 102 171 Mk119 29 317 17 537 37 92 1035 41 133 1433 Lu510 614 851 928 54 Ac113 of Alphaeus: Mt103 Mk318 Lu615 Ac113 of Mary (of Clopas): Mt2756 Mk161 Lu2410 "the Little" Mk1540 Jude's brother: Lu616 Ac113 Ju1 brother of Jesus: Mt1355 Mk63 Ac1217 1513 2118 other references: Lord seen by IC157 Paul visits Ga119 29 some from Ga212 to twelve tribes Ja11.

**jangling** (vain), vain prating<sup>1</sup>.

*Jannai'* JANNAI

**Jannai**. an ancestor of Christ Lu324.

*Ian'nēs* JANNES

**Jannes**, an Egyptian magician. 2Ti38.

*keram'ion* HOLDER (dim.)

**jar**. a man bearing Mk1413 Lu2210, pitcher<sup>2</sup>.

*Ia'ret* (Hebrew) DESCENT

**Jared**. an ancestor of Christ Lu337.

*Ia'sōn* JASON

Jason, Paul's host Ac17<sup>5</sup> 6 7 9 Ro16<sup>21</sup> (sAc2118).

*i'aspis* JASPER

jasper, a precious stone, vRv4<sup>3</sup> 2111 18 19,

jealous. See zealous(be).

jealousy. See zeal.

*para zēl o'ō* BESIDE-BOIL

jealousy (provoke) to. Israel Ro10<sup>19</sup> 1111 14 are we p the Lord to 1C10<sup>22</sup>, provoke to (emulation)<sup>1</sup>, (jealousy)<sup>3</sup>.

*Iechoni'as* (Hebrew) JEHOVAH-READY

Jechoniah, a king of Judah. Mt11<sup>12</sup>,

*chleu az'ō* JEER

jeer, speak derisively. Athenians at Paul Ac 17<sup>32</sup>, mock<sup>1</sup>.

*Iōram'* (Hebrew) JEHOVAH-EXALTS

Jehoram, a king of Judah 2Ki8<sup>16</sup>, and ancestor of Christ Mt18<sup>8</sup>.

*[h]upo ti'thē mi* UNDER-PLACE

jeopardize, suggest 1Ti4<sup>6</sup>. Prisca and Aquila, their necks for Paul Ro16<sup>4</sup>, lay down<sup>1</sup>, put in remembrance<sup>1</sup>.

jeopardy (be in)<sup>1</sup>, (stand in)<sup>1</sup>, danger (be in)<sup>2</sup>. Jephthae, Jephthah<sup>1</sup>.

*Iephthae'* (Hebrew) OPENING

Jephthah, a ruler in Israel. relate concerning Hb11<sup>32</sup>, Jephthae<sup>1</sup>.

*[H]ieremi'as* (Hebrew) JEHOVAH-CAST

Jeremiah, a great Hebrew prophet, declared through Mt21<sup>7</sup> 279 some say Jesus is Mt16<sup>14</sup>, Jeremiah<sup>1</sup>, Jeremy<sup>2</sup>.

Jeremias, Jeremiah<sup>1</sup>.

Jeremy, Jeremiah<sup>2</sup>.

*[H]ierichō'* (Hebrew) smell or spirit

Jericho, a city northeast of Jerusalem not far from the mouth of the Jordan, about 31° 51' north and 35° 27' east. See Jsh6, 1821. Jesus in Mt20<sup>29</sup>Mk10<sup>46</sup>ABs<sup>3</sup> 49Lu18<sup>35</sup> 191 man descended to PLu10<sup>30</sup> walls fall Hb11<sup>30</sup> (s<sup>1</sup>Lu 10<sup>30</sup>).

*[H]ierou salēm'* (Hebrew) OCCUPY-PEACE

Jerusalem, the capital of the great King, figuratively, the redeemed of Israel, killing the prophets 4Mt23<sup>37</sup> 37Lu13<sup>34</sup> 34 Simeon in Lu 22<sup>5</sup> redemption in Lu23<sup>8</sup> Jesus: (parents went to) Lu24<sup>45</sup> (remains behind in) Lu24<sup>3</sup> (Adversary led Him into) Lu4<sup>9</sup> (completing His exodus in) Lu9<sup>31</sup> (going to) Lu9<sup>51</sup> 53 1711 1831Bs (near) Lu19<sup>11</sup> (are you sojourning alone in) Lu24<sup>18</sup> (My witnesses in) Ac1<sup>8</sup> (what He does in) Ac10<sup>39</sup> (ascend with Him from Galilee to) Ac13<sup>31</sup> (tells Saul to come out of) Ac22<sup>18</sup> Pharisees out of Lu5<sup>17</sup> multitudes (from) Lu6<sup>17</sup> (cities about) Ac5<sup>16</sup> man descended from PLu10<sup>30</sup>ABs<sup>14</sup> dwelling in (debtors above all men) Lu13<sup>4</sup> (known to all) Ac11<sup>19</sup> (Jews and all) Ac25<sup>14</sup> (sign apparent to all) Ac4<sup>16</sup> (ignorant of Him) Ac13<sup>27</sup> not outside of (prophet perish) Lu13<sup>33</sup> surrounded Lu21<sup>20</sup> trodden Lu21<sup>24</sup> daughters of Lu 23<sup>28</sup> Emmaus near Lu24<sup>13</sup> return to (disciples) Lu24<sup>33</sup> 52 Ac11<sup>2</sup> (Saul) Ac12<sup>25</sup> 2217 beginning from Lu24<sup>47</sup> disciples (to be seated in) Lu24<sup>49</sup> (in) Ac24<sup>48</sup> (filled J with their teaching) Ac5<sup>28</sup> (multiplied in) Ac6<sup>7</sup> chiefs and scribes gathered in Ac4<sup>5</sup> road from J to Gaza Ac8<sup>26</sup> 27 Saul (leading bound saints to) Ac9<sup>2</sup> 13 21 225 (coming along to) Ac9<sup>26</sup> 23 Peter went up into Ac11<sup>2</sup> ecclesia in Ac11<sup>22</sup> Paul (goes to) Ac15<sup>2</sup> 2016As 22 2411 Ro15<sup>25</sup> 1C16<sup>3</sup>BS (Jews shall bind him in) Ac21<sup>11</sup> (entreat him not to go to) Ac21<sup>12</sup> (ready to die

in) Ac21<sup>13</sup> (to certify in) Ac23<sup>11</sup> (to bring him into) Ac25<sup>3</sup> (completed the evangel from) Ro15<sup>19</sup> (dispensation for) Ro15<sup>31</sup> is in confusion 4Ac21<sup>31</sup> contribution for saints in Ro 15<sup>26</sup> J which now is Ga4<sup>25</sup> J above is free 1Ga4<sup>26</sup> celestial Hb12<sup>22</sup> the new J Rv3<sup>12</sup> v212 10 (AMk11<sup>1</sup> ALu13<sup>22</sup> sAc15<sup>4</sup>).

*[H]iero sol'um a* (Hebrew) OCCUPY-PEACE

Jerusalem, the Greek spelling, which is declinable, magi came into Mt2<sup>1</sup> was disturbed AMt2<sup>3</sup> went out to John 4Mt3<sup>5</sup> (Jews of) Jn 11<sup>9</sup> Jesus: (throng from J follow) Mt4<sup>23</sup>Mk3<sup>8</sup> (Pharisees from J coming to) Mt15<sup>1</sup> (to go up to) Mt16<sup>21</sup> 2017 18 211 Mk10<sup>32</sup> 33 11Bs Lu22<sup>2</sup> 42A 1322Bs 1928 Jn21<sup>3</sup> 51 (entering into) Mt21<sup>10</sup>Mk11<sup>11</sup> 15 27 Jn12<sup>12</sup> (many ascend to) Mk15<sup>41</sup> Jn11<sup>55</sup> (at the Passover) Jn22<sup>3</sup> 445 not to swear by Mt5<sup>35</sup> scribes from Mk3<sup>22</sup> 71 Herod in Lu23<sup>7</sup> worship in Jn4<sup>20</sup> 21 Bethesda in Jn5<sup>2</sup> Dedications Jn10<sup>22</sup> Bethany near Jn11<sup>18</sup> apostles (not to depart from) Ac14<sup>1</sup> (in) Ac8<sup>14</sup> 164 (returned to) Ac8<sup>25</sup> ecclesia in Ac8<sup>1</sup> prophets came down from Ac12<sup>17</sup> John Mark returns to Ac13<sup>13</sup> Paul: (going to) Ac15<sup>4</sup>AB 1921 2115 17 Ga18<sup>21</sup> (came not up to) Ga1<sup>17</sup> (not to be stepping on board to) Ac21<sup>4</sup> (is he willing to go) Ac25<sup>9</sup> 20 (commits much in) Ac26<sup>9</sup> (reported in) Ac26<sup>20</sup> (a prisoner out of) Ac28<sup>17</sup> Festus went up to Ac25<sup>1</sup> 15 Jews: (descended from) Ac25<sup>7</sup> (pled with Festus) Ac25<sup>24</sup> (acquainted with Paul) Ac26<sup>4</sup> (ALu18<sup>31</sup> 4AC9<sup>30</sup> B2016 1C16<sup>3</sup>).

Jerusalem (of), Jerusalemite<sup>2</sup>.

*[H]iero solum i't ēs* (Hebrew)

OCCUPY-PEACE-ite

Jerusalemite, an inhabitant of Jerusalem. were baptized Mk1<sup>5</sup> some said Jn7<sup>25</sup>, of Jerusalem<sup>2</sup>.

*Iessa'i* (Hebrew) JESSE

Jesse, the father of David, progenitor of Christ Mt15<sup>6</sup> Lu3<sup>32</sup> Ro15<sup>12</sup>.

*Iē sōus'* (Hebrew) JEHOVAH-SAVIOUR

Jesus\*, the first name of Hoshea, Salvation, was changed to Jehoshua, Jehovah-Saviour, because he was the Saviour provided by Jehovah (Nu13<sup>16</sup>). Jesus is the Greek form of the Hebrew Joshua (Ac7<sup>45</sup>Hb4<sup>8</sup>). This is the personal name of our Lord in the earthly state of His humiliation, to which it usually refers, while Christ is the Greek equivalent of the Anointed, indicating His exaltation to the office of Messiah. For the combination Jesus Christ see below, for Christ Jesus see Christ.

Jesus: His Name: called Mt12<sup>1</sup> 25Lu13<sup>31</sup> 221 in His Name: (teaching) Ac4<sup>18</sup> 540 (Saul bold in) Ac9<sup>27</sup>BS (every knee bowing) Ph2<sup>10</sup> otherwise: His Boy Ac3<sup>13</sup> 427 30 resurrection Ac4<sup>2</sup> Peter and John with Ac4<sup>13</sup> God (rouses) Ac5<sup>30</sup> Ro4<sup>24</sup> 811 11As 1Th1<sup>10</sup> (raising) Ac13<sup>33</sup>BS standing at the right hand of God (Stephen perceived) Ac7<sup>55</sup> Philip evangelizes Ac8<sup>35</sup> I am J Whom you are persecuting Ac9<sup>5</sup> 228 2615 God led to Israel the Saviour Ac13<sup>33</sup> Paul (announcing) Ac17<sup>3</sup> 18 1913 (demon knows) Ac19<sup>15</sup> (a certain J) Ac25<sup>19</sup> (persuading) Ac 28<sup>23</sup> Justifier of the one of the faith of Ro3<sup>26</sup> anathema 1C12<sup>3</sup> your slaves because of 2C4<sup>5</sup> deadening, life of 2C4<sup>10</sup> 10 11 11 rousing us 2C4<sup>14</sup> another 2C11<sup>4</sup> as the truth is in Ep4<sup>21</sup> believing that J died 1Th 4<sup>14</sup> 14 inferior to messengers Hb2<sup>9</sup> Chief Priest Hb4<sup>14</sup> 620 sponsor of a better covenant Hb12<sup>22</sup> entrance of holy places PHb10<sup>19</sup> looking off to Hb12<sup>2</sup> the Mediator Hb12<sup>24</sup>

suffered outside the gate Hb13<sup>12</sup> blood of 1Jn17 Son of God (avowing) 1Jn4<sup>15</sup> 5<sup>5</sup> keeping the faith of vRv14<sup>12</sup> witnesses vRv17<sup>6</sup> testimony of vRv19<sup>10</sup> 10 20<sup>4</sup> I, J Rv22<sup>16</sup>

Jesus combined with Christ: termed C Mt 116 J is the C Jn20<sup>31</sup> Ac18<sup>25</sup> 13 Jn22<sup>51</sup> J C is the (foundation) P1C3<sup>11</sup> (same) Hb13<sup>8</sup> (the Just) 1Jn21 (Faithful Witness) Rv1<sup>5</sup> action with regard to: knowing Jn17<sup>3</sup> 1C2<sup>2</sup> heals Eneas Ac9<sup>34</sup> heralded 2C10<sup>10</sup> crucified Ga3<sup>1</sup> displaying all patience 1Ti11<sup>6</sup> testifies before Pilate 1Ti6<sup>13</sup> roused 2Ti2<sup>8</sup> having come (in flesh) 1Jn4<sup>2</sup> (through water) 1Jn5<sup>6</sup> (coming) 2Jn7<sup>7</sup> etc.

Various relations of Jesus Christ: lineage and birth Mt11<sup>18</sup> evangel of Mk11<sup>1</sup> grace and truth through Jn11<sup>7</sup> ABS<sup>3</sup> name Ac23<sup>8</sup> 36 410 812 1048 1618 resurrection Ac4<sup>33</sup> 1Pt13<sup>321</sup> evangel of peace through Ac10<sup>36</sup> called of Ro1<sup>6</sup> God judging through Ro21<sup>6</sup> the One Man Ro5<sup>15</sup> 17 in the face of 2C4<sup>6</sup>s apostles of (Paul) Ga11<sup>1</sup> Tit11<sup>1</sup> (Peter) 1Pt11<sup>1</sup> 2Pt11<sup>1</sup> revelation of Ga11<sup>2</sup> blessing of Abraham in Ga 314 out of His faith Ga32<sup>2</sup> day of Ph16 fruit of righteousness through Ph11<sup>1</sup> supply of the spirit of Hb19<sup>9</sup> our God and Saviour Tit21<sup>3</sup> 2Pt11<sup>1</sup> spirit poured out through Tit3<sup>6</sup> offering of the body of Hb10<sup>10</sup> God doing in us through Hb13<sup>21</sup> blood of 1Pt12<sup>2</sup> unveiling of 1Pt17<sup>13</sup> Rv11<sup>1</sup> sacrifice acceptable through 1Pt2<sup>5</sup> God glorified through 1Pt4<sup>11</sup> Son (fellowship with) 1Jn13<sup>5</sup> 520<sup>ns</sup> slave of Jul 1 testimony of Rv12<sup>9s2</sup> etc. (AlJn17)

Jesus Christ, Lord: evangel concerning Ro 14 life eonian through Ro5<sup>21</sup> Paul thanking God through Ro7<sup>25</sup> saints called into the fellowship of 1C1<sup>9</sup> every tongue acclaiming Ph21<sup>1</sup> to the only God our Saviour through Ju2<sup>5</sup>

Christ Jesus. See Christ.

Lord Jesus and Lord Jesus Christ. See Lord.

others named Jesus: in our Lord's ancestry Lu32<sup>9</sup> J termed Justus Co4<sup>11</sup>.

*poi e'ō ek boi e'ō* DO OUT-CASTING

jettison, do out-casting, a nautical expression. the ships lading Ac27<sup>18</sup>, lighten<sup>1</sup>.

*Iouda v'on* (Hebrew) HAND (acclaim) 1c

Jew\*, Jewish Ac12<sup>11</sup> 161 2139 but usually used as a noun, a Jew, first strictly only of the tribe of Judah, but later applied to all Israelites. Feminine Jewess Ac24<sup>24</sup>. Figuratively, the religious man, in contrast to the Greek, the rational man. Christ and the J: Jn21<sup>8</sup> 20 51 10 15 16 18 641 52 71 2 11 18 15 35 822 31 48 52 57 918 22 1019 24 31 33 118 19 31 33 36 45 54 55 129 11 1333 1812 14 20 31 38 35 36 38 39 193 7 12 14 19 20 ABS<sup>1</sup> 21 21 21 31 38 40 42

Christ a J: Jn4<sup>9</sup> King of the J see king.

Paul: speaks to Ac22<sup>12</sup> 135 43 141 ABS<sup>3</sup> 171 10 17 184 5Bs 19 28 1910 2021 2817 persecuted by Ac23<sup>1</sup> 1345 50 142 4 5 19 175 13 1812 14 203 19 2111 21 27 2230 2312 20 27 245 9 18 252 7 15 24 262 7 21 2819 is a J Ac16<sup>20</sup> 223 does no sin against Ac25<sup>8</sup> 10 J acquainted with his life Ac26<sup>4</sup> to the J as a J 1C9<sup>20</sup> 20 not a stumbling block to 1C10<sup>32</sup> lashed by 2C11<sup>24</sup>

Peter: not to join another tribe Ac10<sup>28</sup> J against Ac12<sup>3</sup> J play the hypocrite with Ga213<sup>14</sup>

others: word blazed abroad (body stolen) Mt28<sup>15</sup> not eating except washing Mk7<sup>3</sup> dispatch priests to John Jn19<sup>1</sup> salvation is of Jn42<sup>2</sup> at Pentecost Ac25<sup>AB</sup> 10 the word to J

only Ac11<sup>19</sup> 10,000 believe Ac21<sup>20</sup> AB to the J first Ro1<sup>16</sup> 29 10 denominated a Ro21<sup>7</sup> apparent, hidden vRo22<sup>28</sup> 29 prerogatives Ro31<sup>1</sup> God of Ro32<sup>9</sup> calls Ro9<sup>24</sup> by nature Ga21<sup>5</sup> suffered by 1Th21<sup>4</sup> profess to be Rv20<sup>39</sup> Jew and Alexander, Ananias, Apollos, Aquila, Bar-Jesus, chief at Capernaum, Cornelius, Festus, Joseph of Arimathea, Passover, Rome, Samaritan, Sceva, Timothy, magician, nation, prophet, snare etc. see under these keywords. (s<sup>1</sup>Jn131 s<sup>1</sup>Ac67). Jew<sup>190</sup>, Jewess<sup>2</sup>, Jewish<sup>1</sup>, of Judaea<sup>1</sup>.

Jewess. See Jew.

*Iouda ik on'* (Hebrew) HAND (acclaim) 1c Jewish. myths Tit11<sup>14</sup>.

Jewish. See Jew.

Jewry, Judea<sup>2</sup>.

*Iouda ik ōs'* (Hebrew) HAND (acclaim) -AS Jews (as), adverb. live Ga21<sup>4</sup>.

Jews (live as do), Judaize<sup>1</sup>.

Jews' religion, Judaism<sup>2</sup>.

*Iezab'el* (Hebrew) JEZEBEL

Jezebel, the queen of Ahab 1Ki16<sup>31</sup>, prophetess Rv22<sup>0</sup>.

*Iōanan'* (Hebrew) JEHOVAH-GRACIOUS

Joanna, an ancestor of our Lord. Lu32<sup>7</sup>.

*Iōan'na* JEHOVAH-GRACIOUS

Joanna, wife of Chusa. Lu8<sup>3</sup> 2410.

*Iōb* (Hebrew) ENEMY-ed

Job, the principal character in the book of the same name Jb1<sup>1</sup>, the endurance of Ja5<sup>11</sup>.

*Iōda'* (Hebrew) JODA

Joda, an ancestor of Christ Lu32<sup>6s</sup>. Juda<sup>1</sup>.

*Iōēl'* (Hebrew) JEHOVAH-DEITY

Joel, one of the minor prophets Joel 1<sup>1</sup>. Ac21<sup>6</sup>.

*Iōan'nēs* (Hebrew) JEHOVAH-GRACIOUS

John, the name of five different men.

John the baptist. birth and coming of Mt 31 4 Mk14<sup>6</sup> Lu11<sup>3</sup> 60 63 32 Jn16 Jesus coming to Mt31<sup>3</sup> 14s<sup>2</sup> Mk19 in jail, death of Mt14<sup>3</sup> 4 8 10 Mk114 617 18 20 24 25 Lu320 99 Jn324 disciples of J (fasting) Mt914 Mk218 18 Lu533 (sent to Jesus) Mt112 Lu719 20 24 (report) Mt114 Lu718 22 Jn326 (J teaches) Lu111 (about cleansing) Jn325 Jesus speaks concerning: (what do you come out to gaze at) Mt117 Lu724 (not a greater) Mt111 Lu728 (from the days of) Mt1112 (a prophet) Mt113 Lu616 (neither eating nor drinking) Mt119 Lu733 (as Elijah) Mt1713 (came to you) Mt2192 Jesus said to be J: (by Herod) Mt142 Mk614 16 (by some) Mt1614 Mk828 Lu97 19 the baptism of: (whence) Mt2125 Mk1130 Lu204 (baptized with) Lu729 Ac19<sup>3</sup> 4 (beginning from) Ac122 1037 (Apollus versed in) Ac1825 a prophet Mt2126 Mk1132 Lu206 if J be the Christ Lu315 Jn119 327 J baptizing (in water) Lu816 Jn126 1116 (in Bethany) Jn128 (in Enon) Jn323 1040 J testifying about Jesus: Jn115 32 35 40 533 36 1041 Ac1324 25 Jesus making more disciples than Jn41 does not one sign Jn1041

John the apostle, son of Zebedee: saw one casting out demons Mk9<sup>38</sup> Lu9<sup>49</sup> the Lord's slave Rv11 to the seven ecclesias Rv14 1, J Rv19 228 James and J: called Mt421 102 Mk 119 317 Ac113 at healing of Peter's mother-in-law Mk129 at Jairus' house Mk53 Lu851 on the mountain Mt171 Mk92 Lu928 desire to be great Mk1035 41 on the mount of Olives Mk133 in Gethsemane Mk1433 at the catch of fishes Lu510 fire from heaven Lu954

brother of James Ac12<sup>2</sup> Peter and J: make ready the passover Lu22<sup>8</sup> healing lame man and trial Ac31 3 4 11 413 19 in Samaria Ac81<sup>4</sup> J and Cephas gave hand to Paul Ga2<sup>9</sup>

John surnamed Mark: his mother's house Ac121<sup>2</sup> Barnabas' deputy Ac122<sup>5</sup> 135 13 1537

John the chief priest: with Caiaphas Ac4<sup>6</sup>

John father of Simon Peter: Jn14<sup>2</sup> 211<sup>5</sup> 16Bs 17, Jona1, Jonas<sup>3</sup>.

#### *koll'a'o JOIN*

join, bring into union r1C61<sup>6</sup> 17, cling Lu101<sup>1</sup> Ro12<sup>9</sup>, pile rRv18<sup>5</sup>, younger son j a citizen Lu151<sup>5</sup> no one dared Ac51<sup>3</sup> Philip, the chariot Ac3<sup>29</sup> Saul, the disciples Ac9<sup>26</sup> a Jew to another tribe Ac10<sup>28</sup> men to Paul Ac17<sup>34</sup> (B Mt19<sup>5</sup>). cleave to<sup>3</sup>, join to<sup>6</sup>, keep company<sup>1</sup>.

join fitly together, connect together<sup>1</sup>.

join hard to, adjacent (be)<sup>1</sup>.

#### *pros koll'a'o TOWARD-JOIN*

join to, a man to his wife rMt19<sup>5</sup> Mk107<sup>A</sup> Ep531, cleave to<sup>2</sup>, join<sup>1</sup>.

join together, yoke together<sup>2</sup>.

joined in soul. See soul (joined in).

joint, articulation<sup>1</sup>, assimilation<sup>2</sup>.

#### *sun' sō m on TOGETHER-BODY*

joint body, in which two bodies are joined together. nations are to be Ep3<sup>8</sup>.

joint contribution. See participant (be joint). joint enjoyer of allotment. See allotment (joint enjoyer of).

#### *sun met'och on TOGETHER-WITH-HAVE*

joint partaker. of the promise Ep3<sup>6</sup> saints not to become Ep57, partaker<sup>1</sup>, —with<sup>1</sup>.

joint participant. See participant (joint).

joint participant. See participant (be joint). Jona, John<sup>1</sup>, Jonah<sup>2</sup>.

#### *Iōnas' (Hebrew) DOVE*

Jonah, a Hebrew prophet. sign of Mt123<sup>9</sup> 164 Lu12<sup>29</sup> 30 in the sea monster Mt124<sup>0</sup> heralding of Mt1241 41Lu1132 32 (AJn211<sup>5</sup> A211<sup>6</sup>).

#### *Iōnam' (Hebrew) JONAM*

Jenam, one of our Lord's ancestors. Lu33<sup>9</sup>. Jona<sup>1</sup>.

Jonas, John<sup>3</sup>.

#### *Iop'pē (Hebrew) LOVELY*

Joppa, the seaport of Jerusalem on the coast, about 32° 3' north, 34° 45' east. Now called Tel Aviv. Peter and Dorcas in Ac936 38 42 43 105 8 23 32 115 13.

#### *Iordan'ēs (Hebrew) DOWN*

Jordan, the river so called because it "descends" from the heights of Anti-Lebanon to the Dead Sea, 1300 feet below sea level. It runs roughly along longitude 35° 33' from 33° 40' to 31° 46' north, with many windings. John at Mt3<sup>6</sup> Mk15Lu33Jn128 326 Jesus baptized in Mt313Mk19Lu41 other side of (the sea road) Mt415 (thongs from, follow Jesus) Mt425Mk38 (Jesus coming to) Mt191Mk101 Jn140.

#### *Iōreim' (Hebrew) JORIM*

Jorim, one of our Lord's ancestors. Lu32<sup>9</sup>.

#### *Iōsēch' (Hebrew) JOSECH*

Josech, an ancestor of Christ Lu32<sup>6</sup>Bs. Joseph<sup>1</sup>.

#### *Iōsēph' (Hebrew) ADDED*

Joseph, the name of several different men. Joseph, son of Jacob by Rachel Gn30<sup>23</sup> freehold Jacob gives to Jn4<sup>5</sup> Stephen speaks of

Ac79 13 13B 14 18 sons of (Jacob blesses) Hb1121 (remembers the exodus of) Hb1122 tribe of Rv7<sup>8</sup>

Joseph, son of Jonam Lu33<sup>0</sup>

Joseph, son of Mattathias Lu32<sup>4</sup>

Joseph, son of Eli Lu32<sup>3</sup>, the husband of Mary Mt116 18 19 20 24 213 19 Lu127 24 16 Jesus, son of Lu422 Jn14<sup>5</sup> 642 (ALu233 A43)

Joseph of Arimathea Mt2757 59Mk1543 45 Jn1938

Joseph Bar-Sabbas Ac123

Joseph Barnabas Ac43<sup>6</sup>. Josēs<sup>1</sup>.

Joseph, son of Mary Mt1355 Mk63s (sMt27 56 AMk1547). Josēs<sup>3</sup>

Joseph (Josech ALu32<sup>6</sup>).

Joseph, Josech<sup>1</sup>.

#### *Iōsē' JOSES*

Joses. son of Mary Mt2756AB (AMk63 As<sup>1</sup>1540).

#### *Iōsēs' (Hebrew) JOSES*

Joses. son of Mary, brother of James the Little Mk1540Bs2 47Bs2 (ALu329).

Joses, Joseph<sup>4</sup>.

#### *Iōsaphat' (Hebrew) Jehovah-JUDGES*

Joshaphat, a king of Judah 1Ki22<sup>41</sup>, and ancestor of Christ Mt18 8.

Joshua. See Jesus.

#### *Iōsē'as (Hebrew) JOSIAH*

Josiah, a king of Judah 2Ki22 2Ch34, and progenitor of Christ Mt110 11. Josias<sup>2</sup>.

Josias, Josiah<sup>2</sup>.

#### *apo thlib'ō FROM-CONSTRUCT*

jostle. Jesus by the throng Lu84<sup>5</sup>. press<sup>1</sup>.

jot, iota<sup>1</sup>.

#### *Iōatham' (Hebrew) Jehovah-FLAWLESS*

Jotham, a king of Judah 2Ki1532, and ancestor of Christ Mt19 9.

#### *[h]od oi por i'a WAYS-GO*

journey. Jesus weary with Jn4<sup>6</sup> Paul in j often 2C112<sup>6</sup>.

#### *[h]od oi por e'ō WAYS-GO*

journey. Cornelius' men Ac10<sup>9</sup>.

journey. See have and way.

journey, go<sup>2</sup>, going<sup>1</sup>, way (be on)<sup>1</sup>, (in), go through<sup>1</sup>, (make), go<sup>1</sup>, (take), go<sup>1</sup>.

#### *sun od eu'ō TOGETHER-WAY*

journey with. men w Saul Ac9<sup>7</sup>.

#### *chara' JOY*

joy. the magi Mt21<sup>0</sup> getting the word Mt1320 Mk416Lu813 at finding the treasure Mt1344 be entering into AMt2521 23 at Jesus' resurrection Mt288 Lu24<sup>41</sup> Zechariah, over John Lu114 grent j (evangel of) Lu210 (to all the brethren) Ac153 the 72 Lu1017 over one sinner Lu151 10 disciples (return with) Lu2452 (may be filled) Jn1511 1624 2Jn12 (My j in) Jn1511 1713 (sorrow shall become) Jn1620 22 (and holy spirit) Ac1352 because of the Bridegroom's voice Jn329 20 that a human being was born Jn1621 in Samaria Ac88 Rhoda Ac1214 in holy spirit rRo1417 1Th16 may God be filling you with Ro1513

Paul (coming with) Ro1552 (fellow workers of your) 2C124 (my j is that of you all) 2C23 (superexceeding in) 2C74 (making petition with) Ph14 (fill my j full) Ph22 2Ti14 (my j and wreath) APh41 1Th219 (you are our) M1Th 220 (for all the j) 1Th39 (j I have had in your love) Phn<sup>1</sup> of Titus 2C713 saints of

Macedonia 2C82 fruit of the spirit Ga522 of faith Ph125 to receive Epaphroditus with Ph229 endurance with Col111 pillage of your possessions with Hb1034 j lying before Jesus Hb122 discipline not seeming to be A Hb1211 render account with Hb1317 all j deem it Ja12 converted into dejection Ja49 with j unspeakable 1Pt18 of John 1Jn14 3Jn4, gladness3, greatly1, joy53, -fulness1, -ous1.

joy, boast1, exultation1, gladness1, rejoice5, (exceeding), exultation1, (with exceeding) exult1.

joyfulness, joy1.

joyous, joy1.

Juda, Joda1.

Judaea, Judea42.

Judaea (of), Jew1.

*Iou'da* or *Iou'da's* (Hebrew) HAND (acclaim)

**Judah**, or **Judas**, a proper name belonging to eight different men. **Judah**: the fourth son of the patriarch Jacob by Leah, or the tribe which sprung from him. in Christ's ancestry Mt12 3 Lu333 Bethlehem, land of Mt26 6 city of Lu130 our Lord out of Hb714 new covenant with the house of Hb88 the tribe of (the Lion out of) vRv55 (144,000 sealed) vRv75

**Judah**, son of Joseph, an ancestor of Christ Lu330, Juda1.

**Judas**, brother of our Lord Mt1355 Mk63 Ju1, Judas1, Juda1, Judel.

**Judas** the apostle Lu616 Jn1422 Ac118

**Judas** the Galilean Ac537

**Judas** called Bar-Sabbas Ac1522 27 32

**Judas** of Damascus Ac911

**Judas** Iscariot, son of Simon, giving Jesus up (chosen) Mt104 Mk319 Lu616 (it is not I) Mt2625 (turns back the silver) Mt273 (came away to the chiefs) Mk1410 (with a kiss) Lu2248 AB2 (of the heart) Jn671 124 (Adversary cast into his heart) Jn132 (in Gethsemane) Jn132 5 one of the twelve (gone to the chiefs) Mt2614 (in Gethsemane) Mt2647 Mk1443 Lu2247 (Satan entered) Lu229 Jesus giving the morsel to Jn1326 had the coffer Jn1329 getting a squad Jn183 becomes the guide Ac110 transgressed Ac125.

*Iouda ismos'* (Hebrew) HAND (acclaim) ism

**Judaism**, the institutions of the Jews. Paul in Gal13 14, Jews' religion2.

*iouda iz'6* (Hebrew) HAND (acclaim) ize

**judaize**, imitate Jewish customs and rites. Peter compelling the nations to Ga214, live as do the Jews1.

**Judas**. See **Judah**.

**Jude**, **Judas**1.

*Iouda i'a* (Hebrew) HAND (acclaim)

**Judea**, the southern part of Palestine, from the Mediterranean to the Dead Sea, roughly between the latitudes 31°-32° north. **Jesus** (born in Bethlehem of) Mt21 5 Lu24 (throngs follow from) Mt425 Mk31 Lu617 (came into the boundaries of) Mt191 Mk101 (heralding in) Lu4488 (Pharisees from, came to) Lu517 (saying came out in) Lu717 (teaching in) Lu235 (came into) Jn322 117 (leaves) Ja43 47 54 71 (go away into) Jn73 (My witnesses in) Ac18

**other** (proper names): Archelaus reigning in Mt222 John (in) Mt31 (went out to him) A Mt33 Mk15 Herod the king of Lu15 Ac1210 Pilate governor of Lu34 AB2 at Pentecost Ac

29 Agabus Ac2110 **Paul** (reported to those in) Ac2620 (no letters about him from) Ac2821 (rescued from stubborn in) Ro1531 (to be sent forward into) 2C118 **others**: to flee into the mountains Mt2416 Mk1344 Lu2121 disciples dispersed into Ac81 ecclesias of (had peace) Ac931 (Paul unknown to) Ga122 (suffering) 1Th214 declaration in Lu165 Ac1037 brethren of Ac111 29 some coming from Ac151 (s\* Lu126). Judea42, Jewry2.

*kri n'6* JUDGE

**judge**, set right, come to a conclusion, decide, sue, at law Mt540 1C68, God j (neither is the Father) Jn522 (seeking and j) Jn850 (the nation for which Israel is slaving) Ac77 (the inhabited earth) Ac1731 (the hidden things of humanity) Ro216 (conquering when being judged) Ro31 (the world) Ro38 (those outside) 1C513 (His people) Hb1030 (prostitutes and adulterers) Hb134 (impartially) 1Pt177 (justly) 1Pt223 (the living and the dead) 1Pt45 (those under the altar) vRv610 (third bowl) vRv165 (Babylon) vRv138 20 192

**Christ**: (not j the world) Jn317 1247 (as I am hearing) Jn530 (not j anyone) Jn815 1247 (if I am j, true) Jn816 (much have I to be) Jn826 (the living and the dead) 2Ti141 (in righteousness) Rv1911

**other** (proper names): **Jews** (j according to the flesh) Jn815 (j Jesus) Jn1331 Ac1327 (if it is just) Ac419 (yourselves) Ac1346 **Paul** (j Lydia faithful) Ac1615 (j by chief priest) Ac233 (concerning the resurrection) Ac238 2421 (in Jerusalem) Ac259 20 (at the dais of Caesar) Ac2510 (in expectation of the promise) Ac264 (as a sinner) Ro37 (the one effecting this) 1C53 (not those outside) 1C512 Agrippa Ac268

**other**: be not j Mt71 Lu637 (by the countenance) Jn724 (him who is eating) Ro143 (one another) Ro1413 (before the time) 1C45 lest you be j Mt71 Ja59 you are j (with what judgment) Mt72 (defenseless) Ro21 (another, brother) Ro21 1 144 10 13 (not those within) 1C512 you shall be j Mt72 Lu637 the twelve tribes of Israel Mt1928 Lu2230 wicked slave P Lu1922 one believing (not) Jn318 18 2Th212 just judgment Jn724 law A Jn751 Ro212 Ja212 411 11 the word Jn1248 48 **Chief** of this world Jn1611 those committing such things Ro23 the Uncircumcision Ro227 not j himself Ro1422 1C1131 before the unjust 1C61 the world 1C62 2 messengers 1C638 what I am averring 1C1015 head uncovered 1C1113 disciplined 1C1132 that if One died for all 2C514 in food Co216 his brother Ja411 the dead 1Pt46 Rv1118 2012

**decide**: Simon d correctly Lu743 **Jews** not d what is just Lu1257 Pilate d to release Jesus Ac813 **James** and the apostles Ac1516 164 2125 **Paul** d (to sail by Ephesus) Ac2016 (not to perceive anything except) 1C22 (not to come in sorrow) 2C21 (to winter there) Tit312 **Festus** d to send Paul Ac2525 d to sail to Italy Ac271 d for a day Ro145 5 not to place a stumbling block Ro1413 about his virgin P 1C737 freedom by another's conscience 1C1029 (s\* Ac2530 ARo143 ARv192 AB2013), call in question2, conclude3, condemn5, damn1, decree1, determine7, esteem2, go to law2, judge87, ordain1, sentence1, sue at law1.

**judge**, deem1, doubt3, examine6, justice3, (to), tribunal1.

*kritik on'* JUDGE-

judge. of the thoughts of the heart vHb412.

*krit és'* JUDGER

judge, one who gives sentence. lest he give you up to Mt525 25Lu1258 58 your sons shall be Mt1227Lu1119 who constitutes Me a j over you Lu1214Bs the unjust j vLu182 6 j of the living and the dead (Christ)Ac1042 till Samuel Ac1320 Gallio not a j Ac1815 Felix a j to Israel Ac2410 the Lord, the just J 2T148 God the J of all Hb1223 j with wicked reasonings Ja24 a j of the law Ja411 One Lawgiver and J Ja412 the J stands before the doors vJa59.

*e[n]g kri n'ó* IN-JUDGEjudge by. not daring j ourselves b 2C1012, make of the number<sup>1</sup>.*kri'sis* JUDGING

Judging, the process or carrying out of a judgment. liable to Mt521 22 day of (more tolerable in)Mt1015 1122 24Mk611A Lu1014 (rendering account)Mt1236 (Nineteen men)Mt1241 Lu1132 (queen of the south)Mt1242Lu1131 (chastening)2Pt29 (earth kept for)2Pt37 (we have boldness in)Jn417 (messengers kept for)Ju9

Christ (reporting to the nations)Mt1218 (casting out j for victory)Mt1220 (the Father given j to)Jn522 27 (My j is just)Jn530 (My j is true)Jn816 (has been judged)Jn1611 (j was taken away)Ac833 Pharisees pass by Mt2323Lu1142 of Gehenna Mt2333 this is the j, men love darkness vJn319 not coming into Jn524 resurrection of vJn529 be judging just j Jn724 of the world Jn1231 concerning Jn168

God (just j of)2Th15 vRv192 (against all) Ju15 (hour of)vRv147 (true)vRv167 sins preceding into 1Ti524 after this a Hb927 fearful waiting for Hb1027 merciless Ja213 13 falling under Ja512 chastening 2Pt24 calumniating 2Pt211 Ju9 Babylon's vRv1810 (AMk329). accusation2, condemnation3, damnation3, judgment41.

*kri'ma* JUDGMENT-effect

judgment, the effect of judging, private judgment, a judicial sentence vRv171 1820, a legal lawsuit 1C67, with what j you are judging Mt72 getting j Mk1240Lu2047 Ro132 Ja31 in the same j (malefactors)Lu2340 Christ (given up to j of death)Lu2420 (for j came I into this world)Jn939 impending j (Paul before Felix)Ac2425 God's j (in accord with truth)Ro22 3 (inscrutable)Ro1133 whose j is fair Ro38 into condemnation Ro516 the Lord's dinner 1C1129 34 bearing his j Ga510 of the adversary 1Ti38 younger widows 1Ti 512 j eonian Hb62 from the house of God 1Pt417 not idling i2Pt23 written beforehand for Ju4 granted to those on the thrones vRv204, avenged, condemn1, condemnation5, damnation7, go to law1, judgment13.

judgment, day1, judging41, just statute2, opinion3, sensibility1, tribunal1, (hall of), pretorium1.

judgment (just). See just judgment.

judgment seat, dais10, tribunal1.

*Iouli'a* JULIA

Julia, a saint in Rome. Ro1615.

*Iou'lios* or JULIUS

Julius, a Roman centurion Ac271 3 (s1\*Ac271).

*skirt a'ó* JUMP

jump, frisk Lu623 for gladness. the babe in the womb Lu141 44, leap2, -for joy1.

Junia, Junias<sup>1</sup>.*Iounias'* JUNIAJunias, a Roman relation of Paul. Ro167, Junia<sup>1</sup>.Jupiter (which fell down from), Zeus (which falls from)<sup>1</sup>.

jurisdiction. See authority.

*ex ou'sta'ó* OUT-BEINGIZE

jurisdiction (have), (of the body) 1C74 4, exercise authority (called benefactors) Lu2225, put under authority (Paul will not be) 1C612.

*dik'ai on* JUST

just, conformed to right or law, righteous. God and Christ: Pilate said Mt2719 24As centurion said, this Man was Lu2347 My judging is Jn530 J Father Jn1725 disown the j One Ac314 the coming of the j One Ac752 Saul to become acquainted with Ac2214 He is j Ro326 1Jn19 229 37 j judging of 2Th15 6 vRv167 v192 the Lord the j Judge 2Ti48 died for the unjust 1Pt318 Jesus Christ the J 1Jn21 Thy ways are vRv153 j art Thou vRv165

others: Joseph Mt119 rain on Mt545Bs\* not to call the j but sinners vMt913Mk217Lu 532 in the name of a j man Mt1041 41 41 prophets and j men yearning Mt1317 shining out as the sun Mt1343 messengers severing the wicked from Mt1348 giving whatever is j (workers)Mt204 Pharisees appearing to be Mt2328 29 blood of j Abel Mt2335 35 at the glory throne judgment Mt2537 48 John Mk620 Zechariah and Elizabeth Lu16 turning to the prudence of the j Lu117 Simeon Lu225 not deciding what is Lu1257 resurrection of Lu144 Ac2445 ninety-nine Lu157 themselves (have confidence in)Lu180 (feigning)Lu2020 Joseph of Arimatea Lu2350 judging j judgment Jn724 you or God Ac419 Cornelius Ac1022 live by faith Ro17 Ga311 Hb1038 not the listener to law Ro213 not one is Ro310 hardly dying for Ro57 the many constituted Ro519 precept is Ro712 obeying parents Ep61 j for Paul be thus disposed Ph17 whatever is Ph48 to your slaves Co41 law not laid down for 1Ti19 supervisor to be Tit18 Abel Hb114 1Jn312 spirits of the j perfected Hb1223Abs2 you murder the Ja56 petition of Ja516 the eyes of the Lord are on 1Pt312 hardly being saved 1Pt418 Peter deeming it j 2Pt113 Lot 2Pt27 8 one doing righteousness is 1Jn37 Rv2211 (vAc125). just38, meet2, etc.

just, fair2.

just award. See just statute.

*dik'ai o kris i'a* JUST-JUDGMENT

just judgment, right judgment. day of the j j of God Ro25, righteous judgment1.

just now. See present (at).

just requirement. See just statute.

*dik'ai ó ma* JUST-effect

just statute, just award, just requirement of the law Ro226 84, the result of a right standard. Zechariah going in all Lu16 those recognizing God's Ro132 of divine service vHb 9110 just award (righteous effect): into Ro 516 all mankind for life's justifying Ro518 God's, made manifest vRv154 of the saints vRv198, judgment2, justification1, ordinance3, righteousness4.

[h]upo'dik os UNDER-JUST  
just verdict (subject to), an acquittal for those who believe and condemnation for unbelievers, the entire world Ro3<sup>10</sup>, guilty<sup>1</sup>.

dik as t'és' JUSTER  
justice. Moses Ac7<sup>7</sup> 33 35g (ALu12<sup>14</sup>). judge<sup>3</sup>.

dik'é JUSTICE  
justice, a right principle of action. J lets not live (Paul)Ac28<sup>4</sup> j of eonian extermination 2Th1<sup>9</sup> of eonian fire (Sodom)Ju<sup>7</sup>, judgment<sup>1</sup>, vengeance<sup>2</sup>.

Justifier. See justify.  
justification, justifying<sup>2</sup>, just statute<sup>1</sup>.

dik ai o'ô JUSTIFY  
justify, constitute righteous (not forgive or pardon as if unjust but pronounce not guilty, acquit, vindicate). was wisdom Mt11<sup>19</sup> Lu7<sup>35</sup> by your words Mt12<sup>37</sup> Ro3<sup>4</sup> tribute collectors (j God)ALu7<sup>29</sup> (this man j)Lu18<sup>14</sup> himself (lawyer)Lu10<sup>29</sup> (Pharisee)Lu16<sup>15</sup> not by law Ac13<sup>39</sup> Ro3<sup>20</sup> Ga2<sup>16</sup> 16 31<sup>1</sup> by believing in Christ Ac13<sup>39</sup> doers of the law Ro2<sup>13</sup> in His grace Ro3<sup>24</sup> Ti3<sup>7Ab</sup> God (j the Circumcision)Ro3<sup>30</sup> (the irreverent)Ro4<sup>5</sup> (whom

He calls)Ro8<sup>30</sup> 30 (the nations)Ga3<sup>8</sup> j by faith Ro3<sup>28</sup> 31 Ga2<sup>16</sup> 32<sup>4</sup> if Abraham was j by acts Ro4<sup>2</sup> j in Christ's blood Ro5<sup>9</sup> the one who dies j from sin Ro6<sup>7</sup> not j by this (Paul)1C4<sup>4</sup> j in the name (Christ)1C6<sup>11</sup> Ga2<sup>17</sup> 16 in law (exempted)Ga5<sup>4</sup> in spirit 1Ti3<sup>16</sup> j by works (Abraham)Ja2<sup>21</sup> 24 (Rahab)Ja2<sup>25</sup>.

'Justifier: God Ro3<sup>26</sup> 833. (BLu6<sup>37</sup> B3<sup>7</sup> s1<sup>8</sup> Hb12<sup>23</sup>).

dik ai' ô si s JUSTIFYING  
justifying, (noun), the act of constituting one to be righteous. Christ roused because of our Ro4<sup>25</sup> all mankind for life's Ro5<sup>18</sup>.

dik ai'ô's JUST-AS  
justly (adverb). sentence of the malefactors Lu23<sup>41</sup> sober up 1C15<sup>34</sup> how j Paul became 1Th2<sup>10</sup> saints should be living Tit2<sup>12</sup> Him Who is judging 1Pt2<sup>23</sup>. justly<sup>2</sup>, righteously<sup>2</sup>, to righteousness<sup>1</sup>.

Ious'tos JUSTUS  
Justus. The name of three different men. Joseph Bar-Sabbas Ac1<sup>23</sup> Titus J of Corinth Ac18<sup>7</sup> Jesus termed J Co4<sup>11</sup>.

## K

## Kedrôn' (Hebrew) SOMBER

Kedron, a winter brook or arroyo which rises near Jerusalem and flows southeast into the Dead Sea 2Sam15<sup>23</sup>. Jn18<sup>1</sup>.

## tom o'ter on CUT-more

keen. God's word k above a sword rHb4<sup>12</sup>. sharper<sup>1</sup>.

dia bl ep'ô THROUGH-CAST-VIEW  
keen-sighted (be), to extract the mote Mt7<sup>5</sup> Lu6<sup>42</sup> blind man became Mk8<sup>25Bs</sup>. see clearly<sup>2</sup>.

## têr e'ô KEEP

keep, retain in possession Jn2<sup>10</sup>, perform an obligation, as the law Ja2<sup>10</sup>, keeper Mt28<sup>4</sup>, k the precepts Mt19<sup>17</sup> whatever scribes say, do and k Mt23<sup>3Bs</sup> Christ (k Him on Golgotha)Mt27<sup>36</sup> (those k Him)Mt27<sup>54</sup> (if anyone k My word)Jn8<sup>51</sup> 52 (k God's word)Jn8<sup>55</sup> (accused not k sabbath)Jn9<sup>16</sup> (k My precepts)Jn14<sup>15</sup> 21 15<sup>10</sup> (k His word)Jn14<sup>23</sup> 1520 20 Jn25 (not k His word)Jn14<sup>24</sup> (k precepts of My Father)Jn15<sup>10</sup> (prays the Father to k)Jn17<sup>11</sup> 15 (I k those whom)Jn17<sup>12</sup> (k His precepts)1Jn2<sup>3ABs</sup> 4 (k My acts)Rv2<sup>28</sup> (k out of hour of trial)Rv3<sup>10AB</sup>

disciples (teaching nations k all)Mt28<sup>20</sup> (k the Father's word)Jn1<sup>78</sup> (k God's precepts) 1Jn3<sup>22</sup> 24 5<sup>9Bs</sup> Rv12<sup>17</sup> 14<sup>12</sup> (k themselves in love)Ju2<sup>1</sup> Pharisees (k their traditions)Mk7<sup>9</sup> (charge nations k the law)Ac15<sup>5</sup> k the ideal wine Jn2<sup>10</sup> Mary k the nard attar Jn12<sup>7</sup> Peter k in jail Ac12<sup>25</sup> guards k the jail Ac12<sup>6</sup> Paul (warden to k)Ac16<sup>23</sup> (centurion to k)Ac24<sup>23</sup> (to be k in Cæsarea) Ac25<sup>4</sup> (for the Imperial investigation)Ac25<sup>21</sup> 21 (myself from being burdensome)2C11 9 9 (I have k the faith)2Ti4<sup>7</sup>

saints (k his virgin)1C7<sup>37</sup> (to k unity of the spirit)Ep4<sup>3</sup> (to be k blameless)1Th5<sup>23</sup> (k oneself unspotted)Ja12<sup>7</sup> (allotment k in the

heavens)1Pt14 (one begotten by God k)1Jn5<sup>18</sup> (k by Jesus Christ)Ju1 Timothy (k yourself pure)1Ti5<sup>22</sup> (k precept unspotted) 1Ti6<sup>14</sup> anyone k whole law Ja2<sup>10Bs</sup> messengers (k for judgment)2Pt<sup>24</sup> (k not their sovereignty)Ju6<sup>6</sup> unjust (for chastening) 2Pt2<sup>9</sup> (gloom of darkness k)2Pt2<sup>17</sup> Ju13 heavens and earth k for judging 2Pt3<sup>7</sup> happy he who (k that which is written)Rv1<sup>3</sup> (k his garments)Rv16<sup>15</sup> (k the sayings)Rv22<sup>7</sup> ecclesias (k and repeat)Rv3<sup>3As</sup> (you k My word)Rv3<sup>10</sup> k the sayings of this scroll Rv22<sup>9</sup> (AS1Jn5<sup>2</sup>). hold fast<sup>1</sup>, keep<sup>57</sup>, keeper<sup>1</sup>.

keep back, embezzle<sup>2</sup>, shrink<sup>1</sup>.

keep (carefully). See carefully keep.

## peri krup't ô ABOUT-HIDE

keep close. Elizabeth k herself c Lu1<sup>24</sup>. hide<sup>1</sup>.

keep course. See retain.

keep from, forbid<sup>1</sup>.

keep in, press<sup>1</sup>.

keep under, belabor<sup>1</sup>.

keeper. See keep.

keeper, guard<sup>3</sup>, (prison), warden<sup>2</sup>.

keeper at home, domestic<sup>1</sup>.

## têr'ê si s KEEPING

keeping (the precepts)1C7<sup>19</sup>, custody (apostles placed in)Ac4<sup>3</sup> 5<sup>18</sup>, hold<sup>1</sup>, keeping<sup>1</sup>, prison<sup>1</sup>.

## kok'k os KERNEL

kernel, a seed and its case, mustard (parable of)PMt13<sup>31</sup>Mk4<sup>31</sup>Lu13<sup>19</sup> (faith as)PMt17<sup>20</sup>Lu17<sup>6</sup> of grain Jn12<sup>24</sup> a naked k 1C15<sup>37</sup>.

## klei s LOCKER

key, a device for shifting the moving element of a lock, of the kingdom rMt16<sup>19</sup> of knowledge rLu11<sup>52</sup> of death rRv1<sup>18</sup> of David rRv3<sup>7</sup> of submerged chaos rRv9<sup>1</sup> 20<sup>1</sup>.

pa n doch ei'on EVERY-RECEIVER  
khan, the Samaritan rLu10<sup>34</sup>. inn<sup>1</sup>.



*pan doch eu's* EVERY-RECEIVER  
khan keeper. Samaritan *FLu1035*, host<sup>1</sup>.

*lakt i'a'o* KICK  
kick, strike with the foot. Paul k against the goats *PAc2614*.

*er'iph os* KID  
*eriph'ion* KID  
kid, a young goat. severing sheep from *PMt25 32 33* you never give me *FLu1520*, goat<sup>2</sup>, kid<sup>1</sup>.

*andr a po d i s t e's* MAN-FOOTER  
kidnaper, (of slaves). *ITi110*, manstealer<sup>1</sup>.

*ne phr os* YOUNG-CARRY  
kidneys, the blood is purified and made fresh or young by being carried through the kidneys. Son of God searching *FRv223*, reins<sup>1</sup>.

*apo ktein'o* FROM-KILL  
kill, deprive of life. those k the body *Mt1028 28* *Lu124* wanting to k John (Herod) *Mt145* (Herodias) *Mk619* Christ (to be k and roused) *Mt1621* *Mk631* *Lu922* (men will be k Him) *Mt1723* *Mk931 31 1034* *Bs Lu1833* (Jews sought to k Him) *Mt264* *Mk141* *Jn516 18 71 19 20 25 837 40 1153* (Herod wanting to) *Lu1331* (not k Himself?) *Jn822* the farmers (k one slave) *PMt2135* *Mk125 5* (k the son) *PMt2138 39* *Mk127 8* *Lu2014 15* k the king's slaves *PMt226* k the prophets (Pharisees will) *Mt2334* (Jerusalem) *Mt2337* *Lu1334* (your fathers) *Lu1147 48 49* *Ac752* (Israel) *Ro113* disciples (k you) *Mt249* (every one who is k you) *Jn162* a soul to save or to k *Mk34* afraid of Him Who after k *Lu125* tower in Siloam falls and *Lu134* priests plan k Lazarus *Jn1210*

the Jews (not allowed us to) *Jn1831* (k the Inaugurator of Life) *Ac315* (seeking k Paul) *Ac2181 2312 14* (k the Lord Jesus) *ITh215* soldiers counsel k prisoners *Ac2742* Sin through the precept k *Ro711* the letter is k *AC396* k the enmity *FRv216* Antipas k *Rv213* k Jezrebel's children *Rv223* k with the saber *FRv68* their brethren about to be *FRv611* locusts not k *FRv95* k a third of mankind *FRv915 18 20* two witnesses (fire out of their mouth k) *Rv115* (wild beast k) *FRv117* seven thousand k *FRv113* any one k with the sword *FRv1310 10* those not worshipping the image k *FRv1315* rest k by the saber *FRv1921* (*ALu69*). kill<sup>55</sup>, put to death<sup>6</sup>, slay<sup>14</sup>.

kill, death (put to), 2, lay hands on<sup>1</sup>, lift up<sup>11</sup>, murder<sup>10</sup>, sacrifice<sup>8</sup>, slay<sup>1</sup>.

kin, relative<sup>1</sup>.  
*chr e's t on* USE-  
kind, agreeable to the senses, kindly (Christ's yoke) *Mt1130*, kindness (God's) *Ro24*, of wine mellow *FLu530*. Most High k to the ungrateful *Lu635* corrupting k characters *IC1533* become k to one another *Ep432* taste that the Lord is *1Pt23*, better<sup>1</sup>, easy<sup>1</sup>, good<sup>1</sup>, goodness<sup>1</sup>, gracious<sup>1</sup>, kind<sup>2</sup>.

kind, nature<sup>1</sup>, race<sup>5</sup>.  
skind. See same.

*chr e's t eu'o mat* USE  
kind (be), love is *IC134*.

kind of, any<sup>1</sup>.  
kind (what), *w*kind. See what kind.

*peri ap't o* ABOUT-TOUCH  
kindle, a fire *Lu2255* *Bs*.

*an ap't o* UP-TOUCH  
kindle. Christ, if fire already *Lu1249* what amount of fire is *FRJa35*.  
kindle. See touch.

*phrug'an on* KINDLING  
kindling, a faggot or stick fit for a fire. Paul twisting together *Ac283*, stick<sup>1</sup>.

kindly. See kind.  
kindly affectioned. fond affection<sup>1</sup>.

*chr e's t o' t e's* USE-  
kindness. God's *Ro24 1122 22 22* *Ep27* *Tit34* Not one doing *Ro312* Paul in *2Co6* fruit of the spirit *Ga522* saints to put on *Co312*, gentleness<sup>1</sup>, good<sup>1</sup>, goodness<sup>1</sup>, kindness<sup>1</sup>.

kindness. See kind.  
kindness, philanthropy<sup>1</sup>, (brotherly), brotherly fondness<sup>2</sup>.

*patri a'* FATHERHOOD  
kindred, relationship based on a common father. of David (Joseph was) *Lu1273 24* of the earth *Ac325* *Ep315*, family<sup>1</sup>, kindred<sup>1</sup>, lineage<sup>1</sup>.

kindred, race<sup>3</sup>, relationship<sup>3</sup>, tribe<sup>6</sup>.

*basil eu's* KING  
king, male ruler of a kingdom. God or Jesus Christ: K of the Jews (brought forth) *Mt22* (Lo your K) *Mt215* *Jn1914* (you are?) *Mt2711* *Mk152* *Lu2331* *Jn1833 37 37* (rejoice) *Mt2729* *Mk1518* *Jn193* (His charge written) *Mt2737* *Mk1526* *Lu2338* (releasing to you?) *Mk1509* *Jn1839* (whom you are terming) *Mk1512* (if you are) *Lu2337* (shall I crucify you?) *Jn1915 15* (do not be writing) *Jn1921 21* Jerusalem city of the great *Mt535* then shall the K be declaring *Mt2534 40* K of Israel (if he is) *Mt2742* (let him descend) *Mk1532* (throng clamored blessed be) *Lu1938* *Jn1213 15* (Thou art the) *Jn149* saying himself to be *Lu232* throng about to make Him *Jn615* a different K Jesus *Ac177* K of the eons *1Ti117* *FRv153* K of kings *1Ti615* *FRv1714 14 1916 16*

other kings: David *Mt16* *Ac1322* K Herod (the Great) *Mt21 3 9* *Lu15* (Antipas) *Mt149* *Mk614 22 25 26 27* (Agrippa) *Ac121* disciples to be led to *Mt1018* *Mk139* *Lu2112* kings' houses *Mt118* kings of the earth (getting tribute) *Mt1725* (Christ Suzerain of) *Rv15* (hide) *FRv615* (commit prostitution) *FRv172 183 9* (city has a kingdom over) *FRv1718* (do to battle) *FRv1919* (carrying their glory into) *FRv2124* parables of *PMt1823 222 7 11 13* want to perceive what you *Lu1024* k going to engage another *FRu1431 31* of the nations are lording it *Lu2225* everyone making himself *Jn1912* standing by are the k of the land *Ac428* of Egypt (Pharaoh) *Ac710* (different k rose) *Ac718* (mandate of) *Hb1123* (fury of) *Hb1127* Paul to bear Christ's name before *Ac915* Blastus the king's chamberlain *Ac1220* Israel requests *Ac1321* Agrippa the king (and Bernice) *Ac2513* (Paul's case before) *Ac2514 24 26 262 7Bs 13 19 26 27 30* Aretas the k *2Ci113* petitions to be made for *ITi22* Melchizedek (combat with the k) *Hb71* (k of Salem etc.) *Hb71 2 2 2* the k as a superior *1Pt213* honor the k *1Pt217* locusts have a k *FRv911* John must prophesy over *FRv1011* of the orient *FRv1612* unclean spirits going out to *FRv1614* seven *FRv1710* ten horns are ten *FRv1712* obtaining authority as *FRv1712* eating the flesh of *FRv1918*.

*basil ei'a* KINGDOM  
kingdom, a realm ruled by a king, or the territory, people, or sovereign power pertaining to it. k of the heavens (near is the) *Mt32 417 107* (theirs is the) *Mt53 10* (called least, great in) *Mt519 10* (by no means entering) *Mt520 183* (not everyone saying Lord entering) *Mt721*

(with Abraham in)Mt811 (he who is smaller in)Mt1111 (being violated)Mt1112 (secrets of)Mt1311 (like a man sowing seed)Mt1324 (like kernel of mustard)Mt1331 (like heaven)Mt1333 (like a treasure)Mt1344 (like a merchant)Mt1345 (a dragnet)Mt1347 (every scribe made a disciple in)Mt1352 (keys of)Mt1619 (who is greatest in)Mt1814 (like a man, a king)Mt1823 222 (emasculate because of)Mt1912 (for of such is)Mt1914 (rich squeamishly entering)Mt1923 (like a householder)Mt201 (locking)Mt2313 (likened to ten virgins)Mt251

Christ (shown all the k)Mt48Lu45 (culling snares out of)Mt1341 (at His right in)Mt2021 (no consummation of His)Lu183 (the Father covenanted the k to)Lu2229 (at My table in My)Lu2230 (whenever coming in Thy)Lu2342 (not of this world)Jn1336 36 36 (whenever giving up to God)1C1524 (k of Christ and of God)Ep55 (His advent and k)2Ti41 (His celestial)2Ti418 (the scepter of Thy)Hb18 (eonian k of our Lord)2Pt111 (k became our Lord's and His)vRv1115

the k (evangel of)Mt423 935 2414 (seek first His)Mt633 (sons of)Mt812 1338 (hearing the word of)Mt1318 (allotment made ready)Mt 2534 (Paul heralding)Ac2025 (enjoyers of the allotment of)Ja225 (John participant in) Rv19

the Father (Thy k come)Mt610 Lu112 (shining out as the sun in)Mt1343 (drinking it new in)Mt2629 (delights to give you)Lu1232

k of God: outstrips to you Mt1228Lu1120 rich squeamishly entering Mt1924Mk1023 24 25 Lu1824 25 prostitutes preceding you into Mt 2181 taken away from Mt2143 heralding the evangel of Mk114A Lu443AB 81 1616 near is the kingdom Mk115 Lu109 11 2131 the secret of Mk411 Lu810 likening the kingdom of God Mk430 Lu1318 20 not tasting death till perceiving Mk91Lu927 ideal to be entering one-eyed Mk947 of such is Mk1014Lu1816 receiving as a little child Mk1015Lu1817 not far from Mt1234 drinking it new in the Mk1425 Joseph anticipating Mt1543Lu2351 yours is the Lu620 smallest in the k greater than John Lu728 commissioned to be heralding Lu92 Jesus spoke concerning Lu911 Ac13 you publish Lu960 one looking behind not fit for Lu962 be seeking Lu1231 seeing the prophets in Lu1238 reclined in Lu1339 eating bread in Lu1415 when coming? Lu1720 20 inside of you Lu1721 leave house or wife on account of Lu1829 about to be looming up Lu1911 not eating passover till fulfilled in Lu2216 till the k may be coming Lu2218 cannot perceive Jn33 cannot be entering Jn35 Philip bringing evangel of Ac812 entering through affliction Ac1422 Paul persuading as to that concerning Ac198 Paul certifying to Ac2823 heralding Ac2831 not food and drink Ro1417 not in word but in power 1C420 not enjoying allotment of 1C69 10 1550 Ga521 fellow workers for Co411 Who calls you to His own 1Th212 deem you worthy of 2Th15 now came the vRv1210

other kingdoms: k parted against itself PMt1225 26Mk324 24Lu1117 18 Son of Mankind coming in His Mt1629B k roused against k Mt247 7Mk138 8Lu2110 10 to the half of Herod's Mk623 Israel (k of our father David) Mk1110 (art Thou restoring)Ac16 (makes us a k)Rv19 510 into a far country to obtain FLu1912 15 k of the Son AcOl13 through faith subdue Hb1133 an unshakable vHb1223 wild

beast's vRv1610 obtain no k as yet vRv1712 give their k to the wild beast vRv1717 great city which has a k vRv1718,

kings. See reign.

*basilikon'* KINGIC

king's (country)Ac1220, courtier Jn446 49, of things, royal (attire)Ac1221 (law)FJa28, king's country<sup>1</sup>, nobleman<sup>2</sup>, royal<sup>2</sup>.

king's court, royal<sup>1</sup>.

kinsfolk, relative<sup>2</sup>.

kinsman, relative<sup>1</sup>.

*Kis* (Hebrew) STIFF

Kish, father of the first king of Israel 1Sam93. Ac1321.

*phiv'ema* FOND-effect

kiss. Simon does not give Jesus Lu745 Judas giving Jesus up with Lu2248 holy k (greet one another with)Ro1616 1C1620 2C1312 (all the brethren)1Th526 k of love 1Pt514.

kiss, fondly kiss<sup>6</sup>.

kiss. See fond of (be).

kiss (fondly). See fondly kiss.

*r[h]ad iourg'ia* DEFT-ACT

knavery. Elymas full of Ac1310, mischief<sup>1</sup>.

*r[h]ad iourg'e ma* DEFT-ACT-effect

knavery. wicked Ac1814, lewdness<sup>1</sup>.

*phur'a ma* KNEADING

kneading, what has been mixed and reduced to a uniform consistency by manipulation. out of the same Ro921 the k holy vRo1116 leavening the whole 1C56 7 Ga59, lump<sup>5</sup>.

*gon'u* KNEE

knee, the joint connecting the upper and lower parts of the leg. With place, kneel. Jesus (Peter prostrates before His)Lu58 (in His name every k bowing) APb210 bow the k to Baal vRo114 every k bowing to the Lord Ro 1411 Paul bowing k to the Father Ep314 stiffen the paralyzed Hb1212

kneel: Jesus (soldiers k worshiped)Mk1519 (k He prayed)Lu221 Stephen k cries Ac760 Peter k prays Ac940 Paul and the saints Ac2036 215.

knee (bow the), knees (fall on)<sup>1</sup>.

kneel. See knee and place.

kneel down to, knees (fall on)<sup>2</sup>.

kneel to, knees (fall on)<sup>1</sup>.

*gonu pet e'o* KNEE-FALL.

knees (fall on), before Jesus (a man)Mt1714 (soldiers)Mt2729 (a leper)Mk140As (a rich man)Mk1017, bow the knee<sup>1</sup>, kneel down to<sup>2</sup>, kneel to<sup>1</sup>.

knit, bind<sup>1</sup>.

knit together, unite<sup>1</sup>.

*knou'o* KNOCK

knock, strike in order to make a noise. and it shall be opened PMt77 8 Lu119 10 the lord coming and k FLu1236 stand outside and be FLu1325 Peter at the door Ac1213 16 Christ k at the door vRv320.

*gin'o'sko* KNOW

know\*, perceive with the mind, get to know. This active sense is cumbersome to express in English, hence is not given. In the faded complete forms, however, it is the state of knowing, the exact equivalent of our know. Christ (I never k you)Mt723 (I k that power has come out)Lu846 (the world k Him not) Jn110 (He k all men)Jn224 (k that the Pharisees hear)Jn41 (will k I am)Jn828 (I k Mine)Jn1014 (if you had k Me)Jn147 (k

the Father)Jn1725 k the secrets of the kingdom Mt1311Lu810 they did not k till the deluge Mt2439 k not the era Lu1944 you will k the truth Jn832 not yours to k the times Ac17 sin I k not except Ro77 did not Israel Ro1019 the Lord (who k the mind of)Ro1134 (k those who are His) 2Ti1219 through wisdom k not God 1Ci121 etc. See under other keywords.

know, conscious (be)<sup>1</sup>, foreknow<sup>1</sup>, perceive<sup>282</sup>, recognize<sup>30</sup>, versed (be)<sup>13</sup>, know before. See foreknow. know fully, follow (fully)<sup>1</sup>, know (get to). See recognize. know not, ignorant (be)<sup>4</sup>, know the uttermost, investigate<sup>1</sup>, know well, recognize<sup>1</sup>.

*kard i o gnō's t ēs* HEART-KNOWER  
knower of hearts. God Ac124 158. which knoweth the heart<sup>2</sup>.

knoweth the heart (which), knower of hearts<sup>2</sup>.

*gnō'si s* KNOWLEDGE  
knowledge, that which is known. of salvation Lu177 lawyers take the key to P Lu1152 the form of Ro220 God (the k of)Ro1133 (the odor of His)P2C214 (k of the glory of)2C46 (elevating itself against His) 2C105 (treasures of k concealed in) Co23 saints (filled with all)Ro1514 (enriched in all)1C15 (weak one perishing by your)1C811 (to one is given the word of)1C128 (superabounding in)2C87 (to supply k)2Pt15 6 (to grow in)2Pt318 puffs up 1C81 1 not in all is there this 1C87 10 if perceiving all 1C132 will be discarded 1C138 Paul (if not speaking in)1C146 (in k commending himself)2C66 (not plain in)2C 116 (the k transcending love of Christ)Ep319 superiority of the k of Christ Ph38 appointed a teacher of the nations in 1Ti27 falsely named 1Ti620 husbands making home according to 1Pt37. knowledge<sup>28</sup>, science<sup>1</sup>.

knowledge, perceive<sup>1</sup>, recognition<sup>16</sup>, understanding<sup>1</sup>, (endued with), adept<sup>1</sup>, (have not), ignorance<sup>1</sup>.

knowledge of (have)<sup>1</sup>, (take)<sup>2</sup>, recognize<sup>3</sup>.

### *gnō st on'* KNOWN

known (adjective), those k to Joseph and Mary Lu244 those k to Jesus Lu2349 John k to chief priest Jn1815 16 it became k (to all in Jerusalem)Ac119 (in Joppa)Ac942 (Jews as well as Greeks)Ac1917 be k to you (Israel) Ac214 410 2822 28 (brethren)Ac1338 a k sign Ac416 k to the Lord His work cAc1518 that which is k of God Ro119. acquaintance<sup>2</sup>, know<sup>1</sup>, known<sup>10</sup>, notable<sup>1</sup>, that which may be known<sup>1</sup>.

known, apparent<sup>3</sup>, (be made), re-known (make)<sup>1</sup>.

### *gnō r iz'ō* KNOWIZE

known (make). God (m k to the shepherds) Lu215 17 (Thou m k to me)Ac228 (to m His powerful doings k)Ro922 (riches of His glory)Ro823 (secret of His will)Ep19 (His multifarious wisdom)Ep310 (m k glorious riches of this secret)Co127 Christ (m all k to disciples)Jn1515 (m k the Father's name) Jn1726 26 (the power and presence)2Pt116 secret (m k to all nations)Ro1626 (m k to Paul)Ep33 (not to other generations)Ep35 Paul m k to the saints (no one by God's spirit saying Anathema)1C123 (the evangel) 1C151 Gal11 (grace of God)2C31 (secret of the evangel)Ep619 (his affairs by Tychicus) Ep621 Co47 9 (not m k what preferring) Ph122 saints to let their requests be m k Ph46 (ABAc713). certify<sup>1</sup>, declare<sup>4</sup>, do to wit<sup>1</sup>, give to understand<sup>1</sup>, make known<sup>10</sup>, wot<sup>1</sup>.

### *Ko're* (Hebrew) BALD

Korah, a Levite Nu16. Ju11.

## L

### *moch'th os* LABOR

labor, wearisome effort. Paul's 2C1127 1Th29 2Th38. painfulness<sup>1</sup>, travail<sup>2</sup>.

labor, ambitious (be)<sup>1</sup>, endeavor<sup>1</sup>, toil<sup>13</sup> 16, work<sup>1 2</sup>.

labor fervently, contend<sup>1</sup>.

laborer, worker<sup>9</sup>.

laborer, together with, worker (fellow)<sup>1</sup>.

### *leip'ō* LACK

lack. one thing Lu1822 amend what is Tit15 that nothing may be Tit313 1 in nothing Ja14 if anyone 1 (wisdom)Ja15 (nourishment)Ja215, be wanting<sup>3</sup>, -destitute<sup>1</sup>, lack<sup>1</sup>, want<sup>1</sup>.

### *epi leip'ō* ON-LACK

lack. time 1 to relate Hb1132, fail<sup>1</sup>.

lack, deficient<sup>2</sup>, want<sup>4</sup>, (have), lessen<sup>1</sup>.

lack occasion. See occasion (lack).

### *pai d a r'i on* HIT-

lad. with 5 cakes barley bread Jn69.

lade, heap<sup>1</sup>, load<sup>2</sup>.

lade with, place on<sup>1</sup>.

lading. See load.

### *kur i'a* SANCTIONER

lady. chosen 2Jn1 5.

### *līm'n ē* LAKE

lake, a body of water surrounded by land. of Gennesaret Lu51AB 2 of Galilee (other side of)Lu822 (whirl of wind descended to)Lu823 (hogs rush into)Lu833AB of fire vRv1920 2010 14 14 15 218.

### *amn os'* LAMB

lamb, a young sheep. in midst of wolves P Lu 1033 L of God P Jn129 36 as a l in front of its shearers Ac332 a flawless and unspotted 1Pt119, lamb<sup>4</sup>, sheep<sup>1</sup>.

lamb, lambkin<sup>1</sup>.

### *arn i'on* LAMBKIN

lambkin, a young lamb. Figurative of the utmost harmlessness. graze My P Jn2115 two horns like vRv1311 Christ: as though slain vRv56 elders fall before vRv53 worthy is vRv512 blessing and honor to vRv513 opens one of seven seals vRv61 indignation of vRv618 throng standing before vRv79 10 the blood of vRv714 1211 throne-centered vRv717 scroll of life of vRv138 2127AB on mount Zion vRv141 saints following vRv144 a first-fruit to vRv144 tormented before vRv1410

song of ARv153 battling with ARv1714 conquering ARv1714 wedding of ARv197 9 the wife of ARv219 apostles of ARv214 the city's temple ARv2122 city's Lamp is ARv2123 throne of God and ARv221 3, lamb2, Lamb29.

#### chōl on' LAME

lame, diseased or malformed in the lower limbs, unable to walk ARv1531, I am walking AMt 115Lu722 brought to Jesus Mt1530 2114 entering life I PMt188Mk945 invite the lame Lu1413 lead in the I PLu1421B8 at Bethesda Jn53 from mother's womb Ac32 148 many I cured Ac87 may not turn aside Hb1213, being a cripple, halt4, lame10.

#### La'mech (Hebrew) LAMECH

Lamech, an ancestor of Christ Lu339.

#### kla' i'ō LAMENT

lament, break forth into sobs and ejaculations of sorrow. Rachel for her children Mt218 Peter I bitterly Mt2675Mk1472Lu2262 over Jarius' daughter Mk588 89Lu852 52 disciples Mk1610 Jn1620 happy those I now Lu621 25 the widow not to Lu718 we wait and you do not ARv732 a sinner woman Lu738 Christ (over Jerusalem) Lu1941 (do not I over Me) Lu2328 28 Mary (I over Lazarus) Jn1131 33 33 (Magdalene at the tomb) Jn2011 11 13 15 widows over Dorcas Ac999 Paul (disciples I and unnerving) Ac2113AB (I as I tell it) Ph318 saints (to be I with those I) Ro1215 15 (those I as not) 1C730 30 be wretched mourn and I Ja40 you rich I Ja51 John (I much) vRv54 (not to be) vRv55 over Babylon vRv189 11 15 19bs, bewail1, weep39.

lament, chop2, wail2.

#### kla u th m os' LAMENTING

lamentation, heard in Rama Mt218 and gnashing of teeth PMt812 1342 50 2218 2451 2530 Lu 1328 over Paul Ac2037, wailing2, weep1, weeping6.

#### luch'n os LAMP

lamp, a vessel containing oil and a wick, the flame of which is used as a light, not placing under a measure PMt515Mk421Lu816 1133 of the body PMt222Lu1134 36 loins girded and I burning PLu1235 lighting a I and sweeping PLu1558 John was the I MJn535 appearing in a dingy place 2Pt119 light of I appearing nevermore vRv1823bs city's L the Lambkin vRv2123 no need for I light vRv225. candle8, light6.

lamp, torch7.

#### luchn i'a LAMPSTAND

lampstand, a place to put lighted lamps so their light will be diffused. The seven-branched lampstand of the tabernacle was so called Hb92. placing a lamp on PMt515Mk421Lu816 1133 seven golden vRv112 13 20 20 21 moving your Rv25 the two I (two witnesses) MRv114. candlestick12.

#### lo[n]g'chē CHANCE-UPON

lance head. Jesus' side pierced with Mt2740Bs Jn1934. spear1.

#### gē LAND

land, the solid portion of the earth, as distinguished from the heavens Gn1 Rv211; that which is drained, in contrast with the sea Gn110 Rv211, or a limited portion of the earth, as defined by the context, especially the land of Israel Nu3353 Ac73 Rv17. of Judah NMt26 of Israel Mt220 21 of Zebulon Mt415 Naphtali Mt415 enjoying allotment of Mt55 Christ (fame came into that) Mt926

31 (alone on the) Mk647 (coming out on) Lu 827 of Sodom Mt1015 1124 of Gomorrah Mt1015s came on I in Gennesaret Mt1434 all the tribes of Mt2430 entire I (darkness over) Mt2745Mk1638Lu2344 (famine over) Lu 425 (utterance came into) Ro1018 through toward the sea on Mk41

disciples (ferrying to) Mk653 (backing up from) Lu53 (bringing the ships on) Lu511 (not far from) Jn218 (stepped off ship to) Jn219 (drew net to) Jn211 why making the I unproductive Lu137A8 salt not fit for Lu 1435 great necessity in Lu2123 of Judea Jn322 ship at Jn621 kings of Ac426 Abraham (out of your) Ac784 (exiles him into) Ac74 6 Moses (in I of Midian) Ac729 (standing on holy I) Ac733 of Egypt Ac736 40 1317 Hb89 Ju5 of Canaan Ac1319 19 did not recognize Ac2739 swim off to Ac2743 44 drink- ing the shower PHb67 of promise Hb119 crossed as through dry Hb1129 precious fruit of FJa57 does not rain on Ja517 wind not blowing on vRv71 to injure vRv72 3 left foot on vRv102 5 authority to smite vRv116 woe to ARv1212 wild beast ascending out of vRv1311 Maker of vRv147 bowls of fury poured into vRv161 2

earth: salt of AMt513 till (shall) pass by Mt518 2435Mk1331 Lu1617 2133 vRv211 not to swear by Mt585 Ja512 God (Thy will be done on) Mt610Lu112 (Who makest) Ac424 1415 (name published in entire) Ro917 (Thou dost found) Hb110 (One appraising on) Hb1225 (voice shakes) Hb1226 26 (Who creates) vRv 108bs treasures on Mt619 Son of Mankind (has authority on) Mt99Mk210Lu524 (in the heart of) Mt1240 falling on the (not one sparrow) Mt1029 (little boy) Mk920 (Saul) Ac94 2614 (stars) vRv613 91

Christ (not casting peace) Mt1034 (all authority on) Mt2818 (fell on) Mk1435 (casting fire on) PLu1240 (wrote in) [Jn8 8] (if exalted out of) Jn1232 (I glorify Thee on) Jn174 (His life taken away from) Ac833 (head up all in heaven and on e) Ep110 (descended into lower parts of) Ep49 (all created in heavens and on e) Col16 20 (if He were on) Hb34 (cast His sickle on) vRv1416 19

the Lord (the Father L of) Mt1125Lu1021 (footstool for My feet) Ac749 (inherent of heaven and) Ac1724 (the Lord's is the) 1C1026 (lampstands before the L of) vRv114 came from ends of Mt1242Lu1131 seed falling (cast) into PMt135 5 8 23Mk45 5 8 20 26 31 31 Lu88 15Jn1224 through leaning back on Mt1535 Mk86 binding and loosing on Mt1619 19 1818 18 19

kings of (tribute) Mt1725 (Christ Suzerain of) Rv15 (hide) vRv615 (commit prostitution) vRv172 183 9 (a kingdom over) vRv1718 (gathered to battle) vRv1919 (carrying their glory) vRv2124 calling no one father on Mt239 blood shed on Mt2335 excavates in PMt2518 hide talent in PMt2525 quaked Mt2751 bearing fruit PMk428 no fuller on e a eable whiten vMk93 from extremity of Mk1327 on e peace Lu214 building a house on PLu649 to give peace to? Lu1251 testing aspect of Lu1256 finding the faith on Lu188 pressure of nations on Lu2125 those on surface of entire Lu2135 descending on (clots of blood) Lu2244 (fire) vRv1313 inclining faces to Lu245 he who is of the Jn331 31 31 signs on Ac219 witnesses as far as limits of the Ac18 all the kindreds of Ac325 Ep315 Saul raised from Ac98 sheet let down on vAc1011 quad-

rupeds of vAc1012 116 salvation to limits of Ac1347 dwelling on surface of Ac1726 away from the e with such a one Ac2222 concise accounting on Ro928 termed gods on 1C85 first man out of 1C1547 long time on Ep63 not disposed to that on Co32 your members which are on Co35 expatriates on Hb1113 holes of Hb1138 you luxuriate on Ja55 germinates her fruit Ja518 cohering out of water 2Pt35 stored with fire 2Pt37 will be found 2Pt310 a new 2Pt313 vRv211 those dwelling on Rv310 v610 813 1110 10 138 14 14 172 8 no one on e able open vRv53 3 seven spirits commissioned for vRv58 saints reigning on vRv510 every creature which is on vRv513 13 take peace out of vRv64 a fourth of vRv68 wild beasts of vRv68 four (corners of) vRv71 208 (winds of) vRv71 cast into the e (thurbile) vRv85 (hail and fire) vRv87 (third of stars) vRv124 (the dragon) vRv129 13 third of e burned vRv87 came out locusts into vRv93 as scorpions of vRv93 grass of vRv94 those blighting vRv118 e helps the woman vRv126 16 worshipping the wild beast vRv1312 144,000 bought from vRv148 those situated on vRv148 harvest of the vRv145 16 e grapevine vRv1418 19 since mankind came to be on vRv1615 Babylon (prostitution of her and the) vRv1748 (mother of abominations of) vRv175 (corrupts the e) vRv192 e is illuminated vRv181 merchants of vRv183 11 magnates of vRv1823 all those slain upon vRv1824 breadth of vRv209 e and heaven fled vRv2011, country2, earth188, ground18, land42, world1.

land, come down1, country3, dry1, field3, freehold3.

land (ship). See lead down.

language. See tongue.

language, vernacular1.

language (different). See different language.

*phan os'* APPEARER

lantern, usually made of brass with linen sides (to be distinguished from a torch). Judas and squad coming with Jn183.

*Lao dik'ei a* PEOPLE-JUST

Laodicea, a city in southwestern Phrygia, 33° north, 29° east. Co21 413 15 16 Rv111 314. Laodicea4, Laodicean2.

*La o dik eu s'* PEOPLE-JUST-

Laodicean. Co416.

Laodicean, Laodicea2.

*sap'pheir os* SAPPHIRE

lapis lazuli, a precious stone having a mixture of several minerals, blue in color, with specks of iron which look like gold. the second foundation vRv2119.

lapse. See fall out.

large. See great.

large, big1, enough1.

lasciviousness, wantonness6.

*Lase'a* LASEA

Lasea, a city of the south-central coast of Crete, about 35° north, 25° east Ac278.

*der'ō* SKIN

lash, punch (the air) 1C926. farmers 1 the slaves pMt2135 Mk123 5 Lu2010 11 disciples will be Mk139 slave shall have many (few) pLu1247 48 Christ (1 and cover Him about) Lu2288 (why are you 1 Me) Jn1823 Sanhedrin 1 the apostles Ac540 1 Paul and Silas Ac1637 Paul jailing and 1 the saints Ac2219 if anyone is 1 you 2C1120. beat12, smite3.

*zuck tēr i'a* YOKING

lashing of rudders Ac2740, band1.

*es'chat on* LAST

last, the concluding member of a series Rv219 2213, the limits of the earth Ac13 1347, till you should be paying 1 (quadrans) Mt526 (mite) Lu1250 1 state worse Mt1245 Lu1126 2Pt220 first will be 1 and the 1 pMt1930 30 2016 16 Mk935 1031 31 Lu1330 30 pay the workers beginning from pMt208 12 14 1 deception worse Mt2764 dispatches his son 1 Mk126 1 of all (woman dies) Mk1222 (Christ seen by Paul) 1C158 1 place at the wedding pLu149 10 the 1 day(s) (raising it in) Jn639 40 44 54 (of the festival) Jn737 (resurrection in) Jn1124 (judging him in) Jn1248 (God is saying) Ac 217as (perilous periods) 2Ti31 (you heard in) Ja53 (scoffers) 2P33 elders to the [Jn89] 1 apostles 1C49 1 enemy death 1C1526

Christ (1 Adam) 1C1545 (manifested in the 1 times) 1Pt120 (First and the L) mRv118 f28 1 trump 1C1532 God speaks in 1 of these days Hb12 salvation revealed in 1 era 1Pt15 in 1 time will come scoffers Ju18 1 hour nJn218 18 your 1 acts Rv219 1 seven calamities vRv151, end1, last46, -state2, latter end1, lowest2, uttermost1, —part1.

*eschat'ōs* LAST-AS

last (adverb). daughter having her 1 gasp Mk523. lie at point of death1.

last, subsequently4.

*apo klei'ō* FROM-LOCK

latch a door from within pLu1325. shut1.

latchet, thong3.

*ops'i m on* PROVISION

late, early and 1 fruit pJa57. latter1.

lately, recently1.

*R[h]ōm a i s ti'* ROMISTIC

Latin, the Roman language. written in Jn19 20AB31\*.

*aph edr ōn'* FROM-SETTLE

latrine. evacuated into Mt1517 Mk719. draught2.

latter, later1, subsequent1.

latter end, last1.

laud. See applaud and applause.

*gel a'ō* LAUGH

laugh, emit sounds expressive of mirth. you shall be Lu621 woe to you who are Lu625.

laugh to scorn, ridicule3.

*gel'ōs* LAUGHTER

laughter. converted into mourning Ja49.

launch, lead up3.

launch forth, lead up1.

launch out, lead back1.

lavish. See superabound.

*nom'os* LAW

law, an established rule of action Ro71, with the definite article, the law, the law of Moses Ro712, the five books of Moses aLu2444. Christ (came not to demolish) aMt517 (Him of Whom Moses writes in) aJn145 (is the consummation of) Ro104 (reclaims us from curse of) Ga313 (fill up the law of) pGa62 one iota not passing by from aMt518 the 1 and the prophets (this is) aMt712 (prophecy till John) aMt1113 (on these two is hanging) aMt2240 (are unto John) aLu1616 (after the reading of) aAc1315

the Jews (did you not read in) aMt125 (has not Moses given you) Jn719 19 (this through that knows not) Jn749 (no 1 of ours is judg-

ing)Jn751 (in the l Moses directs us)[Jn85] (in this l of yours)Ajn817 1034 (we hear out of the)Jn1234 (judge him according to)Jn1831 (we have a l)Jn197 7 (got the l for a mandate of)Ac753 (questions concerning a l of yours)Ac1815 (inherently zealous for)Ac2120 (Paul did no sin against the l of)Ac258 (as many as sinned in)Ro212 (resting on)Ro217 (instructed out of)Ro218 (form of knowledge and truth in)Ro220 (boasting in)Ro223 (those under)Ro319 (pursuing a l)Ro331 31 what is great precept in Mt2238 weightier matters of Mt2323

**l of Moses** (fulfilled according to)Lu222 (written in)ALu2444 1C98 (given through)Jn 117 (lest annulled)Jn723 (not justified in)Ac1339 (charging nations to keep)Ac155 (Paul persuading the Jews from)Aac2823 (anyone repudiating)Hb1028 the custom of Lu227 **l of the Lord** (written in)Lu223 (declared in)Lu224 (according to)Lu239 (imparting My l)Hb810 1016

written in (what is)Lu1026 (word may be fulfilled)Ajn1523AB (by different languages)A1C1421 than one serif of ALu1617 declarations against Ac613 Ja411 11 11 **God** (revere God aside from)Ac1813 (listeners to not just)Ro213 13 (gratified with l of)Ro 722 (slaving for God's)Ro725 (flesh not subject to l of)Ro87 (His Son come under)Ga44 (reclaiming those under)Ga45 **Paul** (maintaining the)Ac2124 (accused teaching against)Ac2128 (educated according to)Ac223 (judging me according to)Ac233 (indicted concerning questions of)Ac2329 (believing all written according to)Ac2414 (are we abrogating)Ro331 (sustaining)Ro331 (speaking to those who know)Ro71 (sin I knew not except through)Ro77 7 (I lived apart from)Ro79 (I am finding the l that)Ro721 (different l in my)Ro723 (l of my mind)Ro723 (to those under l as)1C920 20 20 20 (through l died to)Ga219 19 21 (in relation to l)Ph35 (my righteousness which is of)Ph39

according to the l (Ananias a pious man)Ac2212 (is saying)1C1434 (taking tithes)Hb 75 (of a fleshly precept)Hb716 (approach presents)Hb84 (precept spoken)Hb919 (cleansed in blood)Hb922 (offered)Hb108 through l (judged)Ro212 (recognition of sin)Ro320 (the promise not)Ro413 14 16 (passions of sins)Ro75

**nations** (having no)Ro214 14 (l to themselves)Mro214 (doing by nature what the l demands)Ro214 27 (displaying the action of)ARo215 transgression of Ro223 transgressor of Ro225 27 Ja211 putting l into practice Ro225 just requirements of Ro226 84 **I** saying (whatever)Ro319 (you shall not)Ro77 (these things)1C98 works of l ARo330 28 9326 Ga216 16 16 32 5 10 apart from l (a righteousness)Ro321 a21 (Sin is dead)Ro78 debarrd through faith's Ro327 r27 producing indignation Ro415 where no l is Ro415 until l sin was Ro513 13 l came in by the way Ro520

**saints** (not under)Ro614 15 Ga518 (put to death to)Ro74 (exempted from)Ro76 (our escort)Ga324 lording it over man Ro71 woman bound to a man by Ro72 2 3 1C7392 the l is (holy) Ro712 (spiritual)Ro714 (ideal)Ro716 1Ti18 l of sin Ro723B8 25 82 spirit's l of life Ro82 impotence of Ro83 righteousness (which is of l)Ro105B8 (were out of l) Ga321 (which is in)Ph36 l fulfilled (he who is loving)Ro138 (in one word)Ga514 comple-

ment of l is love Ro1310 power of sin is the 1C1556 the scroll of Ga310 justified in l (no one)Ga311 (any who are being)Ga54 the l not of faith Ga312 having come 430 years afterwards Ga317 if enjoyment of allotment is of Ga318 what then is Ga319 is the l against promises Ga321 21 garrisoned under Ga323 those wanting to be under Ga241 21 debtor to do whole Ga53 no l against such Ga523 those circumcised not maintaining Ga 613 of precepts in decrees Ep215 not laid down for the just 1Ti19 a transference of Hb712AS perfects nothing Hb719 appointing men priests Hb728 oath which is after Hb728 shadow of impending good things Hb101 l of freedom Ja125 212 the royal Ja28 exposed by Ja29 keeping the whole Ja210.

**law, court sessions**1, (contrary to), **illegally**1, (doctor of), **law** (teacher of)2, giving of the), **legislation**1, (go to), **judge**2, (receive the), **law** (place under)1, (transgression of), **lawlessness**1, (under the), **legal**1.

**law** (about). See **lawyer**.

**law** (as to). See **infer**.

**law** (learned in the). See **lawyer**.

*nom o the t e'5* **LAW-PLACE**

**law** (place under), (the people have been)Hb711, institute (better covenant)Hb86, be established1, receive the law1.

*nom o dida's kal os* **LAW-TEACHER**

**law** (teacher of). from every village Lu517 Gamaliel Ac534 some wanting to be 1Ti17.

*a nom'6s* **UN-LAW-AS**

**law** (without), (adverb). whoever sinned Ro 212 12.

**law** (without). See **lawless**.

**lawful**, **allow**29, **legal**1.

*nom i'm 6s* **LAW-AS**

**lawfully**, (adverb). law ideal if using it l 1Ti18 competing l 2Ti25.

*nom o the t'6s* **LAW-PLACER**

**Lawgiver**. One is Ja412.

*a'nom on* **UN-LAWED**

**lawless**, without law (Paul gaining the)1C9 21 21 21 21. Christ (reckoned with)Lu2237 (Jews gibbeting by the hand of)Ac223 the l one 2Th28 law laid down for 1Ti19 Lot tormented his soul by their l acts 2Pt28. lawless2, transgressor1, wicked2, without law4.

*a nom i'a* **UN-LAWNESS**

**lawlessness**. depart from Me workers of AMt 723 those doing AMt1341 Pharisees distended with Mt2328 multiplication of Mt2412 those whose l pardoned ARo47 slaves to l Ro619 19A8 what partnership righteousness and i2C614 the man of l to be unveiled first 2Th23B8 secret of A2Th27 Christ redeeming saints from all Tit214 Israel's AHb812A8 1017 sin is A1Jn34 4 (BHb19). iniquity12, transgression of the law1, unrighteousness1.

**lawsuit**. See **judgment**.

*nom i k on'* **LAWic**

**lawyer**, about law (fightings) Tit39, learned in the law. repudiating the counsel of God Lu 730 trying Jesus Lu1025 Zenas the l Tit313 learned in the law: Jesus (trying Him) Mt 2235 (spoke to)Lu1145 143 (woe to you)Lu 1146 62.

**lax** (be). See **slack**.

**lay**. See **place**.

**lay**, carry1, cast3, disrupt1, place on9, recline3.

lay aside, let<sup>1</sup>, put off<sup>2</sup>.

lay aside. See place.

lay down. See place.

lay down, jeopardize<sup>1</sup>, put off<sup>1</sup>.

lay foundation, found<sup>1</sup>.

*dia cheir is'o* THROUGH-HANDIZE

lay hands on, the Jews (on Christ) Ac5<sup>30</sup> (attempted l h on Paul) Ac26<sup>21</sup>, kill<sup>1</sup>, slay<sup>1</sup>.

lay hands on, hold<sup>2</sup>, seize<sup>1</sup>, (upon), get hold<sup>4</sup>.

lay hold. See hold.

lay on. See cast on and importune.

lay on, place on<sup>8</sup>.

lay to (one's) charge, reckon<sup>1</sup>, stand<sup>1</sup>.

lay unto, add<sup>1</sup>.

lay up. See place.

lay up, hoard<sup>3</sup>, reserve<sup>3</sup>.

lay up in store, treasure up<sup>1</sup>.

lay upon, place on<sup>3</sup>.

lay wait, ambush<sup>2</sup>.

laying on, imposition<sup>3</sup>.

*Laz'aros* (Hebrew) HELPLESS

Lazarus, of Bethany Jn11<sup>1</sup> 2 5 11 14 43 121 2 9 10 17 of a parable Flul620 23 24 25.

*ag'o* LEAD

lead, idiomatically, be going, hold court sessions Ac19<sup>38</sup>, come Ja4<sup>13</sup> 51, apostles (to be l before governors) Mt10<sup>13</sup> (l you to give you over) Mk13<sup>11</sup> l the ass and colt Mt21<sup>2</sup> 7 Lu19<sup>30</sup> 35 Christ (l in the wilderness) Lu41 (Adversary l) Lu49 (l to brow of the mountain) Lu42<sup>9</sup> (l infirm to) Lu44<sup>0</sup> (blind man be l to Him) Lu18<sup>40</sup> (Jews l Him) Lu22<sup>54</sup> 54 (l to Pilate) Lu23<sup>1</sup> (Andrew l Simon to) Jn14<sup>2</sup> (wherefore did you not l him) Jn7<sup>45</sup> (other sheep I must) Jn10<sup>16</sup> (l from Caiaphas) Jn18<sup>28</sup> (Pilate l Him out) Jn19<sup>14</sup> 13 (as a sheep to slaughter) Ac3<sup>32</sup> (l many sons) FHB 210 l the man to a khan Flul03<sup>4</sup> l my enemies here Flul92<sup>7</sup> malefactors l Lu23<sup>32</sup> l in this third day Flu24<sup>21</sup> AB Pharisees l a woman [Jn3<sup>3</sup>] l man who once was blind Jn9<sup>13</sup> l forth from prison Ac5<sup>21</sup> 26 27 l Stephen into Sanhedrin Ac6<sup>12</sup>

Paul (l saints bound) Ac9<sup>2</sup> 21 22<sup>5</sup> (l him as far as Athens) Ac17<sup>15</sup> (l to the Areopagus) Ac17<sup>19</sup> (l him to the dais) Ac18<sup>12</sup> (l us to Mnason) Ac21<sup>16</sup> (l into citadel) Ac21<sup>34</sup> 2310 (his nephew l to the captain) Ac23<sup>18</sup> 18 (l through the night) Ac23<sup>31</sup> (Festus orders l forth) Ac25<sup>6</sup> AB 17 23 Barnabas l Paul (to the apostles) Ac9<sup>27</sup> (to Antioch) Ac11<sup>26</sup> God (l to Israel a Saviour) Ac13<sup>23</sup> (kindness l to repentance) Ro2<sup>4</sup> l these men Ac19<sup>37</sup> l Eutychus alive Ac20<sup>12</sup> saints (l by God's spirit) Ro8<sup>14</sup> (once l away to idols) FlC12<sup>2</sup> (if l by the spirit) FGa5<sup>18</sup> (God l forth together) l Th 414 l by various lusts F2Ti3<sup>6</sup> l Mark back 2Ti4<sup>11</sup>

be going: rouse we may Mt26<sup>40</sup> Mk14<sup>42</sup> Jn 1431 g elsewhere Mk13<sup>8</sup> into Judea Jn11<sup>7</sup> to Lazarus Jn11<sup>15</sup> 16 (AMk11<sup>2</sup> As<sup>1</sup> 117 ALu 212 Bs<sup>1</sup> Jn18<sup>13</sup>). be<sup>1</sup>, -kept<sup>1</sup>, -open<sup>1</sup>, bring<sup>45</sup>, -forth<sup>2</sup>, carry<sup>1</sup>, go<sup>7</sup>, lead<sup>12</sup>, -away<sup>1</sup>.

lead, carry<sup>1</sup>, -in<sup>2</sup>, guide<sup>2</sup>, lead away<sup>2</sup>, -up<sup>1</sup>.

*di ag'o* THROUGH-LEAD

lead (quiet life) FlTi2<sup>22</sup> (a life in malice) FTit3<sup>3</sup>. lead a life<sup>1</sup>, live<sup>1</sup>.

*peri ag'o* ABOUT-LEAD

lead about, go about. Jesus l disciples a Mt4<sup>23</sup> 935 a sister as wife lC9<sup>5</sup> go about: to make one proselyte Mt23<sup>15</sup> Jesus went a teaching Mk6<sup>6</sup> Elymas g a Ac13<sup>11</sup>. compass<sup>1</sup>, go about<sup>3</sup>, -round about<sup>1</sup>, lead about<sup>1</sup>.

*apo plan a'o* FROM-STRAY

lead astray. signs and miracles to Mk13<sup>22</sup> from the faith FlTi6<sup>10</sup>. err<sup>1</sup>, seduce<sup>1</sup>.

*ap ag'o* FROM-LEAD

lead away, lead off (disciples to kings) Lu21 12Bs. Christ (l Him a to Caiaphas) Mt26<sup>57</sup> Mk14<sup>53</sup> (to Pilate) Mt27<sup>2</sup> (to crucify) Mt27<sup>31</sup> Jn19<sup>16</sup> As (l Him a securely) Mk14<sup>44</sup> (within the courtyard) Mk15<sup>16</sup> (into the Sanhedrin) Lu22<sup>66</sup>3s (to Golgotha) Lu23<sup>26</sup> (to Hannas) Lu18<sup>13A</sup> l an ox a to drink Flul31<sup>5</sup> order guards l a Ac12<sup>19</sup> l young man a to the captain Ac23<sup>17</sup> to voiceless idols FlC12<sup>2</sup> (Ac23<sup>10</sup>). bring<sup>2</sup>, carry away<sup>1</sup>, lead<sup>3</sup>, -away<sup>10</sup>, put to death<sup>1</sup>, take away<sup>1</sup>.

*sun ap ag'o* TOGETHER-FROM-LEAD

lead away with, to the humble FlRo12<sup>16</sup> Barnabas with hypocrisy FGa21<sup>3</sup> deception FlPt 317, carry away with<sup>1</sup>, condescend to<sup>1</sup>, lead away with<sup>1</sup>.

*ep an ag'o* ON-UP-LEAD

lead back (into the city) Mt21<sup>18</sup>, back up (a ship) Lu5<sup>3</sup> 4. launch out<sup>1</sup>, return<sup>1</sup>, thrust out<sup>1</sup>.

lead before. See precede.

*cheir ag'o ge'o* HAND-LEAD

lead by the hand. Paul Ac9<sup>8</sup> 22<sup>11</sup>.

*cheir ag'o gos'* HAND-LEADER

lead by the hand (one to). Elymas sought Ac13<sup>11</sup>.

*kat ag'o* DOWN-LEAD

lead down, bring down Lu5<sup>11</sup>, land (ship) Ac28<sup>12</sup>. Paul (l d to Caesarea) Ac9<sup>30</sup> (to the Sanhedrin) Ac22<sup>30</sup> 23<sup>15</sup> 20 25B<sup>3</sup> (to Sidon) Ac27<sup>9</sup> to be l Christ d Ro10<sup>6</sup>. bring<sup>1</sup>, -down<sup>5</sup>, -forth<sup>1</sup>, land<sup>2</sup>, touch<sup>1</sup>.

*eis ag'o* INTO-LEAD

lead in or into, idiomatically bring in Lu22<sup>7</sup>. l i here the poor FlLu42<sup>1</sup> John l Peter i Jn 1816 AB lead into: Christ (l Him i priest's house) Lu22<sup>54</sup> (l Firstborn i) FHB16 l i tenure of nations Ac7<sup>45</sup> Paul (l in Damascus) Ac9<sup>8</sup> (accused of l Greeks i sanctuary) Ac21<sup>28</sup> 29 (l i citadel) Ac13<sup>27</sup> 2224. bring in<sup>5</sup>, -into<sup>4</sup>, lead into<sup>1</sup>.

lead into, gather<sup>1</sup>.

lead into. See lead in.

lead into captivity. See captivity (lead into).

lead into slavery. See slavery (lead into).

lead off. See lead away.

*ex ag'o* OUT-LEAD

lead out. Christ (l o to be crucified) Mk15<sup>20</sup> (l disciples o as far as) Lu24<sup>50</sup> shepherd l sheep o Jn10<sup>3</sup> messenger l apostles o Ac5<sup>19</sup> l Israel o of Egypt Ac7<sup>30</sup> 40 1317 Hb8<sup>9</sup> the Lord l Peter o Ac12<sup>17</sup> let the officers l us o Ac16<sup>37</sup> 39 Egyptian l o four thousand Ac 21<sup>38</sup> (AMk8<sup>23</sup>). bring forth<sup>1</sup>, -out<sup>5</sup>, fetch out<sup>1</sup>, lead out<sup>6</sup>.

lead (take the). See precede.

*pros ag'o* TOWARD-LEAD

lead to, idiomatically near Ac27<sup>27</sup>. Christ (l your son here t) Lu9<sup>41</sup> (l us to God) FlPt3<sup>18</sup> Herod about to be l Peter Ac12<sup>6</sup> l Paul and Silas to officers Ac16<sup>20</sup>. bring<sup>3</sup>, -forth<sup>1</sup>, draw near<sup>1</sup>.

*an ag'o* UP-LEAD

lead up, idiomatically bring up (Jesus into Jerusalem) Lu22<sup>3</sup>, set out. Christ (by the spirit) Mt41 (by Adversary) Lu4<sup>5</sup> (from the dead) Ro10<sup>7</sup> (God l u the Lord Jesus) FHB13<sup>20</sup> l u the sacrifice Ac7<sup>41</sup> Peter (l u into upper

chamber)Ac9<sup>39</sup> (Herod intending l him u)  
 Ac12<sup>4</sup> warden l Paul and Silas u Ac16<sup>34</sup>  
 set out: Jesus and disciples Lu8<sup>22</sup> Paul s o  
 (from Paphos)Ac13<sup>13</sup> (from Troas)Ac16<sup>11</sup>  
 (from Ephesus)Ac18<sup>21</sup> (for Syria)Ac20<sup>3</sup> (for  
 Coos)Ac21<sup>1</sup> (for Phoenicia)Ac21<sup>12</sup> (province  
 of Asia)Ac27<sup>2</sup> (from Sidon)Ac27<sup>4</sup> (from  
 Melita)Ac28<sup>10</sup> (in an Alexandrian ship)Ac  
 28<sup>11</sup> disciples s o for Assos Ac20<sup>13</sup> counsel  
 to s o from Ideal Harbors Ac27<sup>12</sup> 21. brings<sup>3</sup>,  
 -again<sup>1</sup>, -forth<sup>1</sup>, -up again<sup>1</sup>, depart<sup>3</sup>, launch<sup>3</sup>,  
 -forth<sup>1</sup>, lead<sup>1</sup>, -up<sup>1</sup>, loose<sup>3</sup>, offer<sup>1</sup>, sail<sup>3</sup>, set  
 forth<sup>1</sup>, take up<sup>1</sup>.  
 lead up, offer up<sup>1</sup>.  
 leader. See deem.  
 leader, guidel.  
 leading. See deem.

*phu'll on* SPROUT-  
 leaf. fig tree (found nothing except l)Mt  
 21<sup>18</sup>Mk11<sup>13</sup> 13 (the l sprouting out)Mt24<sup>32</sup>  
 Mk13<sup>28</sup> l of the log for the cure vRv22<sup>2</sup>.  
 lean, lie back<sup>1</sup>.

*ana pipt'o* UP-FALL  
 lean back. on the earth (4000)Mt15<sup>35</sup>Mk8<sup>6</sup>  
 (5000)Mk6<sup>40</sup>Jn6<sup>10</sup> 10 at table (Christ with a  
 Pharisee)Lu11<sup>37</sup> (Jesus with the twelve)Lu  
 22<sup>14</sup>Jn13<sup>12</sup> (in the last place)Lu14<sup>10A</sup>B<sup>9</sup>  
 (slave to l b)Lu17<sup>7</sup> on Jesus' chest (John)  
 Jn13<sup>25B</sup> 2120 (B'Mk6<sup>40</sup>). be set down<sup>1</sup>, lean<sup>1</sup>,  
 sit down<sup>7</sup>, - - to meat<sup>2</sup>.

[h]all'o mai LEAP  
 leap, well up, spring of water vJn14<sup>14</sup>, lame man  
 Ac3<sup>8</sup> 14<sup>10</sup>, leap<sup>2</sup>, spring up<sup>1</sup>.

leap, jump<sup>2</sup>.  
 leap for joy, jump<sup>1</sup>.

*eph all'o mai* ON-LEAP  
 leap on. man with wicked spirit l o Ac19<sup>16</sup>.

*ex all'o mai* OUT-LEAP  
 leap up. lame man Ac3<sup>8</sup>.

*manth[an]'o* LEARN[-UP]  
 learn, acquire knowledge by study, observation  
 or inquiry. l what this is Mt9<sup>13</sup> Christ (l  
 from Me)Mt11<sup>29</sup> (everyone l the truth)Jn6<sup>45</sup>  
 (how acquainted with letters not having)  
 Jn7<sup>15</sup> (l obedience)Hb5<sup>8</sup> l a parable vMt24<sup>32</sup>  
 Mk13<sup>28</sup> Paul (Lysias l he is a Roman)Ac23<sup>27</sup>  
 (in us l not to be disposed)1C4<sup>6</sup> (this l want  
 to l)Ga3<sup>2</sup> (l to be content)Ph4<sup>11</sup> saints  
 (teaching which you l)Ro16<sup>17</sup> (that all be l  
 and consoled)1C14<sup>31</sup> (if the women want to)  
 1C14<sup>35</sup> (not thus l Christ)Ep4<sup>20</sup> (what you  
 l)Ph4<sup>9</sup> (as you l from Epaphras)Col7 (women  
 l in quietness)1Ti12<sup>11</sup> (l to preside over  
 ideal acts)Tit3<sup>14</sup> widows (l to be devoted)  
 1Ti5<sup>4</sup> (l to be idle also)1Ti5<sup>13</sup> men always  
 l yet not able 2Ti3<sup>7</sup> Timothy remaining in  
 what he 2Ti3<sup>14</sup> 14 no one able l the song  
 vRv14<sup>3</sup>. learn<sup>24</sup>, understand<sup>1</sup>.

learn, discipline<sup>2</sup>.  
 learning, letter<sup>1</sup>, teaching<sup>1</sup>.

*ek d'i'do mi* OUT-GIVE  
 lease, rent out. householder l vineyard vMt13<sup>38</sup>  
 41Mk12<sup>1</sup>Lu20<sup>9</sup>. let forth<sup>1</sup>, -out<sup>3</sup>.

*ela'ch ist on* INFERIOR-most  
 least. Bethlehem not Mt2<sup>6</sup> annulling the l  
 precept Mt5<sup>19</sup> 19 of My brethren Mt25<sup>40</sup> 45  
 not able for Lu12<sup>26</sup> in the l (faithful)Lu16<sup>10</sup>  
 19<sup>7</sup> (unjust)Lu16<sup>10</sup> the l trifle that Paul  
 be examined 1C4<sup>3</sup> unworthy of l tribunals  
 1C6<sup>2</sup> Paul l of the apostles 1C15<sup>9</sup> steering  
 by the l rudder Ja3<sup>4</sup>. least<sup>9</sup>, smallest mat-  
 ters<sup>1</sup>, very little<sup>1</sup>, -small<sup>2</sup>.

least, little<sup>2</sup>, (at the), ever (and)1.  
 least (less than the). See less than the least.

*der ma't in* on SKIN-  
 leather, made of skin. John's girdle Mt3<sup>4</sup>Mk1<sup>6</sup>.  
 leathern, leather<sup>1</sup>.

*kata leip'o* DOWN-LACK  
 leave. Jesus l (Nazareth)Mt4<sup>13</sup> (the Pharisees)  
 Mt16<sup>4</sup> (priests and scribes)Mt21<sup>17</sup> (alone)  
 [Jn8<sup>9</sup>] l father and mother Mt19<sup>5</sup>Mk10<sup>7</sup>  
 Ep5<sup>31</sup> seven dying and l (a wife)Mt12<sup>19</sup> (no  
 seed)Mk12<sup>21B</sup>s (no children)Lu20<sup>31</sup> l the  
 linen wrapper Mk14<sup>52</sup> Levi l all Lu5<sup>28</sup>  
 Mary l Martha to serve Lu10<sup>40</sup> l the ninety-  
 nine Lu15<sup>4</sup> l the word to be serving Ac2<sup>6</sup>  
 Paul (l Priscilla and Aquila)Ac18<sup>19</sup> (l bound)  
 Ac24<sup>27</sup> 25<sup>14</sup> (l in Athens alone)1Th3<sup>1</sup> (l Titus  
 in Crete)Tit15 l Cyprus to left Ac2<sup>13</sup> l  
 seven thousand Ro11<sup>4</sup> a promise Hb4<sup>1</sup> Moses  
 l Egypt Hb11<sup>27</sup> l the straight path 2Pt2<sup>15</sup>.  
 forsake<sup>2</sup>, leave<sup>22</sup>, reserve<sup>1</sup>.

leave, cease<sup>2</sup>, forsake<sup>2</sup>, slack<sup>1</sup>.

*apo leip'o* FROM-LACK  
 leave. Paul (traveling cloak)2Ti4<sup>13</sup> (Trophim-  
 us in Miletus) 2Ti4<sup>20</sup> l for some to be en-  
 tering Hb4<sup>6</sup> a sabbatism Hb4<sup>9</sup> no longer l a  
 sacrifice Hb10<sup>28</sup> messengers l their habita-  
 tion Ju6 (s'A1Ti15). leave<sup>3</sup>, remain<sup>3</sup>.

[h]upo leip'o UNDER-LACK  
 leave. Elijah l alone Ro11<sup>3</sup>.

[h]upo limp [an]'o UNDER-LACK[-UP]  
 leave. Christ l us a copy 1Pt2<sup>21</sup>.

*e a'o* LEAVE  
 leave, permit without interference (this word  
 and let are difficult to keep distinct in idiomatic  
 English). l house be tunneled into Mt  
 24<sup>43</sup> Jesus (not l demons talk)Lu4<sup>11</sup> (said,  
 give l till) Lu22<sup>51</sup> (spirit does not l Paul)  
 Ac16<sup>7</sup> God (l the nations go their ways)Ac  
 14<sup>16</sup> (not l saints to be tried)1C10<sup>13</sup> Paul  
 (disciples not let him enter)Ac19<sup>30</sup> (l cav-  
 alry come away with)Ac23<sup>32</sup> l skiff fall off  
 Ac27<sup>32</sup> l anchors in the sea Ac27<sup>40</sup> justice  
 lets not live Ac28<sup>4</sup>. commit<sup>1</sup>, leave<sup>1</sup>, let<sup>1</sup>,  
 -alone<sup>3</sup>, suffer<sup>9</sup>.

leave. See let.

*apo ta s'so mai* FROM-SET  
 leave (take). Christ, of the throng Mk6<sup>40</sup> first  
 permit me to Lu9<sup>81</sup> not t l of his posses-  
 sions Lu14<sup>33</sup> Paul, of the brethren Ac18<sup>18</sup> 21  
 2C2<sup>13</sup>. bid farewell<sup>12</sup>, forsake<sup>1</sup>, send away<sup>1</sup>,  
 take leave of<sup>2</sup>.

*pros ea'o* TOWARD-LEAVE  
 leave toward. wind not l ship t Ac27<sup>7</sup>. suffer<sup>1</sup>.

*zum o'o* FERMENT  
 leaven, the whole(meal)vMt13<sup>33</sup>Lu13<sup>21</sup> (knead-  
 ing)PhC5<sup>6</sup> Ga5<sup>9</sup>.

*zum'e* FERMENT  
 leaven, the agent in "raising" dough, figura-  
 tively, permeating doctrine, whether reli-  
 gious or political. kingdom like vMt13<sup>33</sup>Lu13<sup>21</sup>  
 of the Pharisees vMt16<sup>6</sup>Mk8<sup>15</sup>Lu12<sup>1</sup> of bread  
 Mt16<sup>12</sup> of Herod vMk8<sup>15</sup> a little PhC5<sup>6</sup> Ga5<sup>9</sup>  
 old PhC5<sup>7</sup> 8 of evil PhC5<sup>8</sup>.

*aris ter on'* best  
 left, (according to Eustathius used for "best"  
 in order to counteract what was deemed the  
 unlucky nature of the left side). let not the  
 l hand know 1Mt6<sup>3</sup> one malefactor at the l  
 Lu23<sup>33</sup> implements of righteousness of l  
 hand 2C6<sup>7</sup> (BmK10<sup>37</sup>).

left, surplus<sup>1</sup>.



*kata'loip on* DOWN-LACKED  
 left. those l of mankind Ac15<sup>17</sup>. residue<sup>1</sup>.  
*eu ón'um on* WELL-NAME  
 left. at the l of Christ (sons of Zebedee) AMt 20<sup>21</sup> 23Mk103<sup>7</sup>As 40 (robber)Mt27<sup>38</sup> Mk15<sup>27</sup> judgment of the nations Mt25<sup>33</sup> 41 leaving Cyprus Ac21<sup>3</sup> messenger's foot vRv10<sup>2</sup>. left<sup>5</sup>, -hand<sup>4</sup>, -foot<sup>1</sup>.  
 left (be), superabound<sup>1</sup>.  
 left foot, left<sup>1</sup>.  
*skel'os* LEG  
 leg. fracturing Jn19<sup>31</sup> 32 33.  
*en'nom on* IN-LAW  
 legal (ecclesia)Ac19<sup>39</sup>, legally (Christ's)1C9<sup>21</sup>. lawful<sup>1</sup>, under the law<sup>1</sup>.  
 legally. See legal.  
*legeón' (Latin)* LEGION  
 legion, a division of the Roman army, of various strength, at one time of 6100 foot soldiers and 726 horsemen. twelve l of messengers Mt26<sup>53</sup> L is my name Mk59<sup>15</sup>Lu8<sup>30</sup>.  
*nom o the si'a* LAW-PLACING  
 legislation. is of Israel Ro9<sup>4</sup>. giving of the law<sup>1</sup>.  
*schol as'ō* LEISURE  
 leisure (have), for fasting 1C7<sup>5</sup>, unoccupied house PMt12<sup>44</sup>Lu12<sup>5b</sup>. empty<sup>1</sup>, give self to<sup>1</sup>.  
 leisure (have), opportunity (have)<sup>1</sup>.  
*lema' or lama' (Aramaic)* FOR-WHAT  
 lema. Mt27<sup>46</sup>Mk15<sup>34</sup>.  
*dani z'ō* LOAN  
 lend, middle voice: borrow Mt5<sup>42</sup>, if you l Lu 6<sup>34</sup> 34 l expecting nothing Lu6<sup>35</sup>.  
 lend, use<sup>1</sup>.  
*mék'os* LENGTH  
 length. of God's love vEp3<sup>18</sup> the city's vRv 21<sup>16</sup> 16.  
 length (at). See already.  
*mék u'n ō* LENGTHEN  
 lengthen. seed germinating and l PMk4<sup>27</sup>. grow up<sup>1</sup>.  
 lenience. See lenient.  
*epi etk'ei a* ON-SIMULATION  
 leniency. Felix' Ac24<sup>4</sup> of Christ 2C10<sup>1</sup>. clemency<sup>1</sup>, gentleness<sup>1</sup>.  
*epi eikes' ō* ON-SIMULATED  
 lenient, lenience (known to all)Ph4<sup>5</sup>. supervisors to be 1Ti3<sup>3</sup> saints to be Tit3<sup>2</sup> wisdom from above is Ja3<sup>17</sup> good and l owners 1Pt2<sup>18</sup>. gentle<sup>3</sup>, moderation<sup>1</sup>, patient<sup>1</sup>.  
 leopard, leopardess<sup>1</sup>.  
*pardal is* LEOPARD  
 leopardess, *Felis pardus*, a ferocious, carnivorous mammal, sometimes called a panther, usually spotted. wild beast like vRv13<sup>2</sup>. leopard<sup>1</sup>.  
*lepros' ō* PEELER  
 leper. came to Jesus Mt8<sup>2</sup>Mk1<sup>40</sup> apostles commissioned to cleanse Mt10<sup>8</sup> are being cleansed Mt11<sup>5</sup>Lu7<sup>22</sup> Simon the l AMt26<sup>6</sup>Mk 14<sup>3</sup> many l in Israel Lu4<sup>27</sup> ten l Lu17<sup>12</sup>.  
*lep'ra* PEEL-  
 leprosy, a foul skin disease, appearing as a dry thin scurf or scab. cleansed Mt8<sup>3</sup>Mk14<sup>2</sup>Lu 51<sup>2</sup> 13.  
*e'la tt on* INFERIOR  
 less. widow l than sixty 1Ti5<sup>9</sup>. under<sup>1</sup>.  
 less, diminish<sup>1</sup>, inferior<sup>1</sup>, little<sup>1</sup>.

*ela ch ist o'ter on* INFERIOR-most-more  
 less than the least. of all saints (Paul)Ep3<sup>8</sup>.  
*ela tt on e'ō* be-INFERIOR  
 lessen. one with few l not 2C8<sup>15</sup>. have lack<sup>1</sup>.  
 lest. See no and that and that not.  
 lest at any time, lest at some time<sup>1</sup>.  
*mē'p o te* NO-?-WHICH-BESIDES  
 lest at some time, not at any time, seeing whether God be giving repentance 2Ti2<sup>25</sup>. Thou shouldst be dashing Thy foot Mt46<sup>Lu411</sup> the plaintiff Mt5<sup>25</sup>Lu12<sup>55</sup> they be trampling PMt7<sup>6</sup> Israel may be perceiving PMt13<sup>15</sup>Ac 28<sup>27</sup> culling the darnel PMt13<sup>29</sup> may be fainting Mt15<sup>32</sup> not sufficient oil PMt25<sup>9</sup> disciples coming, steal him Mt27<sup>64</sup> be turning about Mk4<sup>12</sup> will be a tumult Mk14<sup>2</sup> l John may be the Christ Lu3<sup>15</sup> one held in honor Lu14<sup>8</sup> not in the first reclining place l Lu14<sup>12</sup> laying its foundation PLu14<sup>29</sup> l your hearts be burdened Lu21<sup>34</sup> l the chiefs of Israel get to know Jn7<sup>28</sup> God (l be found fighters against) Ac5<sup>39</sup> be drifting by Hb2<sup>1</sup> beware brethren Hb3<sup>12</sup> l a promise being left Hb4<sup>1</sup>  
 not at any time: covenant not availing Hb9<sup>17</sup>.  
 lest by any means, lest somehow<sup>3</sup>.  
 lest by some means, lest somehow<sup>1</sup>.  
 lest haply, lest at some time<sup>2</sup>, lest somehow<sup>1</sup>.  
 lest perhaps, lest somehow<sup>1</sup>.  
*mē'p ōs* NO-?-AS  
 lest somehow. 1C8<sup>9</sup> 927 2C27 94 113 1220 20 Ga22 411 1Th3<sup>5</sup>.  
*mē'p ou* NO-?-OF-WHICH  
 lest somewhere. Ac27<sup>29</sup>Bs. lest<sup>1</sup>.  
 lest that by any means, lest somehow<sup>1</sup>.  
*aph i'ē mi* FROM-LET  
 let, a word of wide usage, denoting broadly let off or away, omit actions, leave Mt23<sup>23</sup>, pardon sins by executive authority Mt9<sup>6</sup>, remit debts Mt6<sup>12</sup> 12 1827 32, forgive offenses against the feelings Mt6<sup>14</sup>, l me extract the mote Mt7<sup>4</sup>Lu6<sup>42</sup> Christ (l the children)Mt 19<sup>14</sup>Mk10<sup>14</sup>Lu18<sup>16</sup> (l out the spirit)Mt27<sup>50</sup> (did not l demons speak)Mk13<sup>4</sup> (not l demoniac follow Him)Mk5<sup>19</sup> (l no one follow) Mk5<sup>37</sup>Lu8<sup>51</sup> (l out loud sound)Mk15<sup>37</sup> (said l her be)Jn12<sup>7</sup> Pharisees not l those entering Mt23<sup>13</sup> l be see if Elijah Mt27<sup>49</sup>Mk15<sup>39</sup> throngs l away Mk4<sup>36</sup> l him do anything for father or Mk7<sup>12</sup> l first the children Mk7<sup>27</sup> disciples (l them take the colt)Mk11<sup>9</sup> (l these go away)Jn18<sup>8</sup> l the dead entomb Lu9<sup>60</sup> not l house b tunneled Lu12<sup>39</sup> l Lazarus go Jn11<sup>44</sup> not l corpses Rv11<sup>9</sup>  
 leave: Christ (John giving Him) l Mt3<sup>15</sup> 15 (Adversary l)Mt4<sup>11</sup> (l the throngs)Mt13<sup>39</sup> (disciples of Pharisees l)Mt22<sup>22</sup> (l disciples again)Mt26<sup>44</sup> (disciples all l Him)Mt26<sup>50</sup>Mk 14<sup>50</sup> Jn16<sup>32</sup> (l the Pharisees)Mk8<sup>13</sup> (did not give l)Mk11<sup>16</sup> (priests and scribes l)Mk12<sup>12</sup> (l her, why are you)Mk14<sup>6</sup> (l Judea)Jn4<sup>9</sup> (God does not l Me)Jn8<sup>29</sup> (not l you be-leave)Jn14<sup>18</sup> (peace I am l)Jn14<sup>27</sup> (l the world)Jn16<sup>28</sup> disciples (Peter and Andrew l nets)Mt42<sup>0</sup>Mk11<sup>18</sup> (James and John l ship) Mt42<sup>22</sup>Mk12<sup>50</sup>Lu5<sup>11</sup> (we l all)Mt19<sup>27</sup>Mk10<sup>28</sup>Lu 18<sup>28</sup>AB l your oblation Mt5<sup>24</sup> l him your cloak Mt5<sup>40</sup> fever l her Mt8<sup>15</sup>Mk13<sup>1</sup>Lu4<sup>39</sup> l the dead to Mt8<sup>22</sup> l both grow up Mt13<sup>30</sup> Pharisees (l them)Mt15<sup>14</sup> (l weightier matters)Mt23<sup>23</sup> 23 (l the precept)Mk7<sup>8</sup> (if we l

him thus) Jn11<sup>48</sup> 1 the ninety-nine Mt18<sup>12</sup>  
everyone 1 houses Mt19<sup>29</sup> Mk10<sup>29</sup> Lu18<sup>29</sup> man  
1 wife to brother Mt22<sup>25</sup> Mk12<sup>19</sup> 20 22 house  
1 desolate Mt23<sup>38</sup> Lu13<sup>35</sup> not 1 a stone on  
Mt24<sup>2</sup> Mk13<sup>2</sup> Lu14<sup>4</sup> 216 one taken and one  
Mt24<sup>40</sup> 41 Lu17<sup>34</sup> 35 as a traveler 1 home Mk  
13<sup>34</sup> robbers 1 man half dead Lu10<sup>30</sup> 1 the  
tree this year Lu13<sup>3</sup> woman 1 water pot  
Jn4<sup>28</sup> seventh hour fever 1 Jn4<sup>52</sup> hiring  
1 the sheep Jn10<sup>12</sup> 1 these (apostles) be Ac  
5<sup>38</sup> God (1 Himself not without) Ac14<sup>17</sup> (1  
nothing unsubject) Hb2<sup>8</sup> males 1 natural use  
Ro1<sup>27</sup> husband not to 1 a wife 1Co7<sup>11</sup> 12 13  
1 the rudiments Hb6<sup>1</sup> ecclesia 1 first love  
Rv24<sup>9</sup>

**pardon:** paralytic's sins Mt9<sup>2</sup> 5 Mk2<sup>5</sup> 9 Lu  
5<sup>20</sup> 23 Son of Mankind has authority to  
Mt9<sup>6</sup> Mk2<sup>7</sup> 10 Lu5<sup>21</sup> 24 every sin shall be Mt  
12<sup>31</sup> 31 32 Mk3<sup>28</sup> Lu12<sup>10</sup> It shall not be Mt12<sup>29</sup>  
Lu12<sup>10</sup> how many times Mt18<sup>21</sup> each one p  
his brother Mt18<sup>25</sup> penalty of sins p Mk4<sup>12</sup>  
to whom there is scant Lu7<sup>47</sup> woman's sins  
Lu7<sup>47</sup> 48 who is this p Lu7<sup>49</sup> p us our Lu  
11<sup>4</sup> 4 happy they whose lawlessness Ro4<sup>7</sup>  
God faithful that He may be 1Jn1<sup>9</sup> you p  
Jezebel Rv2<sup>20</sup>

**forgive:** disciples (f men their offenses)  
Mt6<sup>14</sup> 15 (your heavenly Father will) Mt6<sup>14</sup> 15  
Mk11<sup>25</sup> 25 26 26 (f your brother) Lu17<sup>3</sup> 4 (if  
you should be f) Jn20<sup>23</sup> 23 Father f them  
Lu23<sup>34</sup> if the notion of Simon's heart will  
be Ac3<sup>22</sup> sins will be f him Ja5<sup>15</sup> through  
Christ's name 1Jn2<sup>12</sup> (AMk12<sup>21</sup> s\*Lu11<sup>42</sup>  
s\*18<sup>28</sup>), cry1, forgive<sup>47</sup>, forsake<sup>6</sup>, lay aside<sup>1</sup>,  
leave<sup>52</sup>, let<sup>8</sup>, - alone<sup>6</sup>, - be<sup>1</sup>, - go<sup>1</sup>, - have<sup>1</sup>,  
omit<sup>1</sup>, put away<sup>2</sup>, remit<sup>2</sup>, send away<sup>2</sup>, suf-  
fer<sup>13</sup>, - it to be so<sup>1</sup>, yield up<sup>1</sup>.

**let. See leave.**

**let, allow<sup>1</sup>, forbid<sup>1</sup>, leave<sup>1</sup>, permit<sup>1</sup>, retain<sup>1</sup>.**  
**let alone, leave<sup>3</sup>.**

*kath' i' e mi* DOWN-LET

**let down.** 1 man d with the cot Lu5<sup>19</sup> 1 Paul  
d through wall Ac2<sup>5</sup> a sheet 1 d vAc10<sup>11</sup> 115.

**let down, lower<sup>5</sup>.**

**let out, lease<sup>3</sup>.**

**let slip, drift by<sup>1</sup>.**

*gram'ma* WRITING

**letter, writing** (of Moses) Jn5<sup>47</sup>, scripture, a  
bill Lu16<sup>6</sup> 7. Christ (charge written in) Lu  
23<sup>38</sup> (how acquainted with) Njn7<sup>15</sup> Paul (no  
1 concerning) Ac28<sup>21</sup> (writes with what size)  
Ga6<sup>11</sup> 1 and circumcision A Ro2<sup>27</sup> circum-  
cision not in A Ro2<sup>29</sup> not to slave in A Ro7<sup>6</sup>  
a new covenant not in A2C3<sup>6</sup> 6 chiseled  
in stone N2C3<sup>7</sup> scripture: deranging Paul Ac  
26<sup>24</sup> Timothy acquainted with 2Ti3<sup>15</sup>, bill<sup>1</sup>,  
learning<sup>1</sup>, letter<sup>9</sup>, scripture<sup>1</sup>, writing<sup>1</sup>.

**letter. See epistle.**

*edaph iz' o* LEVEL

**level.** Jerusalem will be Lu14<sup>4</sup>, lay even with  
the ground<sup>1</sup>.

*Leui'* LEVI

**Levi,** the third son of the patriarch Jacob by  
Leah, or the tribe which sprang from him.  
progenitor of Christ Lu3<sup>24</sup> 29 sons of Hb7<sup>5</sup>  
tribe of vRv7<sup>7</sup>.

*Leui[s]'* LEVI

**Levi, son of Jacob** Hb7<sup>9</sup>, son of Alpheus, the  
publican Mk2<sup>14</sup> Lu5<sup>27</sup> 29.

*Leu i' t' es* LEVITE

**Levite,** a descendant of Levi, especially one  
not descended from Aaron, and an assistant  
to the priests. passed by on other side pLu

10<sup>32</sup> Jews dispatch to John Jn1<sup>19</sup> Barnabas  
a L Ac4<sup>36</sup>.

*Leui t ik on'* LEVITIC

**Levitical,** pertaining to the Levites. priesthood  
Hb7<sup>11</sup>.

**lewd, wicked<sup>1</sup>.**

**lewdness, knavery<sup>1</sup>.**

*en och on'* IN-HAD

**liable,** to judging Mt5<sup>21</sup> 22 to the Sanhedrin  
Mt5<sup>22</sup> Gehenna Mt5<sup>22</sup> Christ 1 to death  
Mt26<sup>66</sup> Mk14<sup>64</sup> to the eonian penalty Mk3<sup>29</sup>  
for body and blood of the Lord 1Co11<sup>27</sup> to  
slavery Hb2<sup>15</sup> for all the law Ja2<sup>10</sup>, guilty  
of<sup>1</sup>, in danger of<sup>5</sup>, subject to<sup>1</sup>.

*pseus't es* FALSIFIER

**liar, Adversary** Jn8<sup>44</sup> I (Christ) like you, a 1  
Jn8<sup>55</sup> every man Ro3<sup>4</sup> law laid down for  
1Ti1<sup>10</sup> Cretans Tit1<sup>12</sup> making God a 1Jn1<sup>10</sup>  
510 one not keeping His precepts 1Jn2<sup>24</sup> one  
hating his brother is 1Jn2<sup>9</sup> 420 denying  
that Jesus is the Christ is 1Jn2<sup>22</sup> (ARv21<sup>8</sup>).

**liar, false<sup>2</sup>.**

*spend'o* be-LIBATION

**libation** (be), be poured out like a drink offer-  
ing. Paul pPh21<sup>7</sup> 2Ti4<sup>8</sup>, be offered<sup>1</sup>, be  
ready to be offered<sup>1</sup>.

*eu meta'do t on* WELL-WITH-GIVER

**liberal.** saints to be 1Ti6<sup>18</sup>, ready to distrib-  
ute<sup>1</sup>.

**liberality, gracel, singleness<sup>2</sup>.**

**liberally, generously<sup>1</sup>.**

**Libertines, Freedmen<sup>1</sup>.**

**liberty, authority<sup>1</sup>, easel<sup>1</sup>, freedom<sup>11</sup>, pardon<sup>1</sup>,**  
(set at), dismiss<sup>2</sup>.

*Libu'e* LIBYA

**Libya,** the north central region of Africa, bor-  
dering on the Mediterranean, west of Egypt,  
south of 33° north and between 18° -27°  
east. parts of Ac2<sup>10</sup>.

**license. See authority.**

**license, permit<sup>1</sup>, placel.**

*epileich'o* ON-LICK

**lick with the tongue.** the curs Lu16<sup>21</sup>.

*kei'mai* LIE

**lie,** place the body in a supine or prone  
position, so that gravity cannot change it,  
figuratively, be immovable by any law 1Ti1<sup>9</sup>,  
of a city or throne, locate Rv4<sup>2</sup>, ax 1 at the  
root pMt3<sup>10</sup> Lu3<sup>9</sup> Christ (where the Lord 1)  
Mt28<sup>6</sup> Jn20<sup>12</sup> (Babe 1 in a manger) Lu2<sup>12</sup> 16  
(1 for the fall and) pLu2<sup>34</sup> (foundation which  
is) 1Co3<sup>11</sup> many good things 1 up pLu12<sup>19</sup>  
tomb where no one 1 as yet Lu23<sup>53</sup> water  
pots 1 there Jn2<sup>6</sup> AB a vessel 1 there Jn19<sup>29</sup>  
swathings 1 in the tomb Jn20<sup>5</sup> 6 7 charcoal  
fire 1 Jn2<sup>19</sup> covering on Israel's heart 2C3<sup>15</sup>  
world 1 in wicked one f1Jn5<sup>19</sup> city 1 four-  
square vRv21<sup>16</sup> locate: city upon a moun-  
tain pMt5<sup>14</sup> Paul (1 for the defense) pPh1<sup>16</sup>  
(1 for this) f1Th3<sup>3</sup> (ALu24<sup>12</sup>), bel-, appoint-  
ed<sup>1</sup>, - laid<sup>6</sup>, - laid up<sup>1</sup>, - made<sup>1</sup>, - set<sup>6</sup>,  
lie<sup>9</sup>, there<sup>1</sup>.

*pseus'ma* FALSE-effect

**lie,** if the truth of God superabounds in my 1  
Ro3<sup>7</sup>.

**lie, cast<sup>2</sup>, have<sup>2</sup>, lie down<sup>6</sup>, look<sup>1</sup>.**

**lie.** See falsehood and falsify and lie back at  
table.

*peri'kei mai* ABOUT-LIE

**lie about, encompass.** millstone a the neck Mk  
94<sup>2</sup> Lu17<sup>2</sup> chain a Paul Ac28<sup>20</sup> encompass:

priest with infirmity **PHb52** cloud of witnessess **e us Hb121**, be bound with<sup>1</sup>, be compassed with<sup>2</sup>, be hanged about<sup>2</sup>.

*ana'kei mai UP-LIE*

**lie back** at table, an allusion to the custom of lying on a couch when eating, **lying<sup>2</sup> Mk 540A**. Jesus (with sinners) **Mt910** (in Simon's house) **Mt267** (with the twelve) **Mt2620Mk1418 Jn1328** (Lazarus one of those) **Jn122** (John in His bosom) **Jn1323** wedding filled with those **Mt2210 11** the eleven **Mk1614** who is greater, the one **Lu2227 27** the throng **Jn611** (**BMk626 ALu736 s<sup>1</sup>Jn59**), at the table<sup>1</sup>, be set down<sup>1</sup>, lean<sup>1</sup>, lie<sup>1</sup>, sit<sup>2</sup>, - at meat<sup>5</sup>, - down<sup>1</sup>, guest<sup>1</sup>.

*sun ana'kei mai TOGETHER-UP-LIE*

**lie back** at table with, w Jesus (sinners) **Mt910 Mk215** (Pharisees) **Lu749** (one of those) **Lu 1415** those with Herod **Mt149Mk622 26As** glory before those **Lu410**, sit at meat with<sup>1</sup>, - at table with<sup>1</sup>, - down with<sup>1</sup>, - together with<sup>1</sup>, - with<sup>2</sup>.

*pro'kei mai BEFORE-LIE*

**lie before**, if eagerness **l b F2C812** expectation **l b us PHb618** the contest **l b PHb121** joy **l b Christ PHb122** **l b us** a specimen **Ju7**, be first<sup>1</sup>, -set before<sup>3</sup>, -set forth<sup>1</sup>.

*para'kei mai BESIDE-LIE*

**lie beside**, Paul (to be willing **l b me**) **FRo718** (evil **l b me**) **FRo721**, be present with<sup>2</sup>.

*kata'kei mai DOWN-LIE*

**lie down**, Simon's mother-in-law **Mk130** a paralytic on a pallet **Mk24Lu525 Ac933** Jesus at table (in Levi's house) **Mk215Lu529** (in Simon's house) **Mk149 Lu737** multitude of the infirm **Jn53** **AB** father of Publius **Ac288** in an idol shrine **1C810** (**s<sup>1</sup>Lu736**), keep<sup>1</sup>, lie<sup>6</sup>, sit at meat<sup>3</sup>, sit down<sup>1</sup>.

**lie in wait, ambush<sup>2</sup>, plot<sup>4</sup>, systematizing<sup>1</sup>.**

*a pseud es' UN-FALSE*

**lie (not)**, God Who does n **Tit12**, that cannot lie<sup>1</sup>.

**lie on, fall on<sup>1</sup>.**

**lies** (speaking), false expression<sup>1</sup>.

*zō ē' LIFE*

**life**, the activity of spirit, especially as manifested in the organic creation. All things have existence, plants and animals have life, animals have sensation, or soul. Used in an intensive sense of immortality in such phrases as the resurrection of life, as resurrection itself implies life.

**living** (water) **vRv717**

**I conian**: that I should be having **Mt1916** allotment of **Mt1929 Mk1017 Lu1025 1818 Tit37** the just coming away into **Mt2546** in the coming eon **Mk1030Lu1830** not perishing but have **Jn315 16** he who is believing has **Jn386 f524 640 47** springing up into **fJn414** fruit for **Jn486** supposing you have **Jn539** food remaining for **Jn627** not having in yourself **fJn653** one drinking My blood has **fJn654** declarations of **AJn668** through Christ **Jn1010 28 172 3 2031 Ro623** guarding the soul for **Jn1225** God's precept is **Jn1250** not worthy of **Ac1346** as many as set for **Ac1348** to those seeking glory **Ro27** grace reigning for **Ro521** the consummation **Ro622** reaping **Ga68** believing for **1Ti116** get hold of **1Ti612** expectation of **Tit12** toward the Father **1Jn 12** promises us **1Jn225** no man-killer has **1Jn315** God gives us **1Jn511 11** perceiving

that you have **1Jn513** the true God and **1Jn520** mercy of our Lord for **Ju21**

**others**: narrow way leading into **FM714** entering into (maimed) **FMt188Mk943 45** (one-eyed) **FMt189** (wanting to be) **Mt1917** **l not** in superfluity of **Lu1215** got your good in **PLu 1625** in it (the Word) was **l Jn14 4** stubborn not seeing **Jn336** out of death into **fJn524**

**God** (Father has **l** in Himself) **Jn526** (giving to all) **Ac1725** (estranged from **l** of) **nEp418** (illuminates) **2Ti110** (giving to those requesting) **1Jn516** (spirit of **l** out of) **ARv1111**

**Christ** (**l** in Himself) **Jn526** (giving **l** to the world) **Jn633** (bread of **l**) **AJn635 48** (declarations are **l**) **MJn693** (**l** am the **l**) **MJn125 146** (Inaugurator of) **Ac315** (**l** taken away from the earth) **Ac833** (the **l** of Jesus) **2C410 11 12** a resurrection of **AJn520** that you may have **Jn540** of the world **Jn651** light of **Jn812** paths of **Ac228** declarations of this **Ac320** repentance unto **Ac118**

**saints** (saved in His **l**) **Ro510** (reigning in) **Ro517** (all yours whether Paul or **l**) **1C322** (**l** has been hid) **Co33** (Christ our **L**) **FRo34** (proceeded out of death into) **fJn314** (who has the Son has) **1Jn512 12** **l** justifying **Ro518** newness of **ARo64** the precept for **Ro710** spirit's law of **FRo82** disposition of the spirit **FRo86 10** neither death nor **l** **Ro338** from among the dead (Israel) **Ro115** expectation in this **1C1519** odor of **l** for **l** **2C216 16** swallowed up by **2C54** whether through **l** or **Ph120** word of (having on the) **APh216** (concerned with) **1Jn11** the scroll of **APh48** **Rv35 138 178 2012 15 2127** **l** which now is **1Ti48** get hold of **1Ti619** the promise of **2Ti11** no consummation of (Melchizedek) **Hb73** an indissoluble **l** (Christ) **Hb716** wraith of **AJn12** **Rv210** for what is your **Ja414** varied grace of **1Pt37** wanting to love **1Pt310** all that tends to **2Pt13** was manifested **1Jn12** the log of **Rv27** **A222 14 19** water of **l** **ARv216 221 17** (**ARv163**). **life133**, - time<sup>1</sup>.

**life, soul<sup>10</sup>, spirit<sup>1</sup>, (give), vivify<sup>2</sup>, (this), life's affairs<sup>3</sup>, (without), soulless<sup>1</sup>.**

*bi'ō si s FORCING*

**life** (historically), career. Paul's **Ac264**, manner of **life1**.

**life**. See live and livelihood.

*spekoula'tōr (Latin) life-guardsmen*

**life-guardsmen**. Herod's **Mk627**, executioner<sup>1</sup>.

*biō t ik on' FORCIC*

**life's affairs**, (worries of) **Lu2134** (judging) **1C63BS 4Bs**, of this life<sup>1</sup>, things pertaining to - - -<sup>2</sup>.

**lifetime, life1.**

*bi o'ō FORCE*

**lifetime** (spend), the rest **1Pt42**, live<sup>1</sup>.

*air'ō LIFT*

**lift, take away, pick up, away, hoist a sail or skiff** **Ac2717**, weigh anchor **Ac2713**, Christ (on their hands **l**) **Thee** **Mt49Lu411** (**l** My yoke upon you) **Mt1129** (till when **l** our soul) **fJn1024** (**l** up His eyes) **Jn1141** paralytic **l** by four **Mk23** **l** voice (lepers) **fLu1713** (those who hear) **fAc424** messenger **l** (right hand) **Rv105** (a stone) **Rv1821** from cloak **Mt916** take away: from the cloak **Mk221** from that which he has **Mt1312 2520Mk425Lu518 1926** **t** a John's corpse **Mt412Mk629** the kingdom **Mt2143** the deluge **t** them all **a** **Mt2439** the talent (mina) **Mt2528** **Lu1924** Satan **t** a the word **Mk415AB** Christ (soldiers

t a His garments) Mk15<sup>24</sup> (sin of the world  
 Jn12<sup>9</sup> 1Jn3<sup>5</sup> (no one t His soul) Jn10<sup>18</sup>  
 (Joseph t His body) Jn19<sup>38</sup> 38 (t a the Lord)  
 Jn20<sup>2</sup> 13 15 (His judging t a) FAc8<sup>33</sup> (life t  
 a from) FAc8<sup>33</sup> one t a your cloak Lu29<sup>30</sup>  
 stronger t a weaker one's Lu11<sup>22</sup> key of  
 knowledge PLu11<sup>52</sup> t these (sheep etc.) a  
 Jn21<sup>6</sup> stone from the tomb Jn11<sup>39</sup> 41 201  
 the Romans will FJn11<sup>48</sup> the branch Jn15<sup>2</sup>  
 disciples (your joy not) FJn16<sup>22</sup> (the Father  
 not) Jn17<sup>15</sup> the bodies Jn19<sup>31</sup> saints (incestuous  
 one to be) 1C5<sup>2</sup> (let all bitterness) FEp4<sup>31</sup>  
 members of Christ 1C6<sup>15</sup> decrees FCo2<sup>14</sup>  
 pick up: paralytic, his couch Mt9<sup>9</sup> Mk2<sup>9</sup> 11  
 12 Lu5<sup>24</sup> 25 disciples (food fragments) Mt14<sup>20</sup>  
 15<sup>37</sup> Mk6<sup>43</sup> 88 19 20 Lu17<sup>17</sup> (p u the cross)  
 rMt16<sup>24</sup> Mk8<sup>84</sup> 1021a Lu9<sup>23</sup> (the first fish)  
 Mt17<sup>27</sup> (taught out of his house) Mt24<sup>17</sup> 18  
 Mk13<sup>15</sup> 16 Lu17<sup>31</sup> (nothing for the road) Mk6<sup>8</sup>  
 Lu9<sup>5</sup> (serpents) Mk16<sup>15</sup> (his purse) Lu22<sup>36</sup>  
 what is yours Mt20<sup>14</sup> this mountain Mt12<sup>1</sup>  
 Mk11<sup>23</sup> Jesus' cross Mt27<sup>32</sup> Mk15<sup>21</sup> Adversary  
 p u the world Lu8<sup>12</sup> harsh man p u  
 Lu19<sup>21</sup> 22 infirm man his pallet Jn5<sup>8</sup> 9 10  
 11 12 Jews p u stones Jn8<sup>59</sup> Eutychus p u  
 dead Ac20<sup>9</sup> Paul's girdle Ac21<sup>11</sup>  
 away: with (Christ) Lu23<sup>18</sup> Jn19<sup>15</sup> 15 (Paul)  
 Ac21<sup>36</sup> 2222 (sLu17<sup>27</sup>), away with<sup>5</sup>, bear<sup>3</sup>.  
 - up<sup>2</sup>, carry<sup>1</sup>, lift up<sup>4</sup>, loose<sup>1</sup>, make to doubt<sup>1</sup>,  
 put away<sup>1</sup>, remove<sup>2</sup>, take<sup>25</sup>, - away<sup>25</sup>, - up<sup>32</sup>.

lift, rouse<sup>1</sup>.

*ep air'ō ON-LIFT*

lift up, hoist a sail Ac27<sup>40</sup>, elevate one's self  
 F2C10<sup>5</sup> 1120. I u the eyes (Peter, James and  
 John) Fmt17<sup>8</sup> (Jesus) FLu6<sup>20</sup> Jn6<sup>5</sup> 171 (the  
 rich man) FPLu16<sup>23</sup> (tribute collector not) FLu  
 18<sup>13</sup> (disciples to) FJn4<sup>35</sup> I u the voice (certain  
 woman) FPLu11<sup>27</sup> (Peter) FAc21<sup>4</sup> (in Ly-  
 caonian) FAc14<sup>11</sup> (Jews against Paul) FAc22<sup>22</sup>  
 your heads ALu21<sup>28</sup> the hands (Jesus) FLu  
 24<sup>50</sup> (the saints to) a1T12<sup>8</sup> the heel ALu13<sup>18</sup>  
 Christ was Ac19<sup>8</sup>, exalt self<sup>2</sup>, hoist up<sup>1</sup>,  
 lift up<sup>15</sup>, take up<sup>1</sup>.

lift up, erect again<sup>1</sup>, exalt<sup>6</sup>, lift<sup>4</sup>, rise<sup>1</sup>, un-  
 bend<sup>3</sup>.

[h]uper air'ō OVER-LIFT

lift up, lest Paul F2C12<sup>7</sup> 7 man of lawlessness  
 r2Th2<sup>4</sup>, be exalted above measure<sup>2</sup>, exalt  
 self<sup>1</sup>.

*an air'e'ō UP-LIFT*

lift up (the babe Moses) Ac7<sup>21</sup>, despatch put  
 out of the way or kill, assassinate a public  
 character openly, massacre numbers who are  
 helpless Mt21<sup>6</sup>, despatch: two malefactors  
 Lu23<sup>32</sup> Moses d the Egyptian Ac7<sup>28</sup> 28 Jesus  
 (Jews request Pilate to) Ac13<sup>28</sup> (d lawless  
 one) 2Th2<sup>9</sup> warden about d himself Ac16<sup>27</sup>  
 a ballot to d the saints Ac26<sup>10</sup> d old cove-  
 nant Hb10<sup>9</sup> assassinate: Jesus (scribes  
 sought to) Lu22<sup>2</sup> (the Jews a) Ac23<sup>10</sup> 39 In-  
 tend a apostles Ac5<sup>33</sup> Theudas a Ac5<sup>36</sup> plan  
 to a Paul Ac23<sup>24</sup> 29 23<sup>15</sup> 21 27 25<sup>3</sup> Herod  
 a James Ac12<sup>2</sup> Stephen Ac22<sup>20</sup> (AAc23<sup>12</sup>),  
 kill<sup>11</sup>, put to death<sup>2</sup>, slay<sup>3</sup>, take away<sup>1</sup>, - up<sup>1</sup>.

ligament. See tie.

*phōs LIGHT*

light, that band of radiant energy which affects  
 the retina of the eye, and renders visible the  
 objects from which it proceeds or is reflected.  
 Figuratively, that which enables spiritual  
 sight, people perceived a great Fmt4<sup>16</sup> 16  
 disciples (l of the world) Mmt5<sup>14</sup> (let your l  
 shine) Fmt5<sup>16</sup> (if l in you is darkness) Fmt6<sup>23</sup>  
 (l is among you) Jn12<sup>35</sup> (if walking in) FJn  
 17 7 say in the l Fmt10<sup>27</sup> Lu12<sup>3</sup>

Christ (garments white as) vMt17<sup>2</sup> (L for  
 the nations) FLu23<sup>2</sup> Ac13<sup>47</sup> (John testifying  
 concerning) FJn17<sup>9</sup> (John not the L) MjN18<sup>8</sup>  
 (the true L) MjN19<sup>9</sup> (of the world) MjN12<sup>95</sup>  
 (into the world a L) rJn12<sup>46</sup> (announcing l  
 to the people) FAc26<sup>23</sup> (home in l inaccess-  
 ible) 1Ti16<sup>16</sup> (into His marvelous) F1Pt2<sup>9</sup> Peter  
 (warming himself at) AMk14<sup>54</sup> (l shines in  
 jail to) Ac12<sup>7</sup> those going in observing FLu8<sup>16</sup>  
 11<sup>35</sup> 35 sons of ALu16<sup>6</sup> Jn12<sup>36</sup> 1Th5<sup>5</sup>  
 a maid sitting towards Lu22<sup>56</sup> the l of men  
 MJn14<sup>5</sup> men love darkness rather than FJn  
 319 19 hating FJn3<sup>20</sup> 20AB<sup>2</sup> coming to FJn3<sup>21</sup>  
 exult an hour in FJn5<sup>35</sup> 1 of life Jn8<sup>12</sup>  
 of this world Jn11<sup>9</sup> 10 while you have Jn12<sup>35</sup>  
 36 36

Paul (l flashes about) Ac9<sup>8</sup> 22<sup>9</sup> 9 11 26<sup>13</sup> (to  
 turn nations to) FAc26<sup>18</sup> warden requesting  
 Ac16<sup>29</sup> the Jew to be FRo2<sup>19</sup> implements of  
 Ro13<sup>12</sup> out of darkness l 2C4<sup>6</sup> what com-  
 munion has l with 12C6<sup>14</sup> Satan a messenger  
 of F2C11<sup>14</sup> saints (l in the Lord) MEp5<sup>8</sup> 8  
 (children of) 1Ep5<sup>9</sup> (allotment in) FCol1<sup>2</sup> ex-  
 posed by MEp5<sup>13</sup> 13

Others: Father of Ja11<sup>7</sup> God is MJn15<sup>1</sup> the  
 true 1Jn28<sup>9</sup> 10 l of lamp vRv18<sup>23</sup> of the  
 New Jerusalem vRv21<sup>24</sup> 22<sup>5</sup> 5, fire<sup>2</sup>, light<sup>70</sup>,  
 light, beam<sup>3</sup>, burn<sup>1</sup>, come<sup>1</sup>, enlighten<sup>1</sup>, fall<sup>1</sup>,  
 illumination<sup>2</sup>, lamp<sup>6</sup>, luminosity<sup>2</sup>, torch<sup>1</sup>,  
 (bring to), enlighten<sup>2</sup>, (full of), luminous<sup>4</sup>,  
 (give), buoy<sup>1</sup>, enlighten<sup>2</sup>, flash<sup>1</sup>, jettison<sup>1</sup>.

*elaph'ron' LIGHT*

light, of slight weight, not heavy. Christ's  
 load Mt11<sup>30</sup> our affliction F2C4<sup>17</sup>.

light. See touch.

*epi phō sk'ō ON-LIGHT*

light up, of a sabbath Mt28<sup>1</sup> FLu23<sup>54</sup>, begin  
 to dawn<sup>1</sup>, draw on<sup>1</sup>.

lightly, swiftly<sup>1</sup>.

*elaph'r'ia LIGHTNESS*

lightness, lacking the quality of heaviness.  
 Paul using 2C11<sup>7</sup>.

*astr'ap'ē GLEAM-FLING*

lightning, flashing (lamp Lu13<sup>6</sup>), the Son of  
 Mankind as l Mt24<sup>27</sup> Lu17<sup>24</sup> messenger Mt28<sup>3</sup>  
 Satan as l falling Lu10<sup>18</sup> l, voices, thunder  
 vRv4<sup>5</sup> 85 1119 1618, bright shining<sup>1</sup>, light-  
 ning<sup>3</sup>.

[h]om'oi on LIKE

like, the same in some respects. l little boys  
 and girls Fmt11<sup>16</sup> Lu7<sup>31</sup> 32 kingdom of the  
 heavens (l kernel of mustard) Fmt13<sup>31</sup> (leav-  
 en) Fmt13<sup>33</sup> (treasure) Fmt13<sup>44</sup> (a merchant)  
 Fmt13<sup>45</sup> (a dragnet) Fmt13<sup>47</sup> (a householder)  
 Fmt20<sup>1</sup> a scribe l a householder Fmt13<sup>52</sup>  
 second precept is l it Mt22<sup>39</sup> Mk12<sup>31a</sup> l a  
 man building FLu6<sup>47</sup> 48 49 l men anticipat-  
 ing their lord FLu12<sup>36</sup>

kingdom of God l (a mustard kernel) FLu  
 13<sup>18</sup> 19 (leaven) FPLu13<sup>21</sup> liar l you Jews Jn  
 8<sup>55</sup> he is l him (beggar) Jn9<sup>9</sup> Divine not l  
 gold Ac17<sup>29</sup> revelries and the l Ga5<sup>21</sup> Christ  
 (we shall be l) Jn3<sup>2</sup> (One l a son of man-  
 kind) vRv11<sup>3</sup> 14<sup>4</sup> (feet l bronze) vRv15<sup>2</sup> 218  
 (to sight l a jasper) vRv4<sup>3</sup> in l manner to  
 these cities Ju7 rainbow l an emerald vRv4<sup>3</sup>  
 glassy sea l crystal vRv4<sup>6</sup> animal (first l a  
 lion) vRv4<sup>7</sup> (second l a calf etc.) vRv4<sup>7</sup> 7s 7  
 locusts (l horses) vRv9<sup>7</sup> (with wreaths l gold)  
 vRv9<sup>4</sup> As (tails like scorpions) vRv9<sup>10</sup> horses'  
 tails l serpents vRv9<sup>19</sup> a reed l a rod vRv11  
 wild beast (l a leopardess) vRv13<sup>2</sup> (who is l)  
 vRv13<sup>4</sup> (horns l a lambkin) vRv13<sup>11</sup> any l

the great city? vRv1318 1 a stone most precious vRv2111 gold 1 clear glass vRv2118.

like. See likeness.

like as, as if<sup>1</sup>, even as<sup>1</sup>, likeness<sup>1</sup>.

[h]omo i az' s LIKEIZE

like (be). Peter's and Jesus' speech Mk1470A (BM12327). agree thereto<sup>1</sup>.

[h]omo i o' o' LIKEN

like (be), liken. the hypocrites Mt68 gods 1 men Ac1411 to Gomorrah Ro929 made 1 the brethren (Christ)Hb217 liken: the kingdom 1 to (prudent or stupid man)PMt724 26 (a man)PMt1324 1823 222 (ten virgins)PMt251 to what 1 (this generation)PMt1116Lu731 (kingdom of God)PMk430 Lu1318 20.

[h]omo'phron LIKE-DISPOSED

like disposition. saints to be of 1Pt38. of one mind<sup>1</sup>.

[h]omo i o path es' LIKE-EMOTIONED

like emotion (of). Paul and the Lycaonians Ac1415 Elijah and us Ja517. of like passions<sup>1</sup>, subject to like passions<sup>1</sup>.

like manner, similarly<sup>2</sup>.

like minded, equally sensitive<sup>1</sup>.

like passions (of)<sup>1</sup>, (subject to)<sup>1</sup>, like emotion (of)<sup>2</sup>.

like precious, equally precious<sup>1</sup>.

like things, same<sup>1</sup>, such like<sup>2</sup>.

like things (such). See such like things.

[h]omo'tech n on LIKE-ART

like trade. Aquila and Paul Ac183. of the same craft<sup>1</sup>.

like unto (be), resemble<sup>1</sup>.

liken. See like (be).

[h]omo i' o' ma LIKENESS

likeness. of an image Ro123 of Adam's transgression Ro514 Christ (1 of His death)Ro65 (in 1 of sin's flesh)Ro83 (1 of humanity)Ph27 of the locusts Rv97. likeness<sup>3</sup>, made like to<sup>1</sup>, shape<sup>1</sup>, similitude<sup>1</sup>.

[h]omo i o' t' es LIKENESS

likeness, like (Christ tried 1 us) Hb415. of Melchizedek Hb715. like as<sup>1</sup>, similitude<sup>1</sup>.

[h]omo i' o' si s LIKENING

likeness. God's Ja39. similitude<sup>1</sup>.

likeness (in the..of), like (be)<sup>1</sup>.

[h]omo i' o' s LIKE-AS

likewise (adverb). 1 the second brother Mt2228 1 said all Mt2635 1 the chief priests Mt2741 Mk1531 1 these being sown PMk416 who has food to be doing 1 Lu311 1 are James and John Lu510 1 those of the Pharisees Lu533 you be doing 1 Lu631 1037 1 a Levite PLu10 32AB all perishing 1 Lu133Bs Lazarus 1 levil PLu1625 1 in days of Lot Lu1728 1 not turn back Lu1731 1 a beggar's bag Lu2238 the Son doing 1 Jn519 1 of the fish Jn611 2113 1 the males Ro127 1 wives and husbands 1CT73 4 1Pt31 7 1 he who is called 1CT722 vessels he 1 sprinkles Hb921 1 was not Rahab Ja225 1 younger men 1Pt55 dreamers also 1 Ju8 teaching of Nicolaitans 1 Rv215 night 1 not appearing vRv812 (ALu185). likewise<sup>28</sup>, so<sup>1</sup>.

[h]om' o' s LIKE-AS

likewise (conjunction). 1 many chiefs believe Jn1242 1 the sounds 1C147 human covenant 1 Ga315. and even<sup>1</sup>, nevertheless<sup>1</sup>, though it be but<sup>1</sup>.

likewise. See alike.

likewise, nigh (very)<sup>1</sup>, similarly<sup>12</sup>, thus<sup>4</sup>.

lily, anemone<sup>2</sup>.

limit. See ensnroud.

limit, specif<sup>1</sup>.

limits. See last.

line, rule<sup>1</sup>.

su stoich e' o' TOGETHER-ROW

line with (be in). Hagar with Jerusalem Ga425. answer to<sup>1</sup>.

gen' e' si s BECOMING

lineage, birth, inherited (face)Ja123. of Jesus Christ Mt11 the wheel of Ja36 birth: of Jesus Mt118 of John Lu114.

lineage, kindred<sup>1</sup>.

linen. See flax.

linen, linen wrapper<sup>2</sup>, (fine), cambric<sup>2</sup>.

linen cloth, linen wrapper<sup>3</sup>, swathing<sup>5</sup>.

sindōn' SINDON

linen wrapper. Jesus' body in Mt2759Mk1546 46 Lu2353 a youth in Mk1451 52. fine linen<sup>1</sup>, linen<sup>2</sup>, - cloth<sup>3</sup>.

chron o trib e' o' TIME-WEAR

linger. Paul not Ac2016. spend the time<sup>1</sup>.

linger, idle (be)<sup>1</sup>.

lin' os LINUS

Linus, a friend of Paul 2Ti421.

le' on LION

lion, a large carnivorous mammal (*Felis leo*) of a tawny color and tufted tail, the male having a large mane. Paul rescued from 2Ti417 bar the mouths of Hb1133 Adversary as a 1Pt58 first animal like vRv47 out of Judah's tribe vRv55 as if 1 teethvRv98 as the heads of vRv917 as a 1 bellowing vRv103 as the mouth of vRv132.

cheil' os LIP

lips, only in the plural, in the singular it is used of the sea shore Hb1112. God (honoring with)AMt159Mk76 (by different 1 I)A1C 1421 venom of asps under ARo313 fruit of Hb1315 cease from guile A1Pt310.

kata leg' o' DOWN-LAY (say)

list. no widow 1 of 1Ti59. take into the number<sup>1</sup>.

list, intend<sup>1</sup>, will<sup>3</sup>.

ep akroa' o mai ON-LISTEN

listen to. prisoners, to Paul Ac1625. hear<sup>1</sup>.

akroa t' es' LISTENER

listener, one who gives attention with his ears. to law Ro213 to the word Ja122 23 25, hearer<sup>4</sup>.

mikr on' LITTLE

little, below normal in size, quantity, etc., small as opposed to great. these 1 ones (a cool cup)Mt1042 (snaring)Mt188 10 14Mk942 Lu172 1 distance (Christ coming)Mt2639Mk 1435 a 1 time (after)Mt2673Mk1470 (Christ with them)Jn733 1235 1333 1419 1616 16 17 17 18 19 19 (He Who is coming)Hb1037 (resting)vRv611As (Satan loosed)vRv203 James the L Mk1540 1 flocklet Lu1232 Zaccheus 1 of stature Lu199 a 1 leaven P1C56 Ga59 Paul (a 1 imprudence)2C111 (boast some 1)2C1116 from their 1 to their great Hb811 tongue a 1 member Ja35 1 power Rv38

small: in the kingdom Mt1114Lu728 s than all seeds PMt1332Mk431 the one inherently s Lu948 s and great (heeded Simon)Ac810 (Paul attesting to)Ac2622 (those fearing Thee)vRv1118 195 (wild beast causing)vRv13 16 (flesh of)vRv1918 (the dead)vRv2012, a little<sup>5</sup>, - while<sup>1</sup>, a while<sup>1</sup>, least<sup>2</sup>, less<sup>1</sup>, little<sup>10</sup>, -one<sup>6</sup>, small<sup>10</sup>.

little, few<sup>6</sup>, bit<sup>7</sup>, (a), measurably<sup>1</sup>, (very), least<sup>1</sup>.

little ass. See ass (little).

little book, tiny scroll<sup>4</sup>.

*paid i'on HIT-*

little boy or girl or children. Jesus (star standing over) Mt28 9 (with Mary) Mt21 13 (Herald seeking) Mt21 20 (Joseph took) Mt21 24 20 21 (spoken to the shepherds concerning) Lu21 7 (parents of) Lu22 7 (grows up) Lu24 1 b having dumb spirit Mk9<sup>24</sup> John the baptist Lu15 66 66 76 80 courtier's Jn4<sup>49</sup> Moses Hb11<sup>23</sup>

little girl: Jarius' daughter Mk5<sup>39</sup> 40 40 41 Greek woman's Mk7<sup>30</sup> Bs

little children: in the market P Mt11<sup>16</sup> Lu7<sup>32</sup> apart from women and Mt14<sup>21</sup> 15<sup>38</sup> Jesus (calling a) Mt18<sup>2</sup> 3 4 5 Mk9<sup>36</sup> 37 Lu9<sup>47</sup> 48 (l c brought to) Mt19<sup>13</sup> 14 Mk10<sup>13</sup> 14 Lu18<sup>16</sup> (calls disciples) Jn21<sup>5</sup> (l c God gives Me) F Hb2<sup>13</sup> eating l c scraps P Mk7<sup>28</sup> receiving the kingdom as Mk10<sup>15</sup> Lu18<sup>17</sup> l c in bed P Lu11<sup>7</sup> woman bearing P Jn16<sup>21</sup> saints not to become in disposition P 1C14<sup>20</sup> participated in blood P Hb2<sup>14</sup> John writes to 1 Jn2<sup>12</sup> 14 P 18 (s Mt18<sup>25</sup> 1 AJn3<sup>7</sup>). child<sup>25</sup>, little-12, young-10, damsel<sup>4</sup>.

little boy. See boy (from a little).

little children. See children (little) and little boy.

little faith (of), scant of faith<sup>5</sup>.

*pro ba'ti'on BEFORE-STEP(dim.)*

little sheep. Peter to graze Christ's P Jn21<sup>17</sup>.

little women. See women (little).

*za'o LIVE*

live, exist with functioning organs in exercise. All life is the manifestation of spirit. Idiomatically, 'life 2C18 Hb2<sup>15</sup>, alive. God: the l God (Son of) Mt16<sup>16</sup> (Caiaphas exorcising Jesus by) Mt26<sup>63</sup> (turn back to) Ac14<sup>15</sup> (sons of) Ro9<sup>26</sup> (I am I) Ro14<sup>11</sup> (spirit of) 2C3<sup>3</sup> (temple of) 2C6<sup>16</sup> (ecclesia of) 1Ti3<sup>15</sup> (we rely on) 1Ti4<sup>10</sup> (withdrawing from) Hb3<sup>12</sup> (falling into hands of) Hb10<sup>31</sup> (city of) Hb12<sup>22</sup> (seal of) V Rv7<sup>2</sup> God of the l Mt22<sup>32</sup> Mk12<sup>27</sup> Lu20<sup>38</sup> 38 in Him we are l Ac17<sup>28</sup> the l and true G 1Th19 Hb9<sup>14</sup> the dead l according to 1Pt4<sup>6</sup> l for the eons of V Rv4<sup>9</sup> 10 106 157

Christ: said while still l Mt27<sup>63</sup> disciples hearing He is Mk16<sup>11</sup> messengers say that He is Lu24<sup>23</sup> give you l water P Jn4<sup>10</sup> 11 those who hear Him shall be Jn5<sup>25</sup> the l Bread P Jn6<sup>51</sup> l because of the Father Jn6<sup>57</sup> 57 seeing that I am Jn14<sup>19</sup> Judge of Ac10<sup>42</sup> in that He is l Ro6<sup>10</sup> 10 Lord of the l Ro14<sup>9</sup> 9 l by power of God 2C13<sup>4</sup> about to be judging the 2Ti4<sup>1</sup> 1Pt4<sup>5</sup> a l Stone 1Pt2<sup>4</sup> saints l through 1Jn4<sup>9</sup> the L One V Rv1<sup>18</sup> for the eons of V Rv1<sup>18</sup> Who became dead and Rv2<sup>8</sup>

saints: you also will be Jn14<sup>19</sup> the just by faith P Ro1<sup>17</sup> Ga3<sup>11</sup> Hb10<sup>38</sup> how still l in sin Ro6<sup>2</sup> l to God M Ro6<sup>11</sup> if l in accord with flesh Ro8<sup>12</sup> 13 P 13 bodies a sacrifice, l Ro12<sup>1</sup> none to himself Ro14<sup>7</sup> 2C5<sup>15</sup> 15 to the Lord Ro14<sup>8</sup> 8 8 we who are l 2C4<sup>11</sup> together with Christ 2C13<sup>4</sup> 1Th5<sup>10</sup> if l in spirit P Ga5<sup>25</sup> as l in the world Co2<sup>20</sup> l in these (fleshly) things Co3<sup>7</sup> the l who are surviving 1Th4<sup>15</sup> 17 l devoutly 2Ti3<sup>12</sup> sanely 2Ti2<sup>12</sup> as l stones P 1Pt2<sup>5</sup> AB for righteousness 1Pt2<sup>24</sup> l and reign V Rv20<sup>4</sup>

others: not l on bread alone Mt4<sup>4</sup> Lu4<sup>4</sup> Jarius' daughter Mt9<sup>18</sup> Mk5<sup>23</sup> Hannah l with

husband Lu2<sup>36</sup> this be doing and you shall Lu10<sup>28</sup> l profligately P Lu15<sup>13</sup> why seeking the l with Lu24<sup>5</sup> courtier's son Jn4<sup>50</sup> 51 53 l for the eon Jn6<sup>51</sup> 58 the l Father Jn6<sup>57</sup> l waters Jn7<sup>38</sup> even if dying will be Jn11<sup>25</sup> everyone l and believing Jn11<sup>26</sup> l oracles AAc7<sup>38</sup> Paul (Jews say not befitting for him to) Ac22<sup>22</sup> 2524 (I l a Pharisee) Ac26<sup>5</sup> (Justice lets not l) Ac28<sup>4</sup> (l apart from law) Ro7<sup>9</sup> As (despairing of) 2C18 (and lo we are l) 2C6<sup>9</sup> (should be l to God) P Ga2<sup>19</sup> (l in me is Christ) P Ga2<sup>20</sup> (l in flesh) P Ga2<sup>20</sup> 20 (l in faith) P Ga2<sup>20</sup> Bs (to be l is Christ) Ph1<sup>21</sup> 22 (now we are) F 1Th3<sup>8</sup> bound to a l man Ro7<sup>2</sup> 3 l in it (the law) Ro10<sup>5</sup> Ga3<sup>12</sup> what time a husband l 1C7<sup>39</sup> l of the evangel 1C9<sup>14</sup> Adam a l soul 1C15<sup>45</sup> Peter l as the nations Ga2<sup>14</sup> a prodigal though l 1Ti5<sup>6</sup> word of God l F Hb4<sup>12</sup> 1Pt1<sup>23</sup> attested that he is Hb7<sup>8</sup> when covenant victim is l Hb9<sup>17</sup> recently slain and l way Hb10<sup>20</sup> subjected to the Father and be l F Hb12<sup>29</sup> Lord willing and we shall be Ja4<sup>15</sup> a l expectation P 1Pt1<sup>3</sup> a name you are l Rv3<sup>1</sup> beast has the blow and l V Rv13<sup>14</sup> l souls in the sea V Rv16<sup>3</sup> 3 l the two cast V Rv19<sup>20</sup> rest of dead not l until V Rv20<sup>5</sup>

alive: Christ (presents Himself) Ac1<sup>3</sup> (Paul alleged Him to be) Ac25<sup>19</sup> (always being a to be pleading) Hb7<sup>25</sup> Peter presents Dorcas Ac9<sup>41</sup> led the boy Ac20<sup>12</sup> as if a from the dead Ro6<sup>13</sup> (B Lu15<sup>24</sup> Bs<sup>1</sup> 32 l 1Ti6<sup>17</sup>). alive<sup>14</sup>, life<sup>1</sup>, -time<sup>1</sup>, live<sup>18</sup>, lively<sup>3</sup>, quick<sup>4</sup>.

*zo o gon e'o LIVE-BECOME*

live (cause to), (man's soul) Lu17<sup>33</sup>, live (babes should not) Ac7<sup>19</sup>. (A 1C15<sup>36</sup> A 1Ti6<sup>13</sup>). live<sup>1</sup>, preserve<sup>1</sup>.

live deliciously, indulge<sup>2</sup>.

live of, eat<sup>1</sup>.

*sun za'o TOGETHER-LIVE*

live together. the saints (with Christ) Ro6<sup>8</sup> (in Paul's heart) 2C7<sup>3</sup> (we shall) 2Ti2<sup>11</sup>, live with<sup>3</sup>.

*bi'os FORCE*

livelihood, means of subsistence, life in its historical aspect 1Ti2<sup>2</sup> as distinct from life as the expression of vital energy P Lu3<sup>14</sup>, living 1Jn2<sup>16</sup>, widow casts in her whole A Mk12<sup>44</sup> Lu21<sup>4</sup> consumed by physicians Lu8<sup>43</sup> As the father apportioned A Lu15<sup>12</sup> devouring your l P Lu15<sup>30</sup> the business of 2Ti2<sup>4</sup> a l in this world 1J3<sup>17</sup>, good<sup>1</sup>, life<sup>2</sup>, living<sup>5</sup>, this life<sup>2</sup>.

living. See life, live, and livelihood.

lo! See perceive.

*phor t'i'on CARRY*

load, what is carried, lading of a ship Ac27<sup>10</sup>. A legitimate load P Ga6<sup>5</sup>, in contrast to a heavy burden Ga6<sup>2</sup>, Christ's l light Mt11<sup>80</sup> Pharisees bind l on men P Mt23<sup>4</sup> lawyers loading men with P Lu11<sup>46</sup> 46, burden<sup>5</sup>.

*phort iz'o CARRYIZE*

load. Jesus invites the laden P Mt11<sup>28</sup> lawyers l men P Lu11<sup>46</sup>, lade<sup>2</sup>.

loaf, bread<sup>23</sup>.

loafer. See court sessions.

*dan'e'i on LOAN*

loan. remit P Mt13<sup>27</sup>, debt<sup>1</sup>.

*ek ptu'o OUT-SPIT*

loathe. do not l (Paul's trial) Ga4<sup>14</sup>, reject<sup>1</sup>.

locate. See lie.

*klei'o LOCK*

lock, close securely by means of a key. your storeroom door Mt6<sup>6</sup> scribes l the kingdom

†Mt23<sup>13</sup> door to festivities †Mt25<sup>10</sup> heaven  
 †Lu4<sup>25</sup> the door already †Lu11<sup>7</sup> doors † be-  
 cause of fear Jn20<sup>19</sup> 26 prison found † Ac5<sup>23</sup>  
 sanctuary Ac21<sup>30</sup> † the compassion †Jn3<sup>17</sup>  
 Christ † and no one opening †Rv3<sup>7</sup> † a door  
 no one able †Rv3<sup>8</sup> authority † heaven †Rv11<sup>6</sup>  
 submerged chaos †Rv20<sup>3</sup> portals not †Rv21<sup>25</sup>.

*kata klei'ō* DOWN-LOCK

lock up. Herod † u John Lu3<sup>20</sup> Paul † u the  
 saints Ac26<sup>10</sup>, shut up.

*su[n]g klei'ō* TOGETHER-LOCK

lock up (together, impound (fish) Lu5<sup>6</sup>, all (in  
 stubbornness) †Rv11<sup>32</sup> (under sin) †Ga3<sup>22</sup> 23.

*akri s' LOCUST*

locust, a general term including all varieties of  
 orthopterous insects called *Acrididae*, espe-  
 cially the *Saltatoria* or Leapers, "having legs  
 above their feet to leap withal", which were  
 permissible for food. Eaten by the Arabs.  
 There is no reason why John the baptist  
 should not have used them for food. John  
 eating Mt3<sup>4</sup>Mk1<sup>6</sup> out of the fumes came  
 †Rv9<sup>3</sup> 7.

*ten is'ō* LODGIZE

lodge, and, as lodgers were usually wayfarers  
 from distant places, it came to signify be  
 strange, as our "far fetched". As there were  
 few public khans in ancient times a traveler  
 was at the same time a guest and a stranger  
 in the private family where he found enter-  
 tainment. Peter † (with Simon) Ac10<sup>6</sup> 18 32  
 (the three men) Ac10<sup>23</sup> Paul (to † with  
 Mnason) Ac21<sup>16</sup> (Publius † him) Ac28<sup>7</sup> † mes-  
 sengers Hb13<sup>2</sup>

be strange: teaching †Ac1<sup>720</sup> nations  
 thinking it †Pt4<sup>4</sup> do not think it †Pt4<sup>12</sup>,  
 entertain<sup>1</sup>, lodge<sup>6</sup>, strange thing<sup>1</sup>, think  
 strange<sup>2</sup>.

lodge, camp out<sup>1</sup>, demolish<sup>1</sup>, tent<sup>3</sup>.  
 lodge strangers, hospitable (be)<sup>1</sup>.

*xen i'a* LODGING

lodging. Paul's † (in Rome) Ac28<sup>23</sup> (Philemon  
 to make ready) Phn<sup>22</sup>.

loft (third), story (third)<sup>1</sup>.

log. See wood.

*log i k on' LAYIC*

logical (divine service) Ro12<sup>1</sup>, of the word  
 (milk) †Pt2<sup>2</sup>, of the word<sup>1</sup>, reasonable<sup>1</sup>.

*osph u s' LOIN*

loin, that region of the body between the ribs  
 and the legs. Figuratively of the generative  
 organs. girdle about John's Mt3<sup>4</sup>Mk1<sup>6</sup> be  
 girded about †Lu12<sup>35</sup> out of David's †Ac2<sup>30</sup>  
 the saints († girded with truth) Ep6<sup>14</sup> (of  
 your comprehension) †Pt1<sup>13</sup> of Abraham  
 †Hb7<sup>5</sup> 10.

*Lōis'*

Lois. Timothy's grandmother 2Ti15.

long, enough<sup>3</sup>, far<sup>2</sup>, many<sup>3</sup>.

long ago. See old (of).

long clothing, robe<sup>1</sup>.

*epi poth ē'ō* ON-LONG

long for, have a feeling of intense desire for.  
 Paul (to see the saints) Ro1<sup>11</sup> (for the saints)  
 Ph1<sup>8</sup> (to see Timothy) 2Ti1<sup>4</sup> saints († to be  
 dressed) †Pt2<sup>52</sup> (to be acquainted) 2Co9<sup>14</sup> (to  
 see Paul) 1Th3<sup>6</sup> Epaphroditus † the saints  
 Ph2<sup>26</sup> is the spirit † to envy Ja4<sup>5</sup> babes † if  
 the milk of the word 1Pt2<sup>2</sup>, desire<sup>1</sup>, -earn-  
 estly<sup>1</sup>, -greatly<sup>2</sup>, long<sup>1</sup>, -after<sup>2</sup>, -after  
 greatly<sup>1</sup>, lust<sup>1</sup>.

long garment, robe<sup>1</sup>.

long hair, tresses<sup>1</sup>, (have), tresses (have)<sup>2</sup>.  
 long suffering, patience<sup>1</sup>, (be), patient (be)<sup>1</sup>.

*makō o chron'ōn* FAR-TIME

long time. be a † t on the earth Ep6<sup>3</sup>. live  
 long<sup>1</sup>.

long time (a), time<sup>1</sup>, (of), old (of)<sup>1</sup>.

*epi poth'ēt on* ON-LONGED

longed for. Paul's brethren Ph4<sup>1</sup>.

longer. See still.

longer, more<sup>1</sup>, still<sup>1</sup>, (any), still (by no  
 means)<sup>1</sup>, (no), still (by no means)<sup>4</sup>.

longer (by no means). See still (by no  
 means).

longer (not or ntany). See no<sup>1</sup> longer.

*epi poth i'a* ON-LONGING

longing. Paul, to go to Rome Ro15<sup>23</sup>. great  
 desire<sup>1</sup>.

*epi poth'ē si s* ON-LONGING

longing. of the Corinthians 2Co7<sup>11</sup>. earnest  
 desire<sup>1</sup>, vehement desire<sup>1</sup>.

*blep'ō* CAST-VIEW

look, the active use of the eyes, not simply see  
 passively, observe attentively, beware, idioma-  
 tically, sight (Jesus grants) Lu7<sup>21</sup>. † at a  
 woman Mt5<sup>28</sup> Jesus (not † at the face) †Mt  
 22<sup>16</sup>Mk12<sup>14</sup> (lifted up as disciples †) Ac19<sup>1</sup> †  
 to yourselves Mk13<sup>9</sup> 2Jn<sup>8</sup> those † behind  
 †Lu9<sup>62</sup> disciples † at one another Jn13<sup>22</sup> to  
 the lame man to † Ac3<sup>4</sup> harbor of Crete †  
 †Ac27<sup>12</sup> Timothy's coming († to it) 1Co16<sup>10</sup>  
 Archippus † to the service Co4<sup>17</sup> John  
 turned to † †Rv1<sup>12</sup> no one able † at the  
 scroll †Rv5<sup>3</sup> 4b3

observe: God † in hiding CMt6<sup>6</sup> 18 † o the  
 mote †Mt7<sup>3</sup>Lu6<sup>41</sup> John the baptist (what  
 you † report to) Mt11<sup>4</sup> (o Jesus) Jn1<sup>29</sup>  
 a blind and mute † Mt12<sup>22</sup> Israel not † Mt  
 13<sup>13</sup> 13 14 †Mk4<sup>12</sup> 12Lu8<sup>10</sup> 10 Ac28<sup>26</sup> 26  
 Ro11<sup>8</sup> 10 happy the eyes † †Mt12<sup>18</sup> 17Lu  
 10<sup>23</sup> 23 24 Peter (o the wind) Mt14<sup>30</sup> (the  
 swathings) Lu24<sup>12</sup>Jn20<sup>5</sup> (o John) Jn21<sup>20</sup> (as  
 a vision) Ac12<sup>29</sup> the throng † (mute ones  
 speaking) Mt15<sup>31</sup> (blind †) Mt15<sup>31</sup> the Fa-  
 ther's face †Mt18<sup>10</sup> the temple buildings  
 Mt24<sup>2</sup>Mk13<sup>2</sup> Jesus (o the throng) Mk5<sup>31</sup>  
 (what the Father doing) †Jn5<sup>19</sup> (came that  
 those † may become blind) Jn9<sup>39</sup> (not † may  
 be †) Jn9<sup>39</sup> 39 (we are † Jesus) †Hb2<sup>9</sup> disci-  
 ples (are you not †) †Mk8<sup>18</sup> (o a fire) Jn21<sup>9</sup>  
 blind men † Mk8<sup>23</sup> 24 Jn9<sup>15</sup> 19 21 25 not  
 o the beam †Lu6<sup>42</sup> are you (Simon) † this  
 woman Lu7<sup>44</sup> † o the light †Lu8<sup>16</sup>As 1133  
 Jn11<sup>9</sup> † o the fig tree budding Lu21<sup>30</sup> Phar-  
 isees say they are † Jn9<sup>41</sup> saints † (your  
 calling) †1Co12<sup>6</sup> (your walk) Ep5<sup>15</sup> Miriam  
 o the stone Jn20<sup>1</sup> † o the spirit's (outpouring)  
 Ac23<sup>3</sup> Sanhedrin on the cured man Ac4<sup>14</sup>  
 throng † Philip's signs Ac8<sup>6</sup> Saul † nothing  
 Ac9<sup>8</sup> 9 221b Elymas not † o the sun Ac13<sup>11</sup>  
 Paul (o a different law) †Ro7<sup>23</sup> (effect of his  
 epistle) 2Co7<sup>8</sup> (o or hearing of him) 2Co12<sup>6</sup>  
 (o the saints order) Co2<sup>5</sup> expectation not † Ro  
 8<sup>24</sup> 24 25 † o Israel as to flesh †1Co10<sup>13</sup>  
 by means of a mirror †1Co13<sup>12</sup> not noting (that  
 which is †) 2Co4<sup>18</sup> 18 (that † o is temporary)  
 2Co4<sup>18</sup> (not † is eonian) 2Co4<sup>18</sup> † o the stubborn  
 Hb3<sup>19</sup> day Hb10<sup>25</sup> faith not † Hb11<sup>1b</sup> 3 7 †  
 Abraham's faith Ja2<sup>22</sup> John (what you †  
 write) †Rv11<sup>1</sup>Ab3<sup>2</sup> (I hear and †) †Rv22<sup>8</sup> 8As  
 eyesalve that you may †Rv3<sup>18</sup> idols not †  
 †Rv9<sup>20</sup> the corpses †Rv11<sup>9</sup> † the naked ones  
 indecency †Rv16<sup>15</sup> † o the wild beast †Rv17<sup>8</sup>  
 † Babylon's smoke †Rv18<sup>9</sup>

beware: Jesus (admonishes disciples) Mk13

23 33 (of deception) Mt244 Mk135 Lu218 (how you hear) Mk424 Lu18 (of the heaven) Mk815 (of the scribes) Mk1238 Paul (admonishes b) Ac1340 1C89 1012 (how building) 1C310 (of biting and devouring) Ga515 (of curs etc.) Ph 32 2 (of being despoiled) Co28 Hebrews warned b Hb312 1225 (s<sup>1</sup> Mk825 B<sup>9</sup> Ac111 A2213). behold<sup>10</sup>, beware<sup>7</sup>, lie<sup>1</sup>, look<sup>8</sup>, perceive<sup>1</sup>, see<sup>90</sup>, sight<sup>2</sup>, take heed<sup>14</sup>.

look, hope<sup>2</sup>, look off<sup>1</sup>, peer<sup>2</sup>, perceive<sup>8</sup>, see<sup>2</sup>, sight (receive)<sup>12</sup>.

*peri bl ep'o* ABOUT-CAST-VIEW

look about. Jesus Mk35 34 532 1023 1111 Lu610 Peter James and John Mk98 (ARv121).

*em bl ep'o* IN-CAST-VIEW

look at or into (disciples l i heaven) Ac111, the flying creatures Mt628 Jesus (a the disciples) Mt1926 Mk1027 (the rich man) Mk 1021 (a the scribes) Lu2017 (a Simon Peter) Lu2261 Jn142 the blind man l a all distinctly Mk825 Ab<sup>8</sup> a maid at Peter Mk1467 John the baptist at Jesus Jn136 (AsAc2211). behold<sup>5</sup>, look upon<sup>4</sup>, gaze at<sup>1</sup>, see<sup>2</sup>.

look at, notel.

*apo bl ep'o* FROM-CAST-VIEW

look away. Moses to the reward rHb1126. have respect<sup>1</sup>.

look diligently, supervise<sup>1</sup>.

look earnestly, look intently<sup>2</sup>.

look for, anticipate<sup>4</sup>, await<sup>2</sup>, hope<sup>8</sup>, wait<sup>2</sup>.

*pro blep'o* BEFORE-CAST-VIEW

look forward, the faithful Hb1140, provide<sup>1</sup>.

*a ten is'o* SIMULTANEOUS-STRETCH

look intently, literally, stretch both eyes toward at the same time. those in the synagogue at Christ Lu420 a maid at Peter Lu2256 into heaven (the apostles) Ac110 (Stephen) Ac755 Peter (at the lame man) Ac34 (into the utensil) vAc116 people at Peter and John Ac312 Sanhedrin at Stephen Ac615 Cornelius at the messenger vAc104 Paul (at Elymas) Ac 139 (at impotent man) Ac149 (at the Sanhedrin) Ac231 Israel not able 2C37 13, be fastened on<sup>1</sup>, behold earnestly<sup>1</sup>, -steadfastly<sup>2</sup>, fasten eyes upon<sup>2</sup>, look earnestly<sup>2</sup>, look on<sup>1</sup>, -steadfastly<sup>4</sup>, set eyes on<sup>1</sup>.

look into. See look at.

*aph or a'o* FROM-SEE

look off. to the Inaugurator (Christ) Hb122, look<sup>1</sup>, see<sup>1</sup>.

*epi bl ep'o* ON-CAST-VIEW

look on. God o His slave's humiliation Lu149 l o my son Lu938 on the one wearing splendid attire Ja23. have respect to<sup>1</sup>, look upon<sup>1</sup>, regard<sup>1</sup>.

look on, behold<sup>1</sup>, gaze<sup>1</sup>, look intently<sup>1</sup>, notel, notice (take)<sup>1</sup>.

look steadfastly, look intently<sup>4</sup>.

look up. See sight (receive).

look up, unbend<sup>1</sup>.

look upon, gaze<sup>1</sup>, look at<sup>4</sup>, sight<sup>1</sup>.

looking after, hope<sup>1</sup>.

looking for, waiting for<sup>1</sup>.

*ana pha i'n o* UP-APPEAR

loom up. kingdom of God Lu1911 Cyprus Ac 213, appear<sup>1</sup>, discover<sup>1</sup>.

*lu'o* LOOSE

loose, used in a broad sense of any disintegration, loose a colt, Satan vRv203, annul a precept, break up of a ship, raze a wall, dissolve elements. disciples (to l the colt) Mt212 Mk

112 4 5Lu1930 31 33 33 (whatever l on earth) rMt1619 19 1838 18 (to l Lazarus) Jn1144 l sandals (John not competent l Jesus) Mk17 Lu316 Jn127 Ac1325 (Moses to l his) Ac738 man's tongue Mk735 an ox on the sabbath rLu1315 16 pangs of death rAc224 captain l Paul Ac2280 l from a wife 1C727 l us from our sins rVr15A8 l the seals vRv52 5s four messengers vRv914 15b Satan vRv203 7

annul: one of these precepts rMt519 the sabbath rJn518 lest Moses' law Jn723 scripture cannot Jn1035 acts of the Adversary rJn38

break up: synagogue rAc1343 stern of the ship Ac2741

raze: Christ (r this temple) rJn219 (the central wall) rEp214 dissolve: elements 2Pt310 11 heavens 2Pt312, break<sup>6</sup>, -up<sup>1</sup>, destroy<sup>2</sup>, dissolve<sup>2</sup>, loose<sup>26</sup>, melt<sup>1</sup>, put off<sup>1</sup>, unloose<sup>2</sup>.

*lu'si s* LOOSING

loose (from a wife) 1C727.

loose, dismiss<sup>2</sup>, lead up<sup>3</sup>, lift<sup>1</sup>, nullify<sup>1</sup>, slack<sup>2</sup>.

*polu log i'a* MANY-LAY(say)ing

loquacity. of the nations Mt67. much speaking<sup>1</sup>.

*ku'ri os* SANCTIONER

lord, idiomatically master, one who has authority over others, the opposite of slave. As a title of Christ it refers to His authority, and relates to service. It is used for the Hebrew Jehovah and Adonai in the Septuagint.

the Divine Lord: the L is (one L) Mk1229 (the spirit) 2C317 (near) Ph45 (Avenger) 1Th 46 (faithful) 2Th338s (L of lords) 1Ti615 vRv 1714 1916 (my Helper) Hb136 (compassionate) Ja511 (kind) 1Pt23 is (the L) (John to Peter) Jn217 12 (the same) 1C125 (the second Man) 1C1547As<sup>2</sup> (one) Ep45 God rouses the 1C614 world kingdom became vRv115

God or Christ addressed as L: saying to Me L L Mt721 21 22 22 a leper Mt82 Lu512 centurion Mt898s 2Lu76 disciples (permit me) Mt821 (L save) Mt825 (it is not I) Mt2622 (the 72) Lu1017 (teach us to pray) Lu11 (where L) Lu1737 (here are two swords) Lu 2238AB<sup>2</sup> (shall we be smiting) Lu2240 (if he has repose) Jn1112 (restoring kingdom) Ac16 (Knower of hearts) Ac124 (take notice) Ac429 blind men (yes L) Mt928 (of Jericho) Mt2030p 31 33 Lu1841 Jesus acclaiming Mt1123 Lu1021 Peter (order me to) Mt1428 (save me) Mt1430 (propitious be it) Mt1622 (ideal is it) Mt174 (L how many times) Mt1821 (a sinner am I L) Lu58AB<sup>2</sup> (parable to us) Lu1241 (ready am I) Lu2233 (to whom shall we come away) Jn668 (washing my feet and) Jn139AB<sup>2</sup> 9AB<sup>2</sup> (whither art Thou) Jn1336 (cannot I follow) Jn1337AB<sup>2</sup> (Thou art aware) Jn2115 16 17 (what of this man) Jn2120 21AB (far be it from me) vAc1014 118 Canaanitish woman Mt1522 25 27 epileptic's father Mt175b the just (sheep) Mt2537 those at His left Mt2544 Syro-Phoenician woman Mk728 hypocrites Lu 646 46 James and John Lu954 one (in the road) Lu957A (a different) Lu959 61 Martha Lu1040 Lu1121As 27Bs39 L L open up rLu13 25 25A Zaccheus Lu198 a malefactor Lu23 42A Samaritan woman Jn411 15 19AB<sup>2</sup> a courtier Jn449 infirm man Jn57 throng (L give us) Jn634 woman in adultery [Jn311] man born blind Jn936 38AB<sup>2</sup> Mary and Martha Jn113 32 34 Isaiah (L who believes) Jn1238 Ro1016 Thomas (L we are not aware) Jn145 Philip (show us) Jn148 Judas not Iscariot Jn1422 Mary Magdalene Jn2015 Da-



vid Ac225 Stephen Ac780 Saul (Who art Thou) L Ac95 228 2615 (what shall I) Ac2210 (they are versed) Ac2210 Ananias (of Damascus) vAc910 13 Elijah Ro113 God Hb110 the elders vRv41s the conquerors vRv154

#### lord with other names and titles

with God: the L your G (not putting on trial) Mt47 Lu412 (worshipping) Mt410 Lu48 (loving) Mt2237 Mk1230 Lu1027 (will raise up a Prophet) Ac322 the L our G (one L) Mk1229 (calling) Ac239 the L their G (turning back to) Lu118 the L G (giving Him the throne) Lu132 (is saying) Rv18 (the lyres of) vRv154s (Judges Babylon) vRv188bs (illuminating) vRv223 the L the G of Abraham Lu2037 My L and my G (Thomas) Jn2028 the L the G of the spirits vRv220 Almighty: says the L A 2C618 L G A (holy) vRv48 (thanking Thee) vRv117 (Thy acts) vRv153 (Thy judgments) vRv167 the L our G, the A reigns vRv198 the L G A (its temple) vRv2122

with Christ: the L's C (Simeon acquainted with) Lu226 L as well as C Ac236 against the L and His Ac426 slaving for Ro1618 Co324 hallow 1Pt315

with Jesus: the body of the L J Lu243 came in and out Ac121 name of (belonged to) Ac816 (Paul bold in) Ac929 (baptized in) Ac195 (to name the) Ac1913 (magnified) Ac1917 (Paul ready to die for) Ac2113 seen by Paul Ac917 evangelizing to them Ac120 grace of Ac1511 Rv2221 believe on Ac1631 Paul (obtained dispensation from) Ac2024 (persuaded in) Ro1414 (expecting in) Ph219 (entreating in) 1Th41 (gives charges through) 1Th42 words of Ac2035 saved in day of 1C55 took bread 1C123 He Who rouses 2C44s God and Father of 2C1131 faith (in) Ep115 (toward) Phn5 Jews kill 1Th215 unveiling of 2Th17 despatch the lawless one 2Th28 L J (Stephen said) Ac759 (able to say) 1C123 J our L (God rouses) Ro424 (Paul had seen) 1C91 avowing J is L Ro109 our L J (grace of) Ro1620 (power of) 1C54 (day of) 2C141 (joy in front of) 1Th219 (directing our way) 1Th311 (presence of) 1Th313 (name be glorified) 2Th112 (great Shepherd) Hb1320 J the L (avowing) 1Jn43s come, L J Rv2220

with Jesus Christ: resurrection of Ac438 L of all Ac1036 believing on Ac1117 in the name of (give up souls) Ac1526 (who are invoking) 1C12 (entreating through) 1C110 (gathered) 1C54 (justified) 1C611 (giving thanks) Ep520 (do all in) Co317ns (charging) 2Th36 faith (toward) Ac2021 (of) Ja21 that which concerns Ac2831 God's Son J C our Ro14 grace and peace from Ro17 1C13 2C12 Ga13 Ep12 Ph12 Co12As 1Th11As 2Th12 Phn3 through (peace) Ro51 (glorying) Ro511 (grace reigning) Ro521 Paul (thanking God through) Ro725 (entreating through and in) Ro1530 2Th312 (boasting in cross of) Ga614 (brand marks of) Ga617s put on Ro1314As God and Father of Ro158 Ep13 Co13 1Pt19 unveiling of 1C17 in day of 1C18 fellowship of 1C19 through Whom all is 1C816 victory through 1C157 if not fond of 1C1623 grace of 1C1623 2C89 1314 Ga618 Ph423 1Th528 2Th112 318 Phn25 God of our L Ep117 Father of Ep314s2 love from Ep629 loving Ep624 acclaiming Ph211 expectation of 1Th13 salvation through 1Th59 presence of (blameless in) 1Th523 (in behalf of) 2Th21 (power of) 2Pt118 ecclesia in the 1Th11 2Th11 evangel of 2Th18 glory (of) 2Th24 (through) Ju25

be consoling your hearts 2Th216 injunction of 1Th118s words of 1Th69 be with your spirit 2Th1422 slave of Ja11 recognition of 2Pt12 8 makes evident to Peter 2Pt114AB grace, mercy, peace from 2Jn3s our only Owner Ju4 apostles of Ju17 mercy of Ju21

with Christ Jesus: living to God in Ro611s life eonian in Ro623 love of God in C J our Ro839 Paul (boast he has in) 1C1531 (knowledge of) Ph38 (invigorated by) 1Th112 C J the L (heralding) 2C45 (you accepted) Co26 purpose of eons made in Ep311 grace, mercy, peace from 1Th12 2Th12 advent of our L 1Th614

with of hosts: conserves a seed Ro929 ears of Ja54

with Saviour: a S C the L (brought forth) Lu211 awaiting Ph320 our L and S J C (kingdom) 2Pt111 (recognition of) 2Pt220 (knowledge of) 2Pt318 apostles of the L and S 2Pt32

with Teacher: T and L (shouting to Me) Jn1313 14

the acts of the L: appeared to Joseph Mt120 declared through prophets Mt122 215 has need of the colt Mt213 Mk113 Lu1931 34 came (to be from the) Mt2142 Mk1211 (among 10,000) Ju14 said (be sitting at) Mt2244 Mk1236 Lu2042 Ac234 (to Miriam) Lu145 (Pharisees cleansing) Lu1139 (faithful administrator) Lu1242 (faith as mustard) Lu176 (unjust judge) Lu186 (Satan claims disciples) Lu2231As (gave thanks) Jn623 (to Moses) Ac733 (what kind of house) Ac749 (to Ananias, rise) Ac910 11 15 (Who is doing these things) Ac1517 (to Paul) Ac189 2210 2311 2615 (Mine is vengeance) Ro1210 Hb1030Abs2 (Living am I) Ro1411 (Paul speaking, not the L) 1C712 (not hearkening to Me) 1C1421 (come out) 2C617 (days are coming) Hb88 (I neglect them) Hb89 (covenanting) Hb510 1016 coming (not aware what day) Mt2442 (not judging till) 1C45 arranges, Field of Potter Mt2710 where the L lay Mt288A done (for the demoniac) Mk519 (for Elizabeth) Lu123 discounts the days Mk1320 working with apostles Mk1620 mercy (to Elizabeth) Lu158 (to Onesiphorus) Lu2116 18 visits His people Lu168 makes known to shepherds Lu215 compassion on widow Lu713 indicates 72 Lu101 answered chief Lu1315 looks at Peter Lu2261 knew (Pharisees hear) Jn41AB (reasonings of the wise) 1C320 (who are His) 2Th219 added those being saved Ac247 Peter (to speak as bidden) Ac1033 (delegates messenger) Ac1211 (led him out) Ac1217 directs Paul Ac1347 opens Lydia's heart Ac1614 inherent of heaven Ac1724 not reckoning sin Ro48 accounting Ro928 able make stand Ro144 gives (servants) 1C35 (Timothy understanding) 2Ti27 Paul (L examining) 1C44 (gives authority) 2C108 (rescues) 2Ti311 418 (stood beside) 2Ti417 willing (Paul coming swiftly) 1C419 (should the L be) Ja415 charging the married 1C710 parts to each 1C717 prescribes 1C914 saints (disciplined by) 1C1132 Hb126 (be directing your hearts) 2Th35 if the L permits 1C167 commending 2C1018 required by Ep68 cause to increase 1Th312ns descending 1Th416 brethren beloved by 2Th215 paying (wreath) 2Th148 (accord with acts) 2Ti414 risen out of Judah Hb714 swears Hb721 pitches tabernacle Hb82 judging His people Hb1030Abs2 rousing up the faltering Ja515 acquainted with rescue of devout 2Pt

29 not tardy 2Pt39 destroys those Ju5g rebukes the Adversary Ju9ABS2

#### used in various relations

of the L: messenger (bids Joseph)Mt124 (appears to Joseph)Mt213 19 (descending) Mt282 (seen by Zechariah)Lu111 (by the shepherds)Lu29ABS1\* (opens jail door)Ac519 (speaks to Philip)Ac826 (stood by Peter) Ac127 (smites Herod)Ac1223 road (make ready)Mt33Mk13Lu34 (straighten)Jn123 the name (He Who is coming in)Mt19 2339 Mk 119 10a Lu1335 1938Jn1213 (invoking)Ac221 ABS2 Ro1013 (everyone naming)2Ti219 (prophets speak in)Ja510 (rubbing with oil in) Ja514AS statutes (Zechariah blameless in) Lu16 temple (Zechariah enters)Lu19 in the sight (John great)Lu115 (going before)Lu176 slave (Miriam)Lu35 (not fighting)2Ti224 mother of my (Elizabeth's)Lu143 hand (with John the baptist)Lu166 (with the Cyprians)Ac1121 (on Elymas)Ac1311 the law (written in)Lu223 24 59

spirit (on Me)Lu418 (Sapphira agreed to try)Ac59 (snatches away Philip)Ac339 (freedom)2C317 acceptable year for Lu419 power for healing Lu517 declaration (Peter reminded)Lu2261 Ac1116 (remaining)1Pt125 arm revealed Jn1238 day (advent)Ac220 (as a thief)1Th52 2Pt310 (not present)2Th22 voice to Moses vAc731

word (certify and speak)Ac825BS (nations glorified)Ac1348AS (carried through country) Ac1349 (evangel of)Ac1535 (announcement) Ac1536 (speak to warden)Ac1632AS4 (province of Asia hears)Ac1910 (grows)Ac1920 (sounded forth)1Th18ABS4 (Paul saying by)1Th415AS (may race)2Th31 disciples of (Saul threatening)Ac91 fear of (going on in)Ac931 (aware of)2C511 ways of (Elymas perverting)Ac1310 (Apollos instructed in way)Ac18 25 teaching (proconsul astonished at)Ac1312 will (regarding Paul)Ac2114 (saints to understand)Ep517BS who knew the mind Ro1134 1C216 freedman 1C722 no injunction 1C725 Paul enjoyed mercy by 1C725 things (unmarried solicitous about)1C732 34 brother(s) 1C95 Gal19 cup (drink)1C1021 (unworthily) 1C1127 the table 1C1021 the earth is 1C1026 death (announcing)1C1126 body (and blood) 1C1127BS (not discriminating)1C1129s3 precept 1C1437 glory (viewing)P2C318 (grace dispensed to the)2C819 work (superabounding in)1C1558 (Timothy working at)1C1610 revelations 2C121 admonition Ep64 imitators 1Th10BS

presence (surviving unto)1Th415AS (patient till)Ja67 (is near)Ja58 face (extermination from)2Th19 (on evil doers)1Pt312 grace (overwhelms)1Ti14 testimony 2Ti18 the speaking Hb23 discipline Hb125 consummation Ja511 eyes on the just 1Pt312 deeming the patience 2Pt315

to or for the L: pay oaths Mt533 a people Lu117 present Jesus Lu222 every male holy Lu223 say to (apostles)Lu175 (Zaccheus)Lu198 (the Lord)Lu2042Ac234 added Ac514 1124ASB3 ministering Ac132 Paul (commits saints to)Ac1423 (slaving for)Ac 2019 Lydia faithful Ac1615 saints to be slaving Ro1211 disposed to day Ro146 eating, not eating Ro146 b living, dying to Ro148 8 8 for the body (body for the)1C613 13 he who joins 1C617 pleasing 1C732 Ep510 undistractedly 1C735 give themselves 2C85 play-

ing in your hearts Ep519 the L of: (the harvest)PMt938Lu102 (sabbath)Mt128Mk228 Lu65 (all)Ro1012 (peace)2Th316 (lords)1Ti 615 vRv1714 v1916 the Lord with: (Miriam) Lu128 (you all)2Th316

in the Lord: remaining Ac123 Paul (bold in)Ac143 (Ampliatos my beloved)Ro168 (Timothy a child in)1C417 (his work in) 1C91 (apostleship)1C92BS (prisoner in)Ep41 AB (attesting)Ep417 (Tychicus fellow slave) Co47 Crispus believes Ac138 receiving (Phoebe)Ro162 (Epaphroditus)Ph229 those of Narcissus Ro1611 toiling (Tryphena and Tryphosa)Ro1612 (Persis)Ro1612BS (not for naught)1C1558 Rufus chosen Ro1613 greeting (Tertius)Ro1622 (Aquila and Prisca)1C 1619BS boasting 1C131 2C1017 called a slave 1C722 married 1C739 man not apart from woman 1C1111 door opened 2C212 confidence (Paul's)Ga510AS (as to bonds)Ph114 (coming quickly)Ph224 (you are doing)2Th34 a holy temple Ep221 light Ep55 obeying parents Ep64BS be invigorated Ep619 Tychicus a servant Ep621 rejoice (brethren) Ph31 44 (Paul)Ph410 be standing firm Ph41 mutually disposed Ph42 subject as is proper Co318 well pleasing Co320 working as Co323 service accepted (Archippus)Co417 standing 1Th38 presiding over 1Th512 brother beloved Phn16 profiting Phn20 happy those dying vRv1413

from the L: (Paul accepted)1C1123 (the spirit)P2C318 (away from home)2C56 (an allotment)Co324 (obtaining anything)Ja17 with the L: (at home)2C58 (together)1Th417 (one day)2Pt38 in the sight of the L: (providing the ideal)2C821 (conjoining with)2Ti 214a b (humbled)Ja410 before the L: (bringing judgment)2Pt211BS (lampstands)vRv114

the L the object of action: David calling Him Mt248 45Mk123Lu2044 taken up Mk 1619 Miriam magnifying Lu146 roused Lu 2434 Mary rubs with attar Jn112 take out of tomb Jn202 13 see (Miriam Magdalene) Jn2018 (disciples)Jn2025 (apart from which no one)PhB1214 perceiving (disciples rejoiced at)Jn2020 beseeching for Simon Ac 822 24 Paul (became acquainted)Ac927 (entreats)2C128 turn back to (Lydda and Saron)Ac935 (vast number)Ac1121 (covering on Israel)2C316 many believe on (at Joppa) Ac942 those left seeking Ac1517 all nations praising Ro1511 crucify (would not)1C28 (where their L)vRv118 putting on trial 1C 109BS provoking to jealousy 1C1022 not speaking in accord with 2C1117 walk worthily of Col10 slaves to be fearing Co322ABS4\* to meet in the air 1Th417 adorning you by 1Th527 invoking 2Ti222 know Hb811 the tongue blessing Ja39 subject because of 1Pt213

lord applied to others: not slaving for two PMt624Lu1613 a slave (not above his l)Mt 1024 25 (not greater)Jn1316 p1520 slaves call householder PMt1327 Lu1421 22 23 a man, a king called PMt1825 26s 27 31 32 34 1 of the vineyard (saying)PMt208 Lu138 2013 15 (coming)PMt2140 Mk129 son calls father PMt2180 1 of household PMt2445 46 48 50Lu1242 48 45 46 virgins saying PMt2511 11 a man travelling PMt2518 19 20 21 22AB 23 23 24 26 priests call Pilate Mt2763 1 of the house coming PMk1335 men anticipating their PLu1236 slave knows will of PLu1247 rich man called PLu163 5 5 8 a noble PLu1916 20 25 Greeks call Philip Jn1221 1 doing (slave not aware)

Jn15<sup>15</sup> Cornelius calls messenger Ac10<sup>4</sup> Festus calls Caesar Ac25<sup>26</sup> many l 1C8<sup>5</sup> Sarah calls Abraham 1Pt3<sup>6</sup> John calls the elder vRv7<sup>14</sup>

**Master:** scraps from his table Mt15<sup>27</sup> of the colt Lu19<sup>33</sup> of the girl with Python spirit Ac16<sup>16</sup> 19 jailor calls Paul and Silas Ac16<sup>30</sup> to his own M (standing) Ro14<sup>4</sup> minor m of all Ga4<sup>1</sup> wives subject as to Ep5<sup>22</sup> slaves obeying Ep6<sup>5</sup> Co3<sup>22</sup> M (in the heavens) Ep6<sup>9</sup> f9 (masters have a) Co4<sup>1</sup> r1 (Alu238 AAe20<sup>28</sup> ARo14<sup>6</sup> s\*Co3<sup>16</sup> b1Ti5<sup>21</sup> b2Ti4<sup>1</sup> bTit1<sup>4</sup> bPhn2<sup>0</sup> bRv11<sup>19</sup>). lord<sup>56</sup>, Lord 663, master12, Master2, owner1, sir13.

Lord, owner<sup>5</sup>, rabboni<sup>1</sup>.

*kurieu'ō* SANCTION

lord, (verb), 'lord Ro14<sup>8</sup> 1Ti6<sup>13</sup>, kings l it over Lu22<sup>25</sup> Christ (death not l it over) fRo6<sup>9</sup> saints (Sin shall not be l it over) fRo6<sup>14</sup> (Paul not l over) f2C12<sup>4</sup> law l it fRo7<sup>1</sup>.

*kata kurieu'ō* DOWN-SANCTION

lord it, act arbitrarily, mastery (of Sceva's sons) Ac19<sup>16</sup>, chiefs of the nations Mt20<sup>25</sup> Mk10<sup>42</sup> elders not to 1Pt5<sup>3</sup>As.

lord over (be), lord it<sup>1</sup>.

*kuria k on'* SANCTIONED

Lord's, dinner 1C11<sup>20</sup> day vRv10<sup>10</sup>.

lords, magnates<sup>1</sup>.

*kurio'tēs* SANCTION

lordship, Christ (over) Ep1<sup>21</sup> (created) Co16<sup>1</sup> despising 2Pt2<sup>10</sup> repudiating Ju<sup>8</sup>.

*ap o'lu mi* FROM-WHOLE-LOOSE

lose, in the complete state, pass out of one's possession or beyond reach, then the means of doing this, destroy, middle voice, perish. l sheep of Israel Mt10<sup>6</sup> 1524 not l his wages Mt10<sup>42</sup> Mk9<sup>41</sup> l one sheep fLu15<sup>4</sup> 4 6 l drachma fLu15<sup>8</sup> 9 my son was fLu15<sup>24</sup> 32 Christ (came to save the) Lu19<sup>40</sup> (l nothing) Jn6<sup>39</sup> 189

**destroy: seeking d Jesus (Herod) Mt21<sup>3</sup>** (Pharisees) Mt12<sup>14</sup> Mk3<sup>6</sup> (priests) Mt27<sup>20</sup> Mk11<sup>18</sup> (the people) Lu19<sup>47</sup> d the soul (God able) Mt10<sup>28</sup> (he who is finding) Mt10<sup>39</sup> (whoever wanting to save) Mt16<sup>25</sup> Mk3<sup>35</sup> Lu9<sup>24</sup> 1733 33 (on Christ's account) Mt10<sup>39</sup> 1625 Mk3<sup>35</sup> Lu9<sup>24</sup> (he who is fond of) Jn12<sup>25</sup> d those evil men fMt21<sup>41</sup> Mk12<sup>9</sup> king d murderers fMt22<sup>7</sup> did you come to d us Mk12<sup>4</sup> Lu4<sup>34</sup> dumb spirit d boy Mk9<sup>22</sup> to save a soul or to d Lu6<sup>9</sup> Bs gaining whole world but d Lu9<sup>25</sup> d them all (the deluge) Lu17<sup>27</sup>Ab (fire and sulphur) Lu17<sup>29</sup> thief d Jn10<sup>10</sup> saints (by your food) ARo14<sup>15</sup> (test d your work) 2Jn<sup>8</sup> God (d wisdom of the wise) 1C11<sup>9</sup> (the One able to d) Ja4<sup>12</sup> (Lord d those who) Ju<sup>5</sup>

**perish** (middle voice): one of your members fMt5<sup>29</sup> 30 wine skins fMt9<sup>17</sup> Mk22<sup>12</sup> Lu5<sup>37</sup> disciples (save us we are p) Mt8<sup>23</sup> Mk4<sup>38</sup> Lu8<sup>24</sup> (not p for the con) Jn10<sup>28</sup> one of these little ones Mt18<sup>14</sup> by the sword Mt26<sup>52</sup> Zechariah Lu15<sup>1</sup> not repenting you all Lu13<sup>3</sup> 5 a prophet not p outside Jerusalem Lu13<sup>33</sup> younger son of famine fLu15<sup>47</sup> hair of your head not Lu21<sup>18</sup> Ac27<sup>34</sup> **should not** (believing one) Jn3<sup>15</sup>A 16 (fragments of food) Jn6<sup>12</sup> (the nation) Jn11<sup>50</sup> the food which is Jn6<sup>27</sup> not one except Judas Jn17<sup>12</sup> Judas the Galilean Ac5<sup>37</sup> without law Ro2<sup>12</sup> those who are 1C11<sup>8</sup> 2C21<sup>5</sup> 43 2Th2<sup>10</sup> saints (weak one) 1C8<sup>11</sup> (those put to repose) 1C15<sup>18</sup> some of Israel (by serpents) 1C10<sup>9</sup> (exterminator) 1C10<sup>10</sup> cast down but not 2C4<sup>9</sup> earth and

heaven Hb11<sup>11</sup> flowers aspect Ja11<sup>11</sup> gold 1Pt1<sup>7</sup> the world by water 2Pt3<sup>6</sup> Lord not intending any 2Pt3<sup>9</sup> in contradiction of Korah Ju11<sup>1</sup> all that is sumptuous vRv18<sup>14</sup> (AJn18<sup>14</sup>), be destroyed<sup>3</sup>, -lost<sup>3</sup>, -marred<sup>1</sup>, depart<sup>1</sup>, destroy<sup>23</sup>, diel, lose<sup>28</sup>, perish<sup>33</sup>.

loss, casting away<sup>1</sup>, forfeit<sup>3</sup>, (suffer), forfeit<sup>2</sup>.

*klēr'os* LOT

lot, a small object, such as a pebble, which was cast into a bag with others and pulled out by chance so as to be at Jehovah's judgment Prv16<sup>33</sup> to determine the division of the land Nu26<sup>55</sup> or any point in dispute Prv 18<sup>18</sup> Ps22<sup>18</sup> then that which is thus obtained, an allotment, soldiers casting Mt27<sup>35</sup> Mk15<sup>24</sup> Lu23<sup>34</sup> Jn19<sup>24</sup> falls on Matthias Ac12<sup>26</sup> 26 no l for Simon ACe3<sup>21</sup> allotment: Judas chanced upon fAc17<sup>7</sup> the nations to get fAc 26<sup>18</sup> of the saints fCo11<sup>2</sup> not lording it over f1Pt5<sup>3</sup>, heritage<sup>1</sup>, inheritance<sup>2</sup>, lot<sup>3</sup>, lots<sup>5</sup>, part<sup>2</sup>.

lot, chance on<sup>1</sup>, (divide by), occupy<sup>1</sup>.

*Lōt* (Hebrew) WRAP

Lot, nephew of Abraham Gn12<sup>5</sup> Lu17<sup>28</sup> 29 32 2Pt2<sup>7</sup>.

*klēr'ō* LOT

lot (cast), allot, cast the lot, from which our phrase "lot is cast" has come. Christ in Whom our fEp11<sup>3</sup>, obtain an inheritance<sup>1</sup>.

lot (distribute by). See distribute by lot.

loud. See great.

louder. See greater.

*agapē* LOVE

love, a complex emotion arousing appreciation or delight in and desire for the presence of its object, as well as to please and promote its welfare; to be distinguished from affection, fondness, which is aroused by the qualities of its object, while love may go out to the utterly unworthy, and also from passion (not found in the Scriptures) between the sexes.

**God: the l of** (Pharisees passing by) Lu 11<sup>42</sup> (you have not) Jn5<sup>42</sup> (poured out in our hearts) Ro5<sup>5</sup> (commending His) Ro5<sup>5</sup> (nothing separating from) Ro8<sup>35</sup> 39 (with you) 2C 13<sup>14</sup> (His vast) Ep2<sup>4</sup> (directing your hearts into) 2Th3<sup>5</sup> (perfected in) 1Jn2<sup>5</sup> 412 (how remaining in him) 1Jn3<sup>17</sup> (manifested) 1Jn4<sup>9</sup> (this is) 1Jn5<sup>3</sup>Bs (keep yourselves in) Ju21 God of l 2C13<sup>11</sup> in l designates us Ep1<sup>4</sup> Son of His l Co11<sup>3</sup> gives us a spirit of 2Ti1<sup>7</sup> l is of 1Jn4<sup>7</sup> God is m1Jn4<sup>8</sup> 16 peace from God in 2Jn<sup>3</sup>

**saints: l for one another** Jn13<sup>35</sup> walking according to Ro14<sup>15</sup> actions occur in 1C16<sup>14</sup> through l slaving for one another Ga5<sup>13</sup> grounded in Ep3<sup>17</sup> bearing with one another in Ep4<sup>2</sup> being true in Ep4<sup>15</sup> be walking in Ep5<sup>2</sup> l with faith Ep6<sup>23</sup>Bs superabounding in Ph19 1Th3<sup>12</sup> have mutual Ph2<sup>2</sup> united in Co2<sup>2</sup> toil of 1Th1<sup>3</sup> l of each one for one another 2Th1<sup>3</sup> which you display Hb6<sup>10</sup> to incite to Hb10<sup>24</sup> having earnest l 1Pt4<sup>6</sup> by this we know 1Jn3<sup>16</sup> l God has in us 1Jn4<sup>18</sup> perfected with us 1Jn4<sup>17</sup>

**Christ** (remain in My) Jn15<sup>10</sup> (constraining us) 2C5<sup>14</sup> (knowledge transcending l of) Ep3<sup>19</sup> (heralding Him because of) Ph1<sup>16</sup> (faith and l in) 1Ti1<sup>14</sup> (l which is in) 2Ti1<sup>13</sup>

the Father (Christ remaining in His) Jn 15<sup>10</sup> (His) for Christ) Jn 17<sup>26</sup> (I of the F not in him) 1Jn 2<sup>15</sup> (what manner of I) 1Jn 3<sup>1</sup>

others: I of many cooling Mt 24<sup>12</sup> greater I has no one Jn 15<sup>13</sup> I unfeigned Ro 12<sup>9</sup> 2Co 6<sup>1</sup> not working evil 1Ro 13<sup>10</sup> complement of law is Ro 13<sup>10</sup> I of the spirit Ro 15<sup>30</sup> Paul (coming to you in) 1Co 4<sup>21</sup> (I to the saints) 1Co 16<sup>24</sup> 2Co 2<sup>4</sup> (the Corinthians' I to him) 2Co 8<sup>7</sup> (joy in Philemon's) Phn 7<sup>1</sup> (his patience, faith, I) 2Ti 3<sup>10</sup> I builds up 1Co 8<sup>1</sup> if I have no 1Co 13<sup>1</sup> 2 3 I is patient 1Co 13<sup>4</sup> not jealous, not bragging 1Co 13<sup>4</sup> 4As never lapsing 1Co 13<sup>8</sup> faith, expectation, I 1Co 13<sup>13</sup> I be pursuing 1Co 14<sup>1</sup> Corinthians (to ratify their) 2Co 8<sup>1</sup> (genuineness of your) 2Co 8<sup>8</sup> (display of your) 2Co 8<sup>24</sup> faith operating through Ga 5<sup>6</sup> fruit of the spirit Ga 5<sup>22</sup> unbuilding of the body in Ep 4<sup>16</sup> if any comfort of Ph 2<sup>1</sup> Colossians' I for the saints Co 14<sup>8</sup> the tie of maturity Co 14<sup>4</sup> the Thessalonians' I 1Th 3<sup>6</sup> cuirass of 1Th 5<sup>8</sup> AAs<sup>2</sup> distinguished in 1Th 5<sup>13</sup> do not receive the I of the truth 2Th 2<sup>10</sup> out of a clean heart 1Ti 1<sup>5</sup> remaining in 1Ti 2<sup>15</sup> Timothy (be model of) 1Ti 4<sup>12</sup> (to pursue) 1Ti 6<sup>11</sup> 2Ti 2<sup>22</sup> aged men to be sound in Ti 2<sup>2</sup> Philemon (Paul hearing of his) Phn 5<sup>1</sup> (Paul entreating through) Phn 9<sup>8</sup> covering multitude of sins 1Pt 4<sup>8</sup> kiss of 1Pt 5<sup>14</sup> in brotherly fondness 1 2Pt 1<sup>7</sup> I feasts 2Pt 2<sup>13</sup> Ju 1<sup>2</sup> in this is 1Jn 4<sup>10</sup> he who is remaining in 1Jn 4<sup>16</sup> fear (is not in) 1Jn 4<sup>18</sup> (I casting out) 1Jn 4<sup>18</sup> 18 and this is I 2Jn 6<sup>1</sup> Gaius' I 3Jn 6<sup>1</sup> be multiplied Ju 2<sup>1</sup> ecclesia (leave your first) Rv 2<sup>14</sup> (aware of your) Rv 2<sup>19</sup> (sEp 15<sup>1</sup>).

love, fond of (be)<sup>22</sup>, will<sup>1</sup>, (brotherly), brotherly fondness<sup>3</sup>.

#### agap a'ō LOVE

love, (the verb), beloved. I your associate Mt 5<sup>43</sup> 19<sup>10</sup> 22<sup>39</sup> Mk 12<sup>31</sup> Ro 13<sup>9</sup> Ga 5<sup>14</sup> Ja 2<sup>8</sup> I your enemies Mt 5<sup>44</sup> Lu 6<sup>27</sup> 35 if I those I you Mt 5<sup>46</sup> 46 Lu 6<sup>32</sup> I the Lord your God Mt 22<sup>37</sup> Mk 12<sup>30</sup> 33 33 Lu 10<sup>27</sup> be I one another Jn 13<sup>34</sup> 34 15<sup>12</sup> 17 I by the Father Jn 14<sup>21</sup> 23

Christ: I the rich man Mk 10<sup>21</sup> did you ever I Me Jn 8<sup>42</sup> I Martha and Mary Jn 11<sup>5</sup> I His own Jn 13<sup>1</sup> 1 14<sup>21</sup> according as I Jn 13<sup>34</sup> 15<sup>12</sup> if you I Me Jn 14<sup>15</sup> 23 28 he it is I Me Jn 14<sup>21</sup> 21 24 I the Father Jn 14<sup>31</sup> Simon of John, are you I Me Jn 21<sup>15</sup> 16 according as He I (the saints) Ep 5<sup>2</sup> (the ecclesia) Ep 5<sup>25</sup> I His advent 2Ti 4<sup>8</sup> AB I righteousness Hb 10<sup>9</sup> Whom not perceiving you I 1Pt 1<sup>8</sup> Him Who is I us Rv 1<sup>5</sup> may know that I I Rv 3<sup>9</sup>

God: thus I the world Jn 3<sup>16</sup> Who I us Ro 8<sup>37</sup> 2Th 2<sup>16</sup> Jacob I I Ro 9<sup>13</sup> if anyone is I 1Co 8<sup>3</sup> gleeful giver I by 2Co 7<sup>1</sup> His vast I Ep 2<sup>4</sup> whom I He is disciplining Hb 12<sup>6</sup> everyone who is I 1Jn 4<sup>7</sup> 8 51 saints I 1Jn 4<sup>19</sup> He first I us 1Jn 4<sup>19</sup> 20 I Him Who begets 1Jn 5<sup>1</sup>

the Father: I the Son Jn 3<sup>35</sup> 10<sup>17</sup> 15<sup>9</sup> as Thou I Me Jn 17<sup>23</sup> 24 26 I the disciples Jn 17<sup>23</sup>

saints: those I God Ro 8<sup>28</sup> 1Co 2<sup>9</sup> Ja 12<sup>25</sup> to be I one another Ro 13<sup>8</sup> 1Th 4<sup>9</sup> 1Jn 3<sup>11</sup> 23 4<sup>7</sup> 11 12 20 2Jn 5<sup>1</sup> all who are I our Lord Ep 6<sup>24</sup> I one another earnestly 1Pt 2<sup>2</sup> I the brotherhood 1Pt 2<sup>17</sup> be not I the world 1Jn 2<sup>15</sup> I the brethren 1Jn 3<sup>14</sup> not I in word 1Jn 3<sup>18</sup> not that we I God 1Jn 4<sup>10</sup> 10 11 I his brother also 1Jn 4<sup>21</sup> 1A I the children of God 1Jn 5<sup>2</sup> 2 I not their soul Rv 12<sup>11</sup>

others: hating one I another PMt 6<sup>24</sup> Lu 16<sup>13</sup> sinners I those I them Lu 6<sup>32</sup> 32 32 centurion I the nation Lu 7<sup>5</sup> which will he be I PLu 7<sup>42</sup>

sinner woman I much Lu 7<sup>47</sup> 47 Pharisees I front seats Lu 11<sup>43</sup> men I darkness Jn 3<sup>19</sup> chiefs I glory of men Jn 12<sup>43</sup> John (whom Jesus I) Jn 13<sup>23</sup> 1926 217 20 (I in truth) 2Jn 1 3Jn 1 he I another Ro 13<sup>8</sup> Paul (I for Corinthians) 2Co 11<sup>11</sup> 1215 (their I for him) 2Co 12<sup>15</sup> (Son of God Who I me) Ga 2<sup>20</sup> husbands to be I wives Ep 5<sup>25</sup> 28 28 28 33 Co 3<sup>19</sup> Demas I current eon 2Ti 4<sup>10</sup> one wanting I life 1Pt 3<sup>10</sup> Balaam I wages of injustice 2Pt 2<sup>15</sup> one I his brother 1Jn 2<sup>10</sup> 310 14 420 21 anyone I the world 1Jn 2<sup>15</sup> in this is I 1Jn 4<sup>10</sup>

beloved: she who is not beloved B Ro 9<sup>25</sup> 25 graces us in the B Ep 1<sup>6</sup> saints Co 3<sup>12</sup> 1Th 4<sup>2</sup> 2Th 3<sup>13</sup> Ju 1<sup>1</sup> city Rv 20<sup>9</sup> (A2Ti 22<sup>2</sup>).

love as brethren, fond of brother<sup>1</sup>.  
love children, fond of children<sup>1</sup>.  
love husbands, fond of husband<sup>1</sup>.  
love of money, fondness for money<sup>1</sup>.  
love to have the preeminence, fond of being foremost<sup>1</sup>.  
love toward man, philanthropy<sup>1</sup>.  
lovely, agreeable<sup>1</sup>.  
lover of God, fond of God<sup>1</sup>.  
lover of good men, fond of that which is good<sup>1</sup>.  
lover of pleasures, fond of own gratification<sup>1</sup>.  
lover of self, selfish<sup>1</sup>.  
low (be made), humiliation<sup>1</sup>, (bring), humble<sup>1</sup>.  
low estate, humiliation<sup>1</sup>.  
low (make). See humble.  
lower. See below.

#### chala'ō LOWER

lower, let down. a pallet Mk 2<sup>4</sup> fish nets Lu 5<sup>4</sup> 5 Paul in a hamper Ac 9<sup>25</sup> 2Co 11<sup>33</sup> ships gear Ac 27<sup>17</sup> a skiff Ac 27<sup>30</sup>. let down<sup>5</sup>, strike<sup>1</sup>.

lower, below<sup>1</sup>, (make), inferior (make or be)<sup>2</sup>.  
lowest, last<sup>2</sup>.  
lowliness, humiliation<sup>2</sup>.  
lowly, humble<sup>1</sup>.

#### Lou'kios LUCIUS

Lucius, a Cyrenian Ac 13<sup>1</sup> Ro 16<sup>21</sup>.

lucre, gain<sup>1</sup>.  
lucre (filthy), avariciously<sup>1</sup>, (given to filthy)<sup>1</sup>, (greedy of)<sup>1</sup>, avaricious<sup>2</sup>.

#### ant oph thal m e'ō INSTEAD-VIEW

luff, bring the head of a vessel into the wind. unable to Ac 27<sup>15</sup>, bear up<sup>1</sup>.

#### Loukas' LUKE

Luke, the physician and writer of the account known by his name. beloved physician Co 4<sup>14</sup> Paul (only L with) 2Ti 4<sup>11</sup> (fellow worker of) Phn 24.

lukewarm, indifferent<sup>1</sup>.  
luminary. See luminosity.

#### phō s t ē r' LIGHTER

luminosity (Jerusalem) Rv 21<sup>11</sup>, luminary (the saints) Ph 2<sup>15</sup>. light<sup>2</sup>.

#### phō s t ē i n on' LIGHTED

luminous, suffused with light. the body will be PMt 6<sup>22</sup> Lu 11<sup>34</sup> 36 36 I cloud Mt 17<sup>5</sup>. bright<sup>1</sup>, full of light<sup>4</sup>.

lump, kneading<sup>5</sup>.  
lunatick (be), epileptic (be)<sup>2</sup>.

#### arist a'ō LUNCH

lunch, eat luncheon. Jesus (Pharisee asking) Lu 11<sup>37</sup> (with the disciples) Jn 21<sup>12</sup> 15, dine<sup>3</sup>.

#### a'rist on LUNCH

luncheon, the secondary meal of the day, contrasted with dinner. made ready PMt 22<sup>4</sup>

Jesus not baptized before Lu13<sup>8</sup> whenever making 1 or dinner Lu14<sup>12</sup>, dinner<sup>3</sup>.  
lunge. See prostrate.

*delca z'ō* LURE

lure, attract with bait, by one's own desires Ja1<sup>14</sup> unstable souls 2Pt2<sup>14</sup> by the lusts 2Pt2<sup>18</sup>, allure<sup>1</sup>, beguile<sup>1</sup>, entice<sup>1</sup>.

lust. See desire.

lust, craving<sup>1</sup>, gratification<sup>3</sup>, long for<sup>1</sup>, luster<sup>1</sup>, passion<sup>1</sup>.

*epithum ē t'ēs'* ON-FEELER

luster. after evil 1C10<sup>6</sup>, lust<sup>1</sup>.

*truph a'ō* ENERVATE

luxuriate, on the earth Ja5<sup>5</sup>, live in pleasure<sup>1</sup>.

*en truph a'ō* IN-ENERVATE

luxuriate in, their love feasts 2Pt2<sup>13</sup>, sport one's self<sup>1</sup>.

*truph ē'* ENERVATION

luxury, those inhering in Lu7<sup>25</sup> deeming gratification by day a 2Pt2<sup>13</sup>, delicately<sup>1</sup>, to riot<sup>1</sup>.

*Lukaon 'a* LYCAONIA

Lycaonia, a region in central Asia Minor, between Galatia and Cilicia, Pisidia and Cappadocia, about 37°-38° north and 32°-34° east Ac14<sup>6</sup>.

*Lukaon is t'v'* LYCAONIAN

Lycaonian, the speech of Lycaonia, (adverb) Ac14<sup>11</sup>.

*Luki'a* LYCIA

Lycia, a southwestern province of Asia Minor, south of Phrygia and Pamphylia, on the Med-

iterranean sea, about 36°-37° north and 29°-31° east Ac27<sup>5</sup>.

*Lud'da* LYDDA

Lydda, a place near Joppa, about 31° 57' north, 34° 54' east, saints at Ac9<sup>32</sup> those dwelling at Ac9<sup>35</sup> near Joppa Ac9<sup>38</sup>.

*Ludi'a* LYDIA

Lydia, a woman of Thyatira, seller of purple Ac16<sup>14</sup> Paul and Silas came to Ac16<sup>40</sup>.

*kithar'a* LYRE

lyre, the ancient harp, a stringed instrument of music, shaped like a lyre. sounds given by 1C14<sup>7</sup> elders having vRv5<sup>8</sup> as singers playing on vRv14<sup>2</sup> of the Lord God vRv15<sup>2</sup>, harp<sup>4</sup>.

*kithar iz'ō* LYRE-IZE

lyre (play), how known 1C14<sup>7</sup> lyre singers vRv14<sup>2</sup>, harp<sup>2</sup>.

*kithar ōd os'* LYRE-SINGER

lyre singer, a singer with lyre accompaniment, vRv14<sup>2</sup> 18<sup>22</sup>, harper<sup>2</sup>.

*Lusani'as* LYSANIAS

Lysanias, tetrarch of Abilene Lu3<sup>1</sup>.

*Lusi'as (Latin)* LYSIAS

Lysias, a chiliarch Ac23<sup>26</sup> 24<sup>22</sup>.

*Lu'stra* LYSTRA

Lystra, a city of southern Lycaonia, Asia Minor, about 37° north, 33° east. disciples fled into Ac14<sup>6</sup> lame man in Ac14<sup>8</sup> Paul (in) Ac14<sup>11</sup> 16<sup>1</sup> (persecuted in) 2Ti3<sup>11</sup> the brethren in Ac16<sup>2</sup>.

## M

*Ma'ath (Hebrew)* LITTLE

Maath, ancestor of Christ Lu3<sup>26</sup>.

*Makaidon 'a* MACEDONIA

Macedonia, the central of the Greek provinces, between 38° -43° north and 19° -25° east. Paul (to cross over into) vAc16<sup>9</sup> (in) Ac16<sup>10</sup> 19<sup>21</sup> 20<sup>1</sup> 3 1C16<sup>5</sup> 5 2C11<sup>6</sup> 16 213 75 Ph4<sup>15</sup> Philippi of Ac16<sup>12</sup> Silas and Timothy came down from Ac18<sup>5</sup> Timothy and Erastus dispatched to Ac19<sup>22</sup> it delights vAc15<sup>26</sup> ecclesiast of 2C8<sup>1</sup> brethren from 2C11<sup>9</sup> the believers in 1Th1<sup>7</sup> 8 the whole of 1Th4<sup>10</sup> Timothy going into 1Ti1<sup>3</sup>.

*Makaidōn'* MACEDONIAN

Macedonian, a native of Macedonia. entreating Paul vAc16<sup>9</sup> Gaius and Aristarchus Ac19<sup>29</sup> 27<sup>2</sup> Paul boasting to the 2C9<sup>2</sup> if coming with Paul 2C9<sup>4</sup>.

mad, madness<sup>1</sup>, (make), derange<sup>1</sup>.  
mad against (be), mad (be exceedingly)<sup>1</sup>.

*main'o mai* BE-MAD

mad (be), be mentally deranged, accused of (Jesus) Jn10<sup>20</sup> (Rhoda) Ac12<sup>15</sup> (Paul) Ac26<sup>24</sup> 25 declaring that you are 1C14<sup>23</sup>, be beside self<sup>1</sup>, -mad<sup>4</sup>.

*em main'o mai* BE-IN-MAD

mad (be exceedingly). Saul against the disciples Ac26<sup>11</sup>, be mad against<sup>1</sup>.

made (be), be, generate<sup>1</sup>.

made by hand. See hand (made by).

made by hand (not). See hand (not made by).

*mani'a* MADNESS

madness, deranging Paul to Ac26<sup>24</sup>, mad<sup>1</sup>.

madness, folly<sup>1</sup>, insanity<sup>1</sup>.

*Magadan'* MAGADAN

Magadan, (usually Magdala), probably a place near the center of the western shore of the sea of Galilee, about 32° 49' north, 35° 31' east. Christ came into boundaries of Mt15<sup>30</sup>, Magdala<sup>1</sup>.

Magdala, Magadan<sup>1</sup>.

*Magdalēnē'* MAGDALENE

Magdalene\*, of Magdala, an epithet used to distinguish one of the Marys. See under Mary and Miriam.

*mag'os* MAGICIAN

magi Mt21 7 16 19, magician (Elymas) Ac13<sup>6</sup> 8, is used for both evil and good, for it refers to Elymas and those who came to worship our Lord in His infancy. sorcerer<sup>2</sup>, wise men<sup>4</sup>.

*magei'a* MAGIC

magic, a general term used of the learning and superstition of the wise men, preachers,

priests, physicians, astrologers, seers, augurers, etc., in ancient times. Simon's Ac8<sup>11</sup>, sorcery<sup>1</sup>.

*mag eu'ô* MAGIC  
magic (use). Simon Ac8<sup>9</sup>, use sorcery<sup>1</sup>.  
magician. See magi.

*polit arch'ês* MANY-ORIGINAL  
magistrate. of the city Ac17<sup>8</sup>. ruler of the city<sup>2</sup>.

magistrate, officer<sup>5</sup>, origin<sup>1</sup>.  
magistrate. See chief.

*meg ist a'n es* GREATEST  
magnates. Herod makes dinner for Mk6<sup>21</sup> hide themselves vRv6<sup>15</sup> of Babylon vRv18<sup>23</sup>, great men<sup>2</sup>, lords<sup>1</sup>.

*meg a lo prepes'* GREAT-BEHOODED  
magnifical. by the Glory 2Pt11<sup>7</sup>, excellent<sup>1</sup>.

*meg a lei o't ês* GREAT-  
magnificence. astonished at the m of God Lu 9<sup>43</sup> of Artemis Ac19<sup>27</sup> spectators of Christ's 2Pt11<sup>6</sup>, magnificence<sup>1</sup>, majesty<sup>1</sup>, mighty power<sup>1</sup>.

*meg a lu n'ô* GREATEN  
magnify. scribes m tassels Mt23<sup>5</sup> Miriam's soul m the Lord vLu1<sup>46</sup> the Lord m His mercy with Elizabeth vLu13<sup>8</sup> people m disciples vAc 513 nations m God vAc10<sup>46</sup> the name of the Lord Jesus vAc19<sup>17</sup> Paul (to be m) v2C10<sup>15</sup> (Christ shall be m in my body) Ph12<sup>0</sup>, enlarge<sup>2</sup>, magnify<sup>5</sup>, shew great<sup>1</sup>.  
magnify, glorify<sup>1</sup>.

*Magôg'* MAGOG  
Magog, a northern nation of the future. Gog and vRv20<sup>8</sup>.

*paid is'k ê* HIT-  
maid. speaks to Peter Mt26<sup>69</sup> Mk14<sup>66</sup> 69Lu22<sup>56</sup> Jn18<sup>17</sup> beginning to beat vLu12<sup>45</sup> named Rhoda Ac12<sup>13</sup> having python spirit Ac16<sup>18</sup> Hagar Ga4<sup>22</sup> 23 30 30 31, bondmaid<sup>1</sup>, bond-woman<sup>1</sup>, damsel<sup>4</sup>, maid<sup>3</sup>, maiden<sup>1</sup>.  
maid, boy<sup>1</sup>, maiden<sup>2</sup>.

*kor as'i on* JUVENILE(dim.)  
maiden. daughter of (Jairus) Mt9<sup>24</sup> 25Mk5<sup>41</sup> 42 (Herodias) Mt14<sup>11</sup> Mk6<sup>22</sup> 28 28, damsel<sup>6</sup>, maid<sup>2</sup>.  
maiden, boy<sup>1</sup>, maid<sup>1</sup>.

*kata tomê'* DOWN-CUTTING  
maimcision, a word formed to express the moral antithesis of true circumcision. beware of the vPh3<sup>2</sup>, concision<sup>1</sup>.

*kull lon'* MAIMED  
maimed. at Jesus' feet Mt15<sup>30</sup> the m sound vMt15<sup>31</sup> entering into life m vMt18<sup>8</sup> Mk9<sup>43</sup>.  
maimed, cripple<sup>2</sup>.  
mainsail, foresail<sup>1</sup>.  
maintain. See guard.  
maintain, preside<sup>1</sup>.

*meg a l ô sun'ê* GREAT-TOGETHERNESS  
majesty. Christ at the right hand of vHb1<sup>3</sup> the throne of vHb8<sup>1</sup> to God be Ju2<sup>5</sup>.  
majesty, magnificence<sup>1</sup>.  
majority. See many and more.  
make. See do.  
make, achievement<sup>1</sup>, be, commend<sup>1</sup>, complete<sup>1</sup>, conclude<sup>1</sup>, constitute<sup>1</sup>, construct<sup>1</sup>, create<sup>1</sup>, fix upon beforehand<sup>1</sup>, give<sup>2</sup>, lie<sup>1</sup>, parley<sup>1</sup>, place<sup>10</sup>, covenant<sup>3</sup>.  
make a show of. See show of (make a).  
make an oration, harangue<sup>1</sup>.  
make as though, do as though<sup>1</sup>.

make free. See free.  
make gain of, overreach<sup>2</sup>.  
make grow. See grow.  
make known. See known (make).  
make low. See humble.  
make of the number, judge by<sup>1</sup>.  
make reconciliation for, propitiate<sup>1</sup>.  
make re-known. See re-known (make).  
make tumult. See tumult (make).  
make up beforehand, adjust beforehand<sup>1</sup>.  
maker, Architect<sup>1</sup>.  
Maker. See do.

*Mal'chos* (Hebrew) KING  
Malchus, the name of the chief priest's slave. Jn18<sup>10</sup>.

*ar' rên* OR *ar's ên* MALE  
male. m and female Mt19<sup>4</sup> Mk10<sup>6</sup> Ga3<sup>28</sup> every m opening the matrix Lu23<sup>3</sup> leaving the natural use Ro12<sup>7</sup> 27 27 the woman brought forth a vRv12<sup>5</sup> 13, male<sup>4</sup>, man<sup>4</sup>, -child<sup>1</sup>.

*kak ourg'os* EVIL-ACTER  
malefactor. two crucified Lu23<sup>32</sup> 33 39 Paul suffering as 2Ti2<sup>9</sup>, evil doer<sup>1</sup>, malefactor<sup>3</sup>.  
malefactor, evildoer<sup>1</sup>.

*Maleleel'* (Hebrew) PRAISE-Deity  
Maleleel, one of our Lord's ancestors Lu3<sup>37</sup>.  
malice. See evil.  
malicious, wicked<sup>1</sup>.  
maliciousness, evil<sup>2</sup>.

*an os'i on* UN-BENIGN  
malign. law laid down for 1Ti1<sup>9</sup> men in the last days 2Ti3<sup>2</sup>, unholy<sup>2</sup>.  
malignant. See wicked.  
malignity, depravity<sup>1</sup>.

*kak ou che'ô* EVIL-HAVE  
maltreat. faithful of old Hb11<sup>37</sup> be mindful of those Hb13<sup>3</sup>, be tormented<sup>1</sup>, suffer adversity<sup>1</sup>.  
*sun kak ou che'o mai* TOGETHER-EVIL-HAVE  
maltreated with (be). Moses preferring rather to Hb11<sup>25</sup>.

*mamôn as'* MAMMON  
mammon, the personification and deification of wealth. can not slave for God and vMt6<sup>24</sup> Lu 16<sup>13</sup> of injustice vLu16<sup>9</sup> the unjust m Lu 16<sup>11</sup>.

*anêr'* MAN  
man\*, a human being of the male sex, not a woman, a husband, to be carefully distinguished from human, which is also translated man occasionally. two m (conferred with Jesus) vLu9<sup>30</sup> (stood by the women) Lu 24<sup>4</sup> (stand beside disciples) Ac11<sup>10</sup> Christ (a m Who came to be a prophet) Lu24<sup>19</sup> (coming behind John) Jn13<sup>0</sup> (a m demonstrated to be from God) Ac22<sup>2</sup> (Whom God specifies) Ac17<sup>31</sup> (the Head of every) 1C11<sup>3</sup> (betroth you to one M) 2C11<sup>2</sup> a m stood before Cornelius Ac10<sup>30</sup> happy the m vRo4<sup>8</sup> Ja1<sup>12</sup> the law of the m Ro7<sup>2</sup> 2 3 3 3 3 head of the woman 1C11<sup>3</sup> 4 7 7 8 8 9 9 11 11 12 12 14 when Paul became 1C13<sup>11</sup> to a mature m Ep4<sup>13</sup> husband; h and wife (dismissing) Mk 10<sup>2</sup> 12Lu16<sup>18</sup> (law of the h) 1C7<sup>2</sup> 3 3 4 10 11 11 13 13 14 16 16 34 39 39 1435 (subject to) Ep5<sup>22</sup> 24 Co3<sup>18</sup> Tit2<sup>5</sup> 1Pt3<sup>5</sup> (h the head of) Ep5<sup>23</sup> (loving) Ep5<sup>25</sup> 26 Co3<sup>19</sup> (fearing) Ep5<sup>33</sup> (h of one) 1Ti3<sup>2</sup> 12 (making a home with) 1Pt3<sup>7</sup> bride adorned for vRv21<sup>2</sup>. Occurs often, see under other keywords. fellow<sup>1</sup>, husband<sup>50</sup>, man<sup>158</sup>, sir<sup>6</sup>.

hman. See human.

man, any<sup>30</sup>, (adjective), human<sup>6</sup>, human<sup>551</sup>, male<sup>4</sup>, mature<sup>1</sup>, boy<sup>1</sup>.  
man-child, male<sup>1</sup>.

*an thr ōp o k t on' os*

UP-REVERT-VIEW-KILLER

hman-killer, the Adversary Jn8<sup>44</sup> the one hating m1n315 has not life eonian 1Jn315, murderer<sup>3</sup>.

*an thr ōp a'res k os*

UP-REVERT-VIEW-PLEASER

hman-pleaser, saints not to be Ep6<sup>6</sup> Co3<sup>22</sup>.  
manage household. See household (manage).

*epi'trop os* ON-REVERTER

manager (the lord of the vineyard to his) PMt 20<sup>8</sup> (Herod's) Lu8<sup>3</sup>, guardian (of a minor) Ga4<sup>2</sup>, steward<sup>2</sup>, tutor<sup>1</sup>.

*Manassēs' (Hebrew)* PART-WITH

Manasseh, the name of one of the twelve tribes Gn41<sup>51</sup> and a king of Judah 2K21<sup>1</sup>, an ancestor of Christ Mt11<sup>10</sup> 10 tribe of vRv7<sup>6</sup>.

*dia'ta g'e' THROUGH-SET*

mandate, law for a m of messengers Ac7<sup>53</sup> withstood God's Ro13<sup>2</sup>, disposition<sup>1</sup>, ordinance<sup>1</sup>.

*dia'ta g ma* THROUGH-SET-effect

mandate, of Pharaoh Hb11<sup>23</sup>, commandment<sup>1</sup>.

*Manaēn' (Hebrew)* MANAEN

Manaen, Herod's foster brother Ac13<sup>1</sup>.

*phat'n ē* MANGER

manger, a crib for holding fodder while being eaten by cattle. Jesus in a Lu2<sup>7</sup> 12 16 loosing the ox from P Lu13<sup>15</sup>, manger<sup>3</sup>, stall<sup>1</sup>.

*pha n e r o'ō* make-APPEAR

manifest, nothing hidden except it be Mk4<sup>22</sup> Jesus (m Himself to the disciples) Mk16<sup>12</sup> 14 Jn21<sup>1</sup> 1 14 (m His glory) Jn2<sup>11</sup> (m yourself to the world) Jn7<sup>4</sup> (I m Thy name) Jn17<sup>6</sup> (that the life of Jesus may be) 2C4<sup>10</sup> 11 Christ (that He may be m to Israel) Jn1<sup>31</sup> (whenever C our life should be) Co3<sup>4</sup> 4 (m through the advent of our Saviour) 2Ti1<sup>10</sup> (yet once is He m) Hb9<sup>26</sup> (m in the last times) 1Pt1<sup>20</sup> (when the Chief Shepherd is) 1Pt5<sup>4</sup> (if He should be) 1Jn2<sup>28</sup> 32 (that He should be taking away our sins) 1Jn3<sup>5</sup> (annulling the acts of the Adversary) 1Jn3<sup>8</sup> coming to the light that his acts may be made Jn3<sup>21</sup> ABS<sup>2</sup> God (His works may be) Jn9<sup>3</sup> (m His attributes to mankind) Ro1<sup>9</sup> (a righteousness of G is m) Ro3<sup>21</sup> (will m the counsels of the hearts) P1C4<sup>5</sup> (m His word in its own eras) Tit1<sup>3</sup> (in this was m His love) 1Jn4<sup>9</sup> (His just awards made m) vRv15<sup>4</sup> a secret m now Ro16<sup>26</sup> saints (m odor of God's knowledge through) P2C21<sup>4</sup> (m a letter of Christ) 2C3<sup>3</sup> (must be m in front of the dais) 2C5<sup>10</sup> (m to you your diligence) 2C7<sup>12</sup> (secret now made m) Col2<sup>16</sup> (not as yet m what we shall be) 1Jn3<sup>2</sup> Paul (we are m to God) 2C5<sup>11</sup> 11 (in everything being made) 2C11<sup>6</sup> 6<sup>2</sup> (making it m as I must speak) Co4<sup>4</sup> that exposed by the light Ep5<sup>13</sup> 13 secret of devoutness m in flesh 1Ti3<sup>16</sup> way of the holy places not as yet Hb9<sup>8</sup> the life was 1Jn12<sup>2</sup> that antichrists be 1Jn2<sup>19</sup> shame of nakedness should not be Rv3<sup>18</sup>, appear<sup>12</sup>, declare manifest<sup>1</sup>, make manifest<sup>10</sup>, manifest<sup>12</sup>, shew<sup>6</sup>.

manifest. See apparent.

manifest, apparent<sup>9</sup>, disclose<sup>2</sup>, disclosed<sup>1</sup>, evident<sup>1</sup>, obvious<sup>1</sup>, (not m), apparent (not)<sup>1</sup>.  
manifest beforehand, granted (taken for)<sup>1</sup>.  
manifest token, display<sup>1</sup>.

*pha n e' r ō s i s* APPEARING

manifestation, of the spirit 1C12<sup>7</sup> of the truth 2C4<sup>2</sup>.

manifestation, revelation<sup>1</sup>.

manifestation. See apparent.

manifestly. See apparently.

manifold, multifarious<sup>1</sup>, various<sup>2</sup>.

mankind. See human.

mankind (adjective), human<sup>1</sup>.

*andr iz'o mai* MANIZE

manly (be), play a man's part, saints to be 1C16<sup>13</sup>, quit you like men<sup>1</sup>.

*man'na (Hebrew)* COUNT (ration)

manna, the miraculous food which sustained the Israelites in the wilderness Ex16<sup>15</sup>, fathers ate Jn6<sup>31</sup> 49 urn having Hb9<sup>4</sup> the hidden vRv21<sup>7</sup>.

*trop'os* REVERSION

manner, method, or means (peace by every) 2Th3<sup>16</sup>, the m a hen Mt23<sup>37</sup> Lu13<sup>34</sup> Christ coming in same Ac1<sup>11</sup> m Moses despatched the Egyptian Ac7<sup>28</sup> Jews saved in m as the nations Ac15<sup>11</sup> those on board saved in m as spoken to Paul Ac27<sup>25</sup> circumcision of benefit in every Ro3<sup>2</sup> fondness of money not to be your m Hb13<sup>5</sup> like m as Sodom Ju7 method: by every m Christ announced Ph11<sup>8</sup> not deluding you by any 2Th2<sup>3</sup> by which Jannes 2Ti3<sup>8</sup>, as<sup>6</sup>, conversation<sup>1</sup>, manner<sup>1</sup>, means<sup>2</sup>, way<sup>2</sup>.

manner, character<sup>1</sup>, custom<sup>4</sup>, -(be)<sup>1</sup>, type<sup>1</sup>.

manner of life, life<sup>1</sup>, motive<sup>1</sup>.

manner of (what), what kind<sup>2</sup>.

manner (what). See what manner.

manners (in divers), modes (many)<sup>1</sup>.

mansion, abode<sup>1</sup>.

manslayer, homicide<sup>1</sup>.

manstealer, kidnaper<sup>1</sup>.

*chlam us'* MANTLE

mantle, a garment of dignity and office, worn by military officers or imperators, probably, in this case, the cast-off mantle of a high Roman officer, placed about Jesus Mt27<sup>28</sup> 31, robe<sup>2</sup>.

*kopri'a* MANURE

manure, refuse containing plant food, the fig tree P Lu13<sup>3</sup> salt not fit for P Lu14<sup>35</sup>, dung<sup>1</sup>, -hill<sup>1</sup>.

*pol'u'* MANY

many\* in number, much in quantity, or advanced in time, vast throng, with the article, the many, the majority, m rebuked the blind man Mk10<sup>48</sup> m messengers vRv5<sup>11</sup> etc. much: m rather (clothe you) Mt6<sup>30</sup> (being justified) Ro5<sup>9</sup> (conciliated) Ro5<sup>10</sup> (the grace of God) Ro5<sup>15</sup> (those obtaining) Ro5<sup>17</sup> (the members) 1C12<sup>22</sup> (the dispensation of righteousness) 2C3<sup>9</sup> (that which is remaining) 2C3<sup>11</sup> (obey in Christ's absence) Ph2<sup>12</sup> m advanced (the hour is) Mk6<sup>35</sup> 35 m the more (the blind man cried) Lu18<sup>39</sup> not m after (a wind) Ac27<sup>14</sup> test of m affliction 2C8<sup>2</sup> m better the solution Ph12<sup>3</sup> etc. vast: multitude follow Jesus Lu23<sup>27</sup> a v number who believe Ac11<sup>21</sup> a v sum (captain acquires citizenship with) Ac22<sup>28</sup> v love with which God loves us Ep2<sup>4</sup> v competition of suffering Hb10<sup>32</sup> John perceives a v throng vRv7<sup>9</sup> etc. the majority: astonished Mk6<sup>2</sup> said that the boy died Mk9<sup>26</sup> peddling the word of God 2C2<sup>17</sup> through this the m defiled PHb12<sup>15</sup> much (used adverbially): greeting you m 1C16<sup>10</sup> John lamented vRv5<sup>4</sup> etc. Occurs often, see under other keywords.

many, enough<sup>2</sup>, more<sup>15</sup>.  
 many (how). See how much.  
 many modes. See modes (many).  
 many portions (by). See portions (by many).  
 many (so). See so much.  
 many times (how). See how many times.

*polla plasi'on* MANY-FOLD

manifold, getting back Lu18<sup>30</sup> (BMT19<sup>20</sup>).  
 manifold more<sup>1</sup>.

mar, lose<sup>1</sup>.

*maran' (Hebrew)* DEVOTED

maran. The Chaldee equivalent, "The Lord cometh" is out of line with the context, for the Lord does not come as doom to the saints, see *atha*. let him be m *atha* 1C16<sup>22</sup>.

*mar'mar os* MARBLE

marble, a limestone that will take a polish.  
 cargo of vRv18<sup>12</sup>Ab.

*nau'ti'es* NAUTICAL

mariner, one whose occupation is on the sea.  
 in shipwreck Ac27<sup>27</sup> 30 in Babylon vRv18<sup>17</sup>.  
 sailor<sup>1</sup>, shipman<sup>2</sup>.

*par al'i on* BESIDE-SALTED

maritime, situated beside the salt sea. Tyre and Sidon Lu6<sup>17</sup>. sea coast<sup>1</sup>.

*Mar'kos* MARK

Mark (Hb. Mrk Timidity) Barnabas' cousin, wrote second account. John surnamed Ac12<sup>12</sup> 25 (called) Ac15<sup>37</sup> 30 cousin of Barnabas Co410 Timothy to lead M back 2Ti4<sup>11</sup> Paul's fellow worker Phn<sup>24</sup> Peter's son 1Pt5<sup>13</sup>.

mark, attend to<sup>1</sup>, brand mark<sup>1</sup>, emblem<sup>8</sup>, goal<sup>1</sup>, note<sup>2</sup>.

mark (brand). See brand mark.

*agor a'* BUY-place

market, a place of concourse for commerce, for hire, or any other purpose for which the narrow streets of oriental cities were unsuited. boys and girls sitting in PMt11<sup>18</sup> Lu7<sup>32</sup> standing idle in PMt20<sup>3</sup> fond of salutations in Mt 23<sup>7</sup> Mk12<sup>38</sup> Lu11<sup>43</sup> 20<sup>48</sup> place the infirm in Mk6<sup>56</sup> coming from (not eating except sprinkled) Mk7<sup>4</sup> Paul (and Silas at Philippi) Ac16<sup>19</sup> (at Athens) Ac17<sup>17</sup>.

market (meat). See meat market.

*gam is'o* MARRYIZE

marriage (take in). not in the resurrection Mt 22<sup>30</sup> before the deluge Mt24<sup>38</sup> doing ideally 1C7<sup>38</sup> 38ABS<sup>1\*</sup> (BsMk12<sup>25</sup> BsLu17<sup>27</sup> Bs20<sup>34</sup> Bs35<sup>5</sup>). give in marriage<sup>1</sup>.

*ek gam is'o* OUT-MARRYIZE

marriage (take out in). not in the resurrection Mk12<sup>25</sup> Lu20<sup>35</sup> in the days of Noah Lu17<sup>27</sup> A the sons of this eon Lu20<sup>34</sup> A (s<sup>1</sup>C 7<sup>38</sup>). give in marriage<sup>5</sup>.

*muel os'* MARROW

marrow, the spinal. parting of the articulations and m Hb4<sup>12</sup>.

*gam e'o* MARRY

marry, unite a man and woman in wedlock. dismiss and m: (her who has been d) Mt5<sup>32</sup> (d his wife and m) Mt19<sup>9</sup> Mk10<sup>11</sup> Lu16<sup>18</sup> (one who has been d, m) Mt19<sup>9</sup> Lu16<sup>18</sup> (d her husband and m) Mk10<sup>12</sup> not expedient to m Mt 19<sup>10</sup> the first brother m Mt22<sup>25</sup> not in the resurrection Mt22<sup>30</sup> Mk12<sup>25</sup> Lu20<sup>35</sup> before the deluge Mt24<sup>38</sup> Lu17<sup>27</sup> Herod m Philip's wife Mk6<sup>17</sup> I m a wife PLu14<sup>20</sup> sons of this eon Lu20<sup>34</sup> let them m 1C7<sup>9</sup> 38 better to m

than to be on fire 1C7<sup>9</sup> Paul (to the m I am charging) 1C7<sup>10</sup> (younger widows to m) 1Ti5<sup>14</sup> if you should be 1C7<sup>28</sup> 28 she who m is solicitous 1C7<sup>33</sup> 34 she is free to 1C7<sup>39</sup> forbidding to in subsequent eras 1Ti4<sup>3</sup> younger widows are wanting to 1Ti5<sup>11</sup>. married<sup>1</sup>, marry<sup>26</sup>, -a wife<sup>2</sup>.

marry, become<sup>3</sup>.

*epi gam br cu'o* ON-MARRY

marry a brother's widow Dt25<sup>5</sup> according to the law. Mt22<sup>24</sup>.

Mars' hill, Areopagus<sup>1</sup>.

*Mar'tha* MARTHA

Martha, the sister of Lazarus and Mary of Bethany, entertains Jesus Lu10<sup>38</sup> 40 41 41 others: Jn11 5 19 20 21 24 30 39 122.

martyr, witness<sup>3</sup>.

*thau'ma* MARVEL

marvel, that which calls forth astonished wonder. Satan transfigured into messenger of light 2C11<sup>14</sup> John m at Babylon vRv17<sup>6</sup>, admiration<sup>1</sup>, marvel<sup>1</sup>.

*thauma z'o* MARVEL

marvel, wonder with astonishment. Christ (at hearing the centurion) Mt8<sup>10</sup> Lu7<sup>9</sup> (at their unbelief) Mk6<sup>6</sup> (C to be m at) 2Th1<sup>10</sup> disciples m (at the stilling of the storm) Mt5<sup>27</sup> Mk6<sup>51</sup> Lu5<sup>26</sup> (at the withered fig tree) Mt 21<sup>20</sup> (at perceiving Jesus) Lu24<sup>41</sup> (that He spoke with the woman) Jn4<sup>27</sup> throng m at healing of the mute man Mt9<sup>33</sup> 15<sup>31</sup> Lu11<sup>14</sup> Pharisees m (about the poll tax) Mt22<sup>22</sup> Lu 20<sup>20</sup> (that Jesus not first baptized) Lu11<sup>13</sup> Pilate m (at Jesus' silence) Mt27<sup>14</sup> Mk15<sup>5</sup> (that Jesus is dead already) Mk15<sup>44</sup> Gergesenes m at healed demoniac Mk5<sup>20</sup> people m at Zechariah Lu12<sup>1</sup> 63 all m (at that spoken by the shepherds) Lu2<sup>18</sup> (at Jesus' gracious words) Lu4<sup>22</sup> (healing of epileptic) Lu9<sup>43</sup> (at one act of Christ's) Jn7<sup>21</sup> (at the disciples) Ac2<sup>7</sup> Joseph and Mary at Simeon's words Lu2<sup>33</sup> Peter m on coming away from tomb Lu24<sup>12</sup> Nicodemus should not be Jn3<sup>7</sup> that you may be m (greater works) Jn5<sup>20</sup> m not at this Jn5<sup>28</sup> Jews m (at Jesus' learning) Jn7<sup>15</sup> (at the healing of lame man) Ac 31<sup>2</sup> (at Peter and John) Ac4<sup>13</sup> Moses m at the vision vAc7<sup>31</sup> m and disappear Ac13<sup>41</sup> Paul m that you are transferred thus swiftly Gal6 m not if the world is hating you 1Jn3<sup>13</sup> m at the aspect of things Ju16 wild beast (whole earth m after) vRv13<sup>3</sup> (John m at the woman) vRv17<sup>6</sup> 7 (those dwelling on the earth) vRv17<sup>8</sup> (AMk12<sup>17</sup>). admire<sup>1</sup>, have in admiration<sup>1</sup>, marvel<sup>28</sup>, -at<sup>2</sup>, wonder<sup>13</sup>, -at<sup>1</sup>.

*thauma st on'* MARVELOUS

marvelous, m in our eyes (from the Lord) PMt21<sup>42</sup> Mk12<sup>41</sup> a m thing (Jews not aware whence Jesus is) Jn9<sup>30</sup> m light (God calls us into) 1Pt2<sup>9</sup> great and m (sign) vRv15<sup>1</sup> (are Thy acts) vRv15<sup>3</sup>. marvel<sup>1</sup>, marvelous<sup>5</sup>, -thing<sup>1</sup>.

*thauma'si on* MARVELOUS

marvels, which Jesus does Mt21<sup>15</sup>. wonderful thing<sup>1</sup>.

*Mari'a (Greek of Hebrew)* MIRIAM

Mary, the mother of our Lord, see also Miriam. Joseph (the husband of) Mt11<sup>6</sup> (M espoused to) Mt11<sup>8</sup> magi perceived Mt2<sup>11</sup> Jesus the son of Mk6<sup>3</sup> Elizabeth hears the salutation of Lu14<sup>1</sup>

Mary, wife of Clopas, mother of James: beholding (the crucifixion) Mt27<sup>56</sup> Mk15<sup>40</sup> (the



sepulcher)Mt281Mk1547ABs<sup>2</sup> (sitting in front of)Mt2761 buys spices Mk161 told the apostles Lu2410 beside the cross Jn1925AB (s<sup>1</sup>Mt 2756)

Mary Magdalene: beholding (crucifixion) Mt2756ABs<sup>2</sup> Mk1540As (the sepulcher)Mt281 AB (where Jesus was placed)Mk1547 buys spices Mk161 Jesus (appeared first to)Mk169 (M dispensed to)Lu82Bs told the apostles Lu2410AB stood (beside the cross)Jn1925AB (outside the tomb)Jn2011AB (AMt2761 BJn201 A2010 A18)

Mary, sister of Martha and Lazarus: Jesus (M sitting at His feet)Lu1039B<sup>2</sup> (rubs Him with attar)Jn112As 128As (came where Jesus was)Jn1132As chooses the good part Lu10 42As Bethany the village of Jn111 Jews (came to)Jn1119As 45As (perceiving)Jn11 31As seated in the house Jn1120 (ALu1039 sJn1128).

Mary, the mother of John Mark Ac1212

Mary, a Roman saint Ro16AB.

massacre. See lift up.

Master. See Lord.

Master, doctor<sup>1</sup>.

master, navigator<sup>1</sup>, owner<sup>5</sup>, preceptor<sup>3</sup>, rabbi<sup>9</sup>, teacher<sup>48</sup>.

master builder, foreman<sup>1</sup>.

master of the house, householder<sup>3</sup>.

mastery. See lord it.

*trōg'ō* CHEW

masticate, grind with the teeth. mankind before the deluge Mt248 m Christ (His flesh) FJn654 56 57 (this Bread)Jn658 (Judas m bread with)AJn1318. cat<sup>6</sup>.

match. See compare.

mate. See participant.

[h]ul'ē MATERIAL

material, matter, what amount of Ja35. matter<sup>1</sup>.

matrimony. See wedding.

*mē'tr* a MOTHER

matrix, the organ of motherhood. every male opening Lu223 deadening of Sarah's Ro419, womb<sup>2</sup>.

*Mattatha'* (Hebrew) GIFT-Jehovah

Mattathah, one of our Lord's ancestors. Lu331.

*Mattath'i'as* (Hebrew) GIFT-Jehovah

Mattathias, an ancestor of Christ. Lu325.

*pra g'ma* PRACTICE-effect

matter, practice Ja318, business 1C61. agreeing concerning any Mt1819 of which we are fully assured Lu11 placed this m in your heart (Ananias)Ac54 in whatever m Phœbe may be needing you Ro162 in this m (pure) 2C711 (overreaching his brother)1Th46 by two immutable m Hb618 not the selfsame image of Hb101 a conviction concerning m not observed Hb111. business<sup>1</sup>, matter<sup>3</sup>, thing<sup>6</sup>, work<sup>1</sup>.

matter, material<sup>1</sup>, (make), consequence (be of)1.

matter. See word.

matter of wrong, injury<sup>1</sup>.

*Matthan'* (Hebrew) GIFT

Matthan, a name in our Lord's lineage. Mt1 15 15.

*Mattha'i'* (Hebrew) GIFT

Matthat, a name common to two ancestors of our Lord. Lu24 29.

*Matthai'os* MATTHEW

Matthew, a tax gatherer, chosen to be one of the twelve apostles, usually identified with

Levi Alpheus, and writer of the first account of our Lord's ministry. at the tribute office Mt99 one of the twelve Mt103Mk318Lu615 Ac113.

*Matthi'as* (Hebrew) GIFT-Jehovah

Matthias, the apostle in Judas' place. Ac123 26.

*Mattath'i'as* (Hebrew) GIFT-Jehovah

Mattithiah, an ancestor of Christ. Lu326.

*tel'ei on* FINISHED

mature, perfect, as a result of full growth or development. p will of God Ro122. m: Paul (speaking wisdom among)1C26 (presenting every man m) FCo128 whenever maturity coming FIC1310 in disposition become FIC14 20 attain to a m man FEp413 the m may be disposed to this Ph313 that you may stand FCo412 solid nurture is for FHb514 perfect: you shall be as your heavenly Father is Mt548 48 if you are wanting to be Mt1921 more p tabernacle Hb911 endurance have its p work Ja14 4 every p gratuity Ja117 p law of freedom Ja125 p man not tripping in word Ja32 p love casting out fear 1Jn418, man<sup>1</sup>, more perfect<sup>1</sup>, of full age<sup>1</sup>, perfect<sup>13</sup>, that which is perfect<sup>1</sup>, they that are perfect<sup>1</sup>.

*tel'ei'ō si s* FINISHING

maturing (of that spoken)FLu145, perfection (not through priesthood)Hb711, perfection<sup>1</sup>, performance<sup>1</sup>.

*telei'o't ēs* FINISH-

maturity. love, tie of FCo314 be brought on to FHb61. perfection<sup>1</sup>, perfectness<sup>1</sup>.

*tele s phor e'ō* FINISH-CARRY

maturity (bring to). seed b nothing to m FLu 814. bring fruit to perfection<sup>1</sup>.

maturity. See mature.

may and shmay. See should.

may, able (be)<sup>18</sup>, allow<sup>2</sup>, strong (be)<sup>1</sup>.

may be (it), equally<sup>1</sup>.

*emou'* and *mou* OF-ME

me\*, my, mine, first person, singular pronoun outside the nominative case, not emphatic as I. me, myself<sup>4</sup>.

*ka me'* AND-ME

me also\*, and me. 1C164 etc.

*ka moi'* AND-TO-ME

me also (to)\*, and to me. Ac819 1028 etc.

*a'leur on* MEAL

meal. woman hides leaven in FMT1333Lu1321. mean, about (be)<sup>1</sup>, be<sup>6</sup>, do<sup>1</sup>, insignificant<sup>1</sup>, will<sup>2</sup>. meaning, power<sup>1</sup>. means. See manner.

*dē BIND*

means (by all). bearing fruit Mt1323 passing through to Bethlehem Lu215 Barnabas and Saul (sever to Me)Ac132 (turning back we should visit)Ac1536 saints b a m to glorify God 1C620ABs\*. also<sup>1</sup>, and<sup>1</sup>, doubtless<sup>1</sup>, now<sup>1</sup>, therefore<sup>1</sup>.

means (by any), circumstances (under no)<sup>1</sup>. means (by no). See circumstances (under no). means (not by all). See circumstances (under no).

meantime. See between.

meanwhile, between<sup>2</sup>.

*metr i'ōs* MEASURE-AS

measurably, so as can be measured. not m consoled Ac2012, a little<sup>1</sup>.

*met'r on MEASURE*

measure, a standard of size or quantity. with what m you are measuring *PMt72Mk424Lu638* fill full the m of your fathers *PMt2332* a m ideal *PLu638* God (not giving the spirit by) *PMJn334* (parts to each m of faith) *PMRo123* (the range) *PM2C1013* the m God parts to us (Paul boasting) *PM2C1013* Christ (m of the gratuity of) *PMEp47* (m of Christ's complement) *PMEp413* the m of each one's part *PMEp416* messenger had a m *PMRv2115* 17.

measure, bath<sup>1</sup>, choenix<sup>1</sup>, cor<sup>1</sup>, seah<sup>2</sup>, transcendence<sup>2</sup>, (above), inordinately<sup>1</sup>, (without), immeasurably<sup>2</sup>.

*metr e'ō MEASURE*

measure, the act of applying a standard to determine the relative size or quantity. with what m you are m *PMt72Mk424Lu638* it shall be m to you *PMt72Mk424* m themselves by themselves *PM2C1012* m the temple *PMRv11A8* m not the court *PMRv112B8* m the city *PMRv21* 15 16 its wall *PMRv211A8*. measure<sup>7</sup>, mete<sup>3</sup>.

*anti metr e'ō INSTEAD-MEASURE*

measure again, measure in returning what has been given. will be m to you a *PLu638*.

measure of grain. See grain (measure of).

*kre'a s MEAT*

meat, the flesh of a dead animal. ideal not to be eating *PMRo1421* 1C813, flesh<sup>2</sup>.

meat, eat<sup>3</sup>, feeding<sup>7</sup>, food<sup>10</sup>, nourishment<sup>13</sup>, table<sup>1</sup>, viand<sup>1</sup>, (portion of), grain (measure of)<sup>1</sup>.

*ma'kellon BUTCHER-place*

meat market. eat everything sold at 1C1025, shambles<sup>1</sup>.

meat offered to idols, idol sacrifice<sup>1</sup>.

*peri erg a'ō mai ABOUT-ACT*

meddle. some are 2Th311, be a busy body<sup>1</sup>.

*peri'erg os ABOUT-ACTER*

meddler (younger widows) 1Ti1513, meddling art (practicing) Ac1919, busy body<sup>1</sup>, curious arts<sup>1</sup>.

*Méd'os MEDE*

Mede, a native of Media. Pentecost Ac29.

*mes i't és MIDER*

mediator, one in the midst of two parties. in the hand of Ga319 no M of one Ga320 one M of God and mankind 1Ti125 M of a better covenant Hb86 915 124.

*mele t a'ō CARE-*

meditate, also used for the Hebrew *ege mumble* (the people m empty phrases) Ac425. do not m what to speak Mk1311A Timothy to m on these things 1Ti415. imagine<sup>1</sup>, meditate<sup>2</sup>.

meditate before, premeditate<sup>1</sup>.

*pra u' MEEK*

meek, mildly submissive, happy are the Mt55 Jesus m (and humble in heart) *PMt1129* (and mounted on an ass) Mt215 a m and quiet spirit 1Pt34.

*pra u't és or pra o't és MEEKNESS*

meekness. spirit of (shall Paul come in) 1C421 (attuning such a one in) Ga61 m of Christ 2C101 fruit of the spirit Ga523 walk with Ep42 put on Co312 with m training those 2Ti225 displaying all Ti32 receive the implanted word with Ja121 ideal behavior in m of wisdom Ja313 ready with a defense with 1Pt316 (bs1Ti611).

*pra u path'ei a MEEK-EMOTION*

meekness (suffering and). Timothy to pursue love with 1Ti611As1\*.

*ap ant a'ō FROM-INSTEAD*

meet. Jesus m the women Mt289As a man will m the disciples Mk1413 (AMk52 BLu1712 AJn451 AAcl616).

meet, enough<sup>1</sup>, fit<sup>1</sup>, ideal<sup>2</sup>, just<sup>2</sup>, meet with<sup>5</sup>, (make meet), competent (make)<sup>1</sup>.

*[h]up ant a'ō UNDER-INSTEAD*

meet. m Jesus (demoniacs) Mt328Mk52Bs Lu827 (lepers) Lu1712As (Martha) Jn1120 30 (throng) Jn1218 m hostile king PLu1431 slaves m courtier Jn451Bs maid m Paul Ac1616Bs (Bs1\*Mt289).

meet. See worthy.

meet (to). See meeting.

meet well, happen along<sup>1</sup>.

*sun ant a'ō TOGETHER-INSTEAD*

meet with. vast throng m w Jesus Lu937 a man w the disciples Lu2210 Cornelius w Peter Ac1025 Paul not aware what he will m w in Jerusalem Ac2022 Melchizedek with Abraham Hb71 10, befall<sup>1</sup>, meet<sup>5</sup>.

meet with, parley<sup>1</sup>.

*ap ant'ē sis FROM-INSTEADING*

meeting, to meet. the bridegroom PMt256 brethren came t m Paul Ac2315 the Lord in the air 1Th417 (AJn1213).

*[h]up ant'ē si s UNDER-INSTEADING*

meeting, to meet. to m Jesus (entire city) Mt834 (vast throng) Jn1213 of the bridegroom PMt251.

*sun ant'ē sis*

meeting with. entire city w Jesus Mt834.

*Melchei' (Hebrew) MY-KING*

Melchi, the name of two persons in our Lord's genealogy. Lu324 28.

*Melchi se'dek (Hebrew) KING-JUST*

Melchizedek, a priest king Gn1418 Ps1104. the order of Hb56 10 620 711 17 21 king of Salem Hb71 meets Abraham Hb710 likeness of Hb715.

*Melea' (Hebrew) FULLNESS*

Melea, an ancestor of Christ. Lu331.

*Meli'tē MELITA*

Melita, an island in the Mediterranean. south of Sicily, near 36° north, 14° east. Paul on Ac281.

mellow. See kind.

melody (make), play music<sup>1</sup>.

meit, loose<sup>1</sup>.

*mel'os MEMBER*

member, a limb or organ of the body. one m (should perish) PMt529 30 (if the body were) 1C1219 (suffering) 1C1226 (is being esteemed) 1C1226 presenting (to Sin) Ro613 (as implementations of righteousness) Ro613 (as slaves) Ro619 19 passions operated in our Ro75 in Paul's m (a different law) Ro723 (law of Sin) Ro723 many m (in one body) Ro124 1C1212 14 20 all m (have not same function) Ro124 (of the one body) 1C1212 (are sympathizing) 1C1226 (rejoicing) 1C1226 m of one another Ro125 REp425 m of Christ (our bodies are) m1C615 (taking away) m1C615 m of a prostitute 1C615 God placed the 1C1218 m supposed to be weaker 1C1222 may be mutually solicitous 1C1223 body of Christ (m of a part) 1C1227 (we are m) MEp530

saints to deaden their <sup>a</sup>Co35 the tongue (a little m)Ja35 (constituted among our m)Ja36 gratifications warring in your Ja41.

*mnē m o'sun on* REMIND-TOGETHER  
memorial, spoken for a Mt2613Mk149 Corne-  
lius' alms ascended for Ac104AB32.

*pros apell e'o* TOWARD-FROM-WHIRL  
menace, the Sanhedrin m the apostles Ac421,  
threaten further1.

mend, adjust2.

*ep ait e'o* ON-REQUEST  
mendicant (be a). administrator ashamed to  
be <sup>plu</sup>Lu163 a blind man Lu183Bs. beg1.

*Menna'* MENNA  
Menna, our Lord's ancestor. Lu331Bs.

*mnē'mē* REMIND-  
mention, Peter's admonition 2Pt115, remem-  
brance1.

mention. See remembrance.

mention (make), remember1.

*me'ti ge* NO-ANY-SURELY  
mention (not to). saints judging messengers  
not to mention life's affairs 1Co63.

mentor. See governor.

*em por i'a* IN-GO  
merchandise, one to his <sup>plu</sup>Mt223.  
merchandise, cargo2, (house of m), store1,  
(make m), traffic1.

*em'por os* IN-GOER  
merchant, seeking pearls <sup>plu</sup>Mt1345 in Babylon  
vRv183 11 15 23.

*ele e'm on* MERCIFUL  
merciful, happy are Mt57 a merciful Chief  
Priest Hb217.

merciful. See mercy.

merciful, pitiful2, propitious1.

*ele a'o* be-MERCIFUL  
merciful to (be), middle enjoy mercy, passive be  
(shown) mercy, to blind men Mt927 2030 31  
Mk1047 48 Lu1838 39 to Canaanitish woman  
Mt1522 to epileptic Mt1715 to fellow slave  
as I am <sup>plu</sup>Mt1833 33 to demoniac Mk519  
to rich man <sup>plu</sup>Lu1624 lepers Lu1713 God (I  
shall be m)Ro915 15 16 18 (to all)Ro1132 (to  
Epaphroditus)Ph227 the one m with glee  
Ro128 to those doubting be Ju22 with fear  
Ju23 enjoy mercy; Paul has 1Co725 who have  
not 1Pt210 be shown mercy: the merciful  
Mt57 yet now you were (nations) Ro1130  
that they also may be (Israel)Ro1131 Paul  
2Co41 1Ti113 16 but now are being 1Pt210,  
obtain mercy8, receive mercy1, shew mercy2.

*an e'le on* UN-MERCYED  
merciless, judging is m Ja213, without mercy1,  
Mercurius, Hermes1.

*e'le os* MERCY  
mercy, merciful Lu178, a moderation of the  
severity of justice, God (m am I wanting)  
Mt913 127 (His m is for generations) Lu150  
(reminded of)Lu134 (magnifies His m with  
Elizabeth)Lu158 (to do m with our fathers)  
Lu172 (the nations to glorify G for His)  
Ro159 (peace on them and m) Ga616 (being  
rich in) Ep24 (m from G) 1Ti12 2Ti12 2Jn8  
(to Onesiphorus)2Ti116 18 (saves us)Tit35  
(His vast m)1Pt13 judging and m and faith  
Mt2323 the one doing the m thing Lu1037  
vessels of <sup>a</sup>Ro923 this m of yours Ro1131 ob-  
taining Hb416 who does not exercise m Ja213

vaunting is m against judging Ja213 bulg-  
ing with Ja317 may m be multiplied Ju2  
m of our Lord Jesus Christ Ju21 (<sup>s\*</sup>Lu149  
AEp623 ABTi14).

mercy, benign1, pity3, (have), merciful (be)16,  
(obtain m), merciful (be)8, (of tender m),  
pitiful1, (receive m), merciful (be)1, (shew  
m), merciful (be)2.  
mercy (be shown or enjoy). See merciful to (be).  
mercy-seat, propitiatory1.

[*h*]uper'ak m on OVER-POINT  
meridian (over). virgin 1Co736, pass the flower  
of age1.

merry (be), cheerful (be)1,  
merry (be or make). See glad (be).

*th'er'a* WILD-BEAST  
mesh, a means of capturing wild beasts, let  
Israel's table become <sup>plu</sup>Ro119, trap1.

*Mes o pot a mi'a* MID-DRINK (river)  
Mesopotamia, the country between the Tigris  
and Euphrates rivers, Ac29 72.

*a[n]ggeli'a* MESSAGE  
message, 1Jn15 311.

message, embassy1, promise1.

*a[n]g'gel os* MESSENGER  
messenger, one who carries a message, whether  
human, such as John the baptist, his disci-  
ples, our Lord's disciples, the spies sent, of-  
ficers of the synagogue, etc., or celestial  
couriers, concerning whose nature we are  
not informed, for the word speaks only of  
office. The term angel is avoided because  
it is misleading and cannot be used of human  
messengers. God's m: appeared to Joseph  
Mt120 24 213 19 dispatching My m (John)  
<sup>plu</sup>Mt1110Mk12Lu727 saying to m Hb15 7 to  
which has He declared Hb113 not to m does  
He subject the earth Hb25 makes man inferior  
to Hb27 spares not sinning 2Pt24 com-  
missions His m vRv226 Christ: m directed  
concerning Mt46Lu410 waited on Him Mt411  
Mk113 dispatching His m Mt1341 2431Mk1327  
coming with Mt1627 2531 Mk838Lu926 2Th17  
twelve legions of Mt2653 dispatches before  
His face Lu952 avowing in front of Lu128  
ABs\* Rv35 seen strengthening Him Lu2243a3  
ascending and descending on Jn151 a m has  
spoken to Him Jn1229 so much better than  
Hb14 to worship Hb16 made some bit in-  
ferior to Hb29 m being subjected to 1Pt322  
dispatches to John Rv11 send My m vRv2216

others: reapers are m <sup>plu</sup>Mt1339 severing  
the wicked <sup>plu</sup>Mt1349 m of little ones Mt1810  
are as m in resurrection Mt2230Mk1225 not  
aware of the day and hour Mt2436Mk1332  
the Adversary and his Mt2541 at the tomb  
Mt282 <sup>plu</sup>Lu2423Jn2012 seen by Zechariah Lu  
111 13 18 19 sent to Miriam Lu126 2Aa30 34  
35 38 221 stood by (shepherds)Lu29 10 13 15  
(Peter)Ac127 (Paul)Ac2723 John's m Lu724  
renounced before Lu129 joy in sight of (one  
sinner)Lu1510 Lazarus carried by <sup>plu</sup>Lu1622  
bathed in the pool Jn54 opens jail door for  
Peter Ac519 Stephen's face as Ac615 seen  
by Moses vAc730 35 38 mandate of Ac753  
speaks to Philip Ac826 Cornelius perceived  
vAc103 7 22 1113 Peter and the m Ac128 9  
10 11 15 smites Herod Ac1223 Sadducees say-  
ing there is no Ac238 Paul and m Ac239  
1Co49 6Bs 131 Ga18 414 1Ti521 not able to  
separate us Ro838 because of the m (authori-  
ty over woman's head)1Ci1110 Satan (m of

light)2C11<sup>14</sup> (a splinter, m of)2C12<sup>7</sup> through m (the law prescribed)Ga31<sup>9</sup> (the word spoken)Hb2<sup>2</sup> ritual of Co21<sup>8</sup> seen by (secret of devoutness)1Ti31<sup>6</sup> not taking hold of Hb 21<sup>6</sup> ten thousand eHb12<sup>22</sup> when lodging Hb 13<sup>2</sup> entertaining (Rahab)Ja22<sup>5</sup> are yearning to peer into 1Pt11<sup>2</sup> being greater in strength 2Pt21<sup>1</sup> kept not their own sovereignty Ju<sup>6</sup> seven stars are seven m Rv12<sup>0</sup> of the ecclesia in (Ephesus)Rv21<sup>1</sup> (Smyrna) Rv2<sup>8</sup> (Pergamos) Rv21<sup>2</sup> (Thyatira) Rv21<sup>8</sup> (Sardis)Rv31<sup>1</sup> (Philadelphia)Rv37<sup>7</sup> (Laodicea)Rv 31<sup>4</sup> John (perceived)vRv52<sup>7</sup> 71 2 82 10<sup>1</sup> 201 (hears)vRv511<sup>1</sup> 165 (came away to)vRv10<sup>9</sup> (got tiny scurf from)vRv101<sup>0</sup> (talks with)vRv171<sup>7</sup> 7 (falls in front of)vRv22<sup>8</sup> the four m (he cries to)vRv72<sup>7</sup> (loose them)vRv91<sup>4</sup> 15 stood around the throne vRv71<sup>1</sup> the dragon's m vRv127<sup>9</sup> another m (at the altar)vRv83<sup>3</sup> (a second)vRv14<sup>8</sup> (a third)vRv14<sup>9</sup> (came out of the temple)vRv145<sup>17</sup> 17 (out of the altar) vRv148<sup>18</sup> took the thrivable vRv85<sup>7</sup> seven m (have seven trumpets)vRv85<sup>7</sup> (seven calamities)vRv15<sup>6</sup> 8 (seven bowls)vRv157<sup>17</sup> 171 21<sup>9</sup> (saying, go)vRv161<sup>1</sup> m trumpets (the second) vRv8A<sup>8</sup> (the third)vRv81<sup>0</sup> (the fourth)vRv 81<sup>2</sup> (the three m about to be)vRv81<sup>3</sup> (the fifth)vRv91<sup>1</sup> (the sixth)vRv 91<sup>3</sup> 14 (the seventh) vRv115<sup>5</sup> m of submerged chaos vRv91<sup>1</sup> seventh m (in the days of)vRv107<sup>7</sup> (pours out his bowl)vRv161<sup>7</sup> s<sup>2</sup> m standing on the sea vRv10<sup>8</sup> Michael and his vRv127<sup>7</sup> tormented in sight of vRv141<sup>0</sup> m cast his sickle into the earth vRv141<sup>9</sup> fourth m pours out bowl vRv16<sup>8</sup> s strong m lifts a stone vRv182<sup>1</sup> twelve m at the portals vRv211<sup>2</sup> h<sup>8</sup> the m's measure vRv211<sup>7</sup> (AAc8<sup>39</sup> sJu14 Bs<sup>4</sup> vRv11 b16<sup>3</sup>). angel181, messenger<sup>7</sup>.

messenger, apostle<sup>2</sup>.

messenger (chief). See chief messenger.

messenger (equal to). See equal to messenger.

*Messia's* (Hebrew) ANOINTED

Messiah, the equivalent of the Greek title Christ. we have found Jn14<sup>1</sup> is coming Jn 42<sup>5</sup>. Messias<sup>2</sup>.

met (arrange to be). See arrange to be met.

method. See manner.

*Mathou sa'la* (Hebrew) DIE-will-SEND

Methuselah, one of our Lord's ancestors Gn521 Lu33<sup>7</sup>.

*Mich a'el* (Hebrew) who-AS-Deity

Michael, a chief messenger Dn121. Ju<sup>9</sup> vRv127.

*mes our an'e ma* MID-SEE-UP

mid-heaven. flying in (vulture)vRv81<sup>3</sup> (messenger)vRv14<sup>6</sup> (birds)vRv191<sup>7</sup>. midst of heaven<sup>3</sup>.

*mes embr i'a* MID-DAY

midday. Philip going at Ac82<sup>6</sup> light flashes about Paul Ac22<sup>8</sup>.

midday. See midst and day.

middle. See midst.

*Madiam'* (Hebrew) strife

Midian, a district of Arabia Petrea, about 29° north, 35° east. Moses a sojourner in Ac72<sup>9</sup>.

*meso nu k't i on* MID-NIGHT

midnight. lord of the house coming at vMk133<sup>5</sup> going to a friend at vLu11<sup>5</sup> Paul (and Silas praying)Ac16<sup>25</sup> (speaking)Ac20<sup>7</sup>.

midnight, midst<sup>2</sup>.

*mes'on* MIDST

midst, when used of a group or a throng, middle of an object, as a hall or curtain or body, center of a hill or throne, with up, amidst, centered, with day, midday Ac261<sup>3</sup>, in the m: disciples (of wolves)Mt1016Lu103<sup>3</sup> (of the sea)Mt1424<sup>8</sup> (of the Sanhedrin)Ac47<sup>7</sup> daughter of Herodias dances Mt14<sup>9</sup> Christ (stands a child)Mt18<sup>28</sup>Mk9<sup>36</sup> (wherever two or three are)Mt1820<sup>20</sup> (seated)Lu24<sup>6</sup> (as One Who is serving)Lu22<sup>27</sup> (stood)Lu243<sup>8</sup> Jn12<sup>6</sup> 2019 26 (between two others)Jn1918 (God does miracles through)Ac22<sup>2</sup> (of lampstands)Rv113<sup>2</sup> 21 rise in the m (man with withered hand)Mk33 Lu6<sup>8</sup> (chief priest)Mk14<sup>60</sup> demon pitches man Lu43<sup>5</sup> let down the cot Lu51<sup>9</sup> seed in thorns Lu8<sup>7</sup> of Jerusalem Lu2121 Peter Lu 2255 Ac11<sup>5</sup> a woman [Jn83 9] Paul Ac2721 1Th2<sup>7</sup> of a generation crooked and perverse Ph21<sup>5</sup> of the ecclesia Hb21<sup>2</sup> of the four animals vRv6<sup>6</sup> from: (wicked f m of the just)vMt1349 (be taken away)1C52<sup>2</sup> out of: (Paul)Ac1733AB3<sup>2</sup> (and be severed)2C61<sup>7</sup> (decrees taken away)Co21<sup>4</sup> (till the present detainer is coming to be)2Th2<sup>7</sup> through: Christ passing t Lu430 Jn85<sup>9</sup>AS<sup>2</sup>

amidst (with up): daniel over a the grain vMt132<sup>5</sup> Jesus a boundaries of Decapolis Mk 731 adjudicate a the brethren 1C65 middle: of the night vMt25<sup>6</sup> Ac272<sup>7</sup> of the sea Mk64<sup>7</sup> of Samaria and Galilee Lu1711 of the courtyard Lu2255 curtain rent Lu234<sup>5</sup> Judas raptures in Ac11<sup>8</sup> center: of the Areopagus Ac172<sup>2</sup> of the paradise of God Rv27<sup>3</sup> of the throne vRv5<sup>6</sup> of the elders vRv5<sup>6</sup> throne-centered Lambkin vRv71<sup>7</sup> of the city's square vRv22<sup>2</sup> (s<sup>1</sup>Jn51<sup>3</sup>). among12, before1, between1, forth1, midday1, midnight2, midst41, in the -4.

midst (be about the), midway (be)1.

midst of heaven, mid-heaven<sup>3</sup>.

*mes o'd* be-MID

midway (be). of the festival Jn714. be about the midst1.

*kra't os* HOLDING

might, mightily (God does)Lu151<sup>1</sup> (word grows) Ac192<sup>0</sup>. God (the m of His strength)Ep11<sup>9</sup> (of His glory)Co11<sup>1</sup> (to Him be glory and) 1Pt51<sup>1</sup> Ju2<sup>5</sup> Christ (be invigorated in His) Ep61<sup>0</sup> (to Whom be m eonian)1Ti61<sup>6</sup> Rv1<sup>6</sup> 51<sup>3</sup>AB3<sup>2</sup> (to Whom is)1Pt41<sup>1</sup> the m of death Hb214. dominion<sup>4</sup>, mightily<sup>1</sup>, power<sup>6</sup>, strength1.

might, power<sup>4</sup>, strength<sup>2</sup>.

might (for may). See ever.

mightily. See might.

mightily, strenuously<sup>1</sup>.

*kra't ai on'* HELD

mighty (hand of God)1Pt5<sup>6</sup>.

mighty, able<sup>7</sup>, great<sup>1</sup>, potentate<sup>1</sup>, power<sup>2</sup>, proportions (such)<sup>1</sup>, strength<sup>1</sup>, strong<sup>10</sup>, violent<sup>1</sup>, (be m), able (be)1.

mighty dead, power<sup>1</sup>.

mighty in (be), operate<sup>1</sup>.

*kra't ist on* HOLD-most

mighty (most). Theophilus Lu13<sup>1</sup> Felix Ac232<sup>6</sup> 243 Festus Ac262<sup>5</sup>. most excellent<sup>2</sup>, -noble<sup>2</sup>.

mighty power, magnificence<sup>1</sup>.

mighty work, power<sup>11</sup>.

*er'em on* MILD

mild, moderate, placid. and quiet life 1Ti2<sup>2</sup>. quiet<sup>1</sup>.

*mil'ion* (Latin) MILE

mile, having *millia passuum*, 1000's of paces,

8 stadia, about 1620 yards, or about 140 yards less than the standard mile of today. conscripting you one Mt541.

*Mil'ētos* MILETUS

Miletus, a city on the coast of Caria, Asia Minor, 37° 32' north, 27° 18' east. Paul (came into) Ac2015 (sending from M to Ephesus) Ac2017 (left Trophimus in) 2Ti420.

*gal'a* MILK

milk, the fluid fed by the mother to the young of mammals, figuratively, elementary spiritual nurture. Paul gives m not solid food 1Co32 eating of the m of the flock 1Co97 you have need of 1Hb512 13 babes long for unadulterated 1Pt22.

mill, millstone1.

*dis muri a'd es* TWO-MYRIADS

millions (two hundred), twice 10,000 (with of 10,000). troops of cavalry vRv916A, two hundred thousand thousand1.

*mul ik on'* MILLIC

millstone. lying about his neck Mk942A Lu17 2Bs. mill1, millstone1.

*mul'in on* MILL-stone

millstone. a stone as large as vRv1821As.

*mul'os* MILL-stone

millstone or millstones. A mill consisted of two flat stones, the upper being turned on the nether in order to grind the grain between them. about the neck Mt186 grinding at Mt2441 the sound of vRv1822 (BsMk942 ALU 172 bRv1821). millstone1.

*mna* (Hebrew) COUNT

mina, a weight and sum of money equal to a hundred drachmas, or about sixteen dollars. 1Lu1913 16 18 18 20 24 24 25, pound9.

*no u's* MIND

mind, the means of thought, frame of mind Ph47, the organ of apprehension. Christ opens the disciples' m Lu2445 disqualified Ro128 Paul's (law of) Ro723 ('slaving for God's law) Ro725 m of the Lord Ro1134 1Co216 renewing of Ro122 fully assured in own Ro 145 attuned to the same 1Co110 saints have m of Christ 1Co216 unfruitful 1Co144 praying with 1Co145 five words with my 1Co149 in the vanity of Ep417 rejuvenated in the spirit of Ep423 fleshly Co218 shaken from 2Th22 decadent 1Ti65 depraved 2Ti38 defiled Tit115 let him who has a m calculate vRv1318Ab3 which has wisdom vRv179. mind17, understanding7.

mind, about (be)1, apprehension4, comprehension9, disposed (be)14, disposition4, opinion2, soul3, thought1, (call to) m, recollect1, (put in m), prompt1, remind1, (with one m), accord (with one)1.

mindful (be), intend2, plan2, (double m), double-souled2, (like m), equally sensitive1.

*mi mnē's k o mat* be-REMINDED

mindful (be). what is man that Thou art Hb26 of those bound Hb133. mindful1, remember1.

mindful (be), remember1.

mindful of, remind2.

mine. See me or my.

minge, mix4.

*leit ourg e'ō* PEOPLE-ACT

minister, act for all the people in a public capacity, to the Lord Ac132 in fleshly things vRo1527 chief priest m daily Hb1011.

*leit ourg os'* PEOPLE-ACTER

minister. God (magistrates are His) vRo139 (making His m a flame of fire) Hb17 Paul a m of Christ for the nations vRo1516 Epaphroditus a m for Paul's need vPh225 Christ a M of holy places Hb82. minister4, he that ministereth1.

minister, furnish1, give1, priest (act as)1 servant20, serve1, service1, subserve2, supply4, tender1, work1.

minister to, serve1.

minister unto, serve15.

*leit ourg ik on'* PEOPLE-ACTIC

ministering. messengers m spirits Hb114.

ministering, service3.

ministration. See ministry.

ministration, service6.

*leit ourg i'a* PEOPLE-ACTION

ministry, ministration. Zechariah's Lu123 dispensation of this v2Co912 Christ happened upon a more excellent Hb96 vessels of the Hb921 ministration: of your faith vPh217 want of m toward Paul Ph230. ministration2, ministry2, service2.

ministry, service16.

*nē'pi os* YOUNG-sayer

minor. God reveals to vMt1125 Lu1021 out of the mouths of Mt2116 a teacher of vRo220 saints (m in Christ) 1Co31 (when we were) mGa43 (we should not be) mEp414 when Paul was v1Co1311 11 11 11 11 enjoyer of the allotment a Ga41 one partaking of milk mHb513 (sb1Th27). babe6, child7, childish1.

*nē pi az'ō* YOUNG-say

minor (be), be too young to have a voice in affairs. saints to be m in evil v1Co1420, be a child1.

minstrel, flutist1.

*[h]ēd u'os m on* GRATIFY-ODOR

mint, an aromatic herb of the genus *Mentha*, family *Labiata*, probably spearmint. taking tithes of Mt233 Lu1142.

*at'er* MINUS

minus, omitting something, as now colloquially. to give Jesus up m the throng Lu226 m purse Lu2235. in the absence of1, without1.

*ter'a s* MIRACLE

miracle, the supernatural aspect of a sign or power or marvel. signs and m: false prophets giving Mt2424 Mk1322 not believing lest perceiving Jn448 God: (giving) Ac219 (granting) Ac143 (does among the nations) Ac1512 (corroborating with) Hb24 Christ: (demonstrated to be from God by) Ac222 (through the name of) Ac430 (does through) Ro1519 through the apostles Ac243 512 Stephen did Ac68 Moses Ac736 produced among you 2Co1212 false 2Th29.

miracle, power9, sign22.

*bor'bor os* MIRE

mire. swine wallowing in 1Pt222.

*Mariam' (Hebrew)* HEIGHT

Miriam, the mother of our Lord, the Hebrew form of the name, which is indeclinable. Joseph not to be afraid to accept Mt120s Jesus' mother Mt1355 name of the virgin Lu127 fear not Lu130 said (how shall this be) Lu134 (lo the slave) Lu138 (my soul is magnifying) Lu146 went into a city of Judah Lu139 remains with Elizabeth Lu156 Joseph registered with Lu25 shepherds found Lu216

preserved these declarations Lu21<sup>19A</sup> Simeon said to her Lu23<sup>4</sup> the women and M Ac14<sup>14B</sup>  
**M Magdalene:** sitting in front of the sepulcher Mt27<sup>61B</sup> coming to the tomb Jn20<sup>1AS</sup> Jesus is saying to her, M Jn20<sup>16B</sup> reporting to disciples Jn20<sup>18B</sup> (B<sup>8</sup>Mt27<sup>61</sup> s281 B Mk15<sup>40</sup> ALu8<sup>2</sup> s241<sup>0</sup> sJn19<sup>25</sup> s2011).  
**M of Clopas:** (sJn19<sup>25</sup>).  
**M sister of Martha:** Martha summons Jn 11<sup>28AB</sup> (B's Lu10<sup>39</sup> B<sup>42</sup> sJn11<sup>2</sup> B19 B31 B82 B45 B123).  
**M a Roman saint** (sRo16<sup>6</sup>). A. V. Mary throughout.  
*es'op tr on* INTO-VIEWER  
**mirror,** observing by means of P1C131<sup>2</sup> considering the face in Jal23, glass<sup>2</sup>.  
*kat op t r iz' o mai* DOWN-VIEWIZE  
**mirroring** the Lord's glory P2C31<sup>8</sup>. behold as in a glass<sup>1</sup>.  
*pon'os* MISERY  
**misery,** a condition of extreme pain and distress. Epaphras has Co41<sup>3</sup> men (gnawed their tongues for) vRv16<sup>10</sup> (blaspheme God for) vRv16<sup>11</sup> will be no more vRv21<sup>4AB</sup>.  
**misery, wretchedness<sup>2</sup>.**  
*[h]o mich'l e* MIST  
**mist** or low cloud. driven by a storm M2Pt21<sup>7</sup>.  
**mist, fog<sup>1</sup>, gloom<sup>1</sup>.**  
*lept on'* FEEL  
**mite,** the smallest coin in use among the Jews of our Lord's time, a lepton. widow cast in two Mk12<sup>42</sup> Lu21<sup>2</sup> paying the last Lu12<sup>59</sup>.  
*Mitul'e'nē* MITYLENE  
**Mitylene,** a city on the southern shore of the island of Lesbos, in the Aegean sea, about 39° 30' north, 26° 30' east. Ac201<sup>4</sup>.  
*mi'g'nu mi* MIX  
**mix.** give Jesus wine m with gall Mt27<sup>34</sup> blood m with sacrifices (Galileans) Lu13<sup>1</sup> fire m with blood vRv8<sup>7</sup> glassy sea m with fire vRv15<sup>2</sup>. mingle<sup>1</sup>.  
**mixed with (be), blend with<sup>1</sup>.**  
*mi'g'ma* MIXTURE  
**mixture.** Nicodemus bringing m of myrrh and aloes Jn19<sup>39</sup>.  
**mixture (without), undiluted<sup>1</sup>.**  
*Mna's on* REMINDED  
**Mnason.** a Cyprian Ac21<sup>16AB</sup>.  
*ochl o poi e'ō* THrong-DO  
**mob (make up).** Jews in Thessalonica Ac17<sup>5</sup>.  
**mobilize.** See gather.  
**mock, jeer<sup>1</sup>, scoff at<sup>13</sup>, sneer at<sup>1</sup>.**  
**mock, scoffer<sup>1</sup>.**  
**mocking, scoffing<sup>1</sup>.**  
**model.** See type.  
*metri o path e'ō* MEASURE-EMOTION  
**moderate (be),** keep the feelings within measure, chief priest able to Hb5<sup>2</sup>. have compassion on<sup>1</sup>.  
**moderation, lenient<sup>1</sup>.**  
*pol u trop'os* MANY-REVERT-AS  
**modes (many).** by m m God speaking Hb11.  
**modest, decorously<sup>1</sup>.**  
*aid os'* MODESTY  
**modesty,** restraint by a sense of propriety or humility, adorning with P1Ti29.  
*epi dia ta s' o mai* ON-THROUGH-SET  
**modify,** add to or alter the provisions of. covenant no one is Ga31<sup>5</sup>. add thereto<sup>1</sup>.

*ikm as'* MOISTURE  
**moisture,** water for plant growth. seed having no m P Lu8<sup>6</sup>.  
*plas's o* MOLD  
**mold,** change the shape into some designed form. Adam was first 1Ti21<sup>3</sup>. \*molder (participle): not protest to the P Ro9<sup>20</sup>.  
*plas'ma* MOLD-effect  
**molded (which is).** will not protest P Ro9<sup>20</sup>.  
**molder.** See mold.  
*ochl e'ō* THrong  
**molest,** be treated as if in a throng, by unclean spirits Ac51<sup>6</sup>, vex<sup>1</sup>.  
*Moloch' (Hebrew)* KING  
**Moloch,** an idol. tabernacle of Ac7<sup>43</sup>.  
**moment, instant<sup>1</sup>, second<sup>1</sup>, (for a m), momentary<sup>1</sup>.**  
*par aut i'k a* BESIDE-SAME-REACHING  
**momentary, (adverb).** lightness of our affliction 2C41<sup>7</sup>. but for a moment<sup>1</sup>.  
*chr e'ma* USE-effect  
**money,** originally, anything used, but later confined to money. those who have money squeamishly entering kingdom Mk10<sup>23</sup> 24 Lu 18<sup>24</sup> Barnabas brings to apostles Ac4<sup>37</sup> Simon offers Peter Ac81<sup>8</sup> 20 Felix expecting from Paul Ac24<sup>26</sup>. money<sup>4</sup>, riches<sup>3</sup>.  
**money, change<sup>1</sup>, copper<sup>2</sup>, currency<sup>1</sup>, silver<sup>1</sup>, (piece of m), stater<sup>1</sup>.**  
*ker ma t i t ēs'* CLIPPIST  
**money changer,** who clips off his commission. in the sanctuary Jn21<sup>4</sup>.  
**money changer, broker<sup>2</sup>.**  
**money (fond of).** See fond of money.  
**money (fondness for).** See fondness for money.  
**money (not fond of).** See fond of money (not).  
**monster (sea).** See sea monster.  
*mēn* MONTH  
**month,** the period from one new moon to the next. five m (Elizabeth keeps herself close) Lu12<sup>4</sup> (locusts) vRv9<sup>5</sup> 10 sixth m (Gabriel dispatched to Miriam) Lu12<sup>6</sup> (with Elizabeth) Lu13<sup>6</sup> three m (Miriam remains with Elizabeth) Lu15<sup>6</sup> (Moses reared) Ac7<sup>20</sup> (Paul at Ephesus) Ac19<sup>8</sup> (in Greece) Ac20<sup>3</sup> (at Melita) Ac28<sup>11</sup> six m (three years and, no rain) Lu 4<sup>25</sup> Ja51<sup>7</sup> (one year and, Paul in Corinth) Ac18<sup>11</sup> days and m (you are scrutinizing) Ga4<sup>10</sup> (messengers ready for) vRv91<sup>5</sup> forty-two m (nations treading the holy city) vRv11<sup>2</sup> (to the wild beast was given authority) vRv 13<sup>5</sup> fruit appropriate to each m vRv22<sup>2</sup>.  
**months (four).** See four months.  
*tri'mēn* ON THREE-MONTH  
**months (three).** Moses hid Hb11<sup>23</sup>.  
*selēn'e* MOON  
**moon,** the earth's satellite. signs in (not giving her beams) Mt24<sup>29</sup> Mk13<sup>24</sup> Lu21<sup>25</sup> (as blood) AAc2<sup>20</sup> vRv61<sup>2</sup> (one third darkened) vRv81<sup>2</sup> another glory of 1C15<sup>41</sup> underneath the woman's feet vRv121 no need of vRv21<sup>23</sup>.  
**moon (new).** See new moon.  
*pros orm iz'ō* TOWARD-RUSHIZE  
**moor a ship,** at Gennesaret Mk6<sup>53</sup>. draw to the shore<sup>1</sup>.  
*nos e'ō* be-DISEASED  
**morbid.** controversies P1Ti6<sup>4</sup>. dotting<sup>1</sup>.

## ple i'on MORE

more<sup>#</sup>, majority, comparatively greater in number, quantity, etc. superabounding m Mt5<sup>20</sup> m than Jonah is here Mt12<sup>41</sup> Paul (m came to his lodging) Ac28<sup>23</sup> (gaining the m) 1C9<sup>19</sup> majority: were not aware Ac19<sup>32</sup> gave counsel to set out Ac27<sup>12</sup> God delights not in 1C10<sup>5</sup> of the 500 remaining 1C15<sup>8</sup> rebuke by 2C2<sup>6</sup> of the brethren Ph14<sup>4</sup> etc. See under other keywords. above<sup>1</sup>, greater<sup>5</sup>, -part<sup>1</sup>, many<sup>12</sup>, -things<sup>1</sup>, very many<sup>2</sup>, more<sup>23</sup>, -excellents<sup>3</sup>, most<sup>2</sup>, etc.

more. See still.

more, exceedingly<sup>1</sup>, excessive<sup>2</sup>, greater<sup>2</sup>, other<sup>1</sup>, over<sup>1</sup>, (give m), add<sup>1</sup>, (no m), still (by no means)<sup>8</sup>, (the m), great<sup>1</sup>.

more. See rather.

more abundantly, excessivel.

more earnestly. See earnestly (more).

more exceedingly, exceedingly<sup>1</sup>.

more quickly. See swiftly (more).

more than. See moreover.

more than, beside<sup>2</sup>, except<sup>1</sup>, over<sup>3</sup>, upon<sup>1</sup>.

## plén MOREly

moreover, used adverbially, in superadding a clause of like tenor, however in adding an adversative clause, more than, save Ac8<sup>1</sup> 15<sup>28</sup>, more tolerable Mt11<sup>22</sup> 24 Lu10<sup>14</sup> seeing the Son of Mankind Mt26<sup>4</sup> others: Mt18<sup>7</sup> Lu6<sup>24</sup> 35 10<sup>11</sup> 13<sup>33</sup> 17<sup>18</sup> 18<sup>8</sup> 22<sup>21</sup> Ep5<sup>33</sup> Ph18<sup>48</sup> 318 414 Rv2<sup>25</sup> however: not as I will Mt26<sup>39</sup> Lu24<sup>22</sup> others: Mt10<sup>20</sup> 11<sup>41</sup> 12<sup>31</sup> 19<sup>27</sup> 22<sup>22</sup> 23<sup>28</sup> 1C11<sup>11</sup> more than: no other m t He Mk12<sup>32</sup> holy spirit certifies Ac20<sup>23</sup> the ship Ac27<sup>22</sup>, but<sup>14</sup>, -rather<sup>2</sup>, except<sup>1</sup>, nevertheless<sup>3</sup>, notwithstanding<sup>4</sup>, save<sup>1</sup>, than<sup>1</sup>.

moreover, rest<sup>1</sup>, still<sup>2</sup>.

## prō in on' BEFORE-

morning. give him the m star Rv22<sup>28</sup> resplendent m star Rv22<sup>16</sup>.

## prō i'a BEFORE-

morning. Christ (hungers) Mt21<sup>18</sup> 2 (consultation against) Mt27<sup>1</sup> (stood on the beach) Jn21<sup>4</sup>.

## prō v' BEFORE-

morning, the opposite of evening, the time after cockcrow. vineyard workers hired Rm20<sup>1</sup> the Lord rises early in Mk13<sup>5</sup> disciples perceived fig tree withered Mk11<sup>20</sup> lord of the house coming Rm13<sup>35</sup> consultation against Jesus Mk15<sup>1</sup> women came to tomb Mk16<sup>2</sup> Christ rising in m first day of the sabbath Mk16<sup>9</sup> leading Jesus into pretorium Jn18<sup>28</sup> Magdalene at tomb Jn20<sup>1</sup> from m till dusk Paul persuades the Jews Ac28<sup>23</sup> (8s<sup>1</sup> Mt21<sup>18</sup>). early<sup>2</sup>, -in the morning<sup>1</sup>, in the morning<sup>4</sup>, morning<sup>2</sup>, very early in the morning<sup>1</sup>.

## phō s phor'on LIGHT-CARRIER

morning star, the light which brings the day. rise in your hearts Rf2Pt19. day star<sup>1</sup>.

## aur'i on MORROW

morrow, tomorrow. grass cast into the stove Rm16<sup>30</sup> Lu12<sup>28</sup> not worrying about the m Mt 6<sup>34</sup> 13<sup>4</sup> good Samaritan coming away R Lu 10<sup>35</sup> today and tomorrow (Jesus performing healings) Lu13<sup>32</sup> 33 Peter and John placed in custody for the m Ac4<sup>5</sup> lead Paul down to the Sanhedrin Ac23<sup>20</sup> Agrippa shall hear Paul Ac25<sup>22</sup> for t we are dying 1C15<sup>32</sup>, morrow<sup>5</sup>, tomorrow<sup>9</sup>, next day<sup>1</sup>.  
morrow, next<sup>1</sup>.

## ep aur'i on ON-MORROW

morrow (on). o the m: after the preparation Mt27<sup>62</sup> Jesus (coming from Bethany) Mk 11<sup>12</sup> (wants to come away into Galilee) Jn14<sup>3</sup> John (observing Jesus) Jn12<sup>35</sup> throng (on the other side of the sea) Jn6<sup>22</sup> (coming for the festival) Jn12<sup>12</sup> Peter (on the hostetop) Ac10<sup>9</sup> (came away with them) Ac10<sup>23</sup> (entered Caesarea) Ac10<sup>24</sup> Paul (came out to Derbe) Ac14<sup>20</sup> Abs<sup>2</sup> (about to be off from Troas) Ac20<sup>7</sup> (came to Caesarea) Ac21<sup>8</sup> the captain resolved to know of what Paul was accused Ac23<sup>30</sup> soldiers return to the citadel Ac23<sup>32</sup> Festus seated on the dais Ac25<sup>8</sup> Agrippa coming Ac25<sup>23</sup>, day following<sup>2</sup>, morrow<sup>7</sup>, -after<sup>1</sup>, next day<sup>6</sup>, - -after<sup>1</sup>.

## psōm i'on MORSEL

morsel, according to ancient eastern custom a small portion of food transferred to the mouth of a guest by the host himself, as a token of regard. Judas (Jesus giving to him) Jn13<sup>26</sup> 26 (after the m Satan entered into) Jn13<sup>27</sup> 30, sop<sup>4</sup>.

## psōm iz'ō MORSELize

morsel out, give morsel. morsel out my possessions 1C13<sup>3</sup> if your enemy hungering give him the morsel Ro12<sup>20</sup>, bestow to feed<sup>1</sup>, feed<sup>1</sup>.

## thnēt on' DYING

mortal. body (let not Sin be reigning in) Ro6<sup>12</sup> (God will vivify) Ro8<sup>11</sup> must put on immortality 1C15<sup>53</sup> 54 flesh (life of Jesus may be manifested in) 2C4<sup>11</sup> may be swallowed up by life 2C5<sup>4</sup>, mortal<sup>5</sup>, mortality<sup>1</sup>.

mortality, mortal<sup>1</sup>.

mortified (be). See disgrace.

mortify, deaden<sup>1</sup>, death (put to)<sup>1</sup>.

## Mōsēs' [Mō usēs'] (Hebrew) REMOVER

Moses, the deliverer of Israel from Egypt Ex 21<sup>0</sup>, which M bids Rm8<sup>4</sup> Mk14<sup>4</sup> Lu5<sup>14</sup> and Elijah seen Rm17<sup>3</sup> Mk9<sup>4</sup> Lu9<sup>31</sup> for M one tabernacle Rm17<sup>4</sup> Mk9<sup>5</sup> Lu9<sup>33</sup> directs (to give scroll of divorce) AMt19<sup>7</sup> (what does M) Mk 10<sup>3</sup> (that such be stoned) [Jn8<sup>5</sup>] permits (to dismiss your wives) AMt19<sup>8</sup> (to divorce) Mk10<sup>4</sup> said (man dying childless) AMt22<sup>24</sup> (honor your father and mother) Mk7<sup>10</sup> (God will be raising up a Prophet) Ac3<sup>22</sup> 73<sup>7</sup> (provoking Israel to jealousy) Ro10<sup>19</sup> (terrified am I) Hb12<sup>21</sup> Pharisees are seated on M's seat AMt 23<sup>2</sup> M writes (man dying childless) Mk12<sup>19</sup> Lu20<sup>28</sup> (concerning Christ) Lu24<sup>44</sup> Jn14<sup>5</sup> (of the righteousness which is of law) Ro10<sup>5</sup> the scroll of AMk12<sup>28</sup> law of (cleansing according to) ALu2<sup>22</sup> (given through) Jn17<sup>19</sup> 71<sup>9</sup> (lest it be annulled) Jn7<sup>23</sup> (not justified in) Ac18<sup>8</sup> (Pharisees charging them to keep) AC15<sup>5</sup> (Paul expounding from) AC28<sup>23</sup> (shall not muzzle the threshing ox) 1C9<sup>9</sup> (repudiating) Hb10<sup>28</sup> M and the prophets (they have) ALu16<sup>29</sup> 31 (Paul testifying) Ac26<sup>22</sup> M divulges the dead are being roused Lu20<sup>37</sup> beginning from M, Jesus interprets Lu24<sup>27</sup> exalts the serpent Jn3<sup>14</sup> accusing you to the Father Jn5<sup>45</sup> if you believed M Jn5<sup>48</sup> M gives (not that bread) Jn6<sup>32</sup> (circumcision) Jn7<sup>22</sup> 22 (customs) Ac6<sup>14</sup> we are M's disciples Jn9<sup>28</sup> God has spoken to Jn9<sup>29</sup> Ac7<sup>44</sup> Ro9<sup>15</sup> blasphemes M (Stephen) Ac6<sup>11</sup> in which era M born Ac7<sup>20</sup> Hb11<sup>23</sup> trained Ac7<sup>22</sup> fled Ac7<sup>29</sup> marvels Ac7<sup>31</sup> in a tremor Ac7<sup>32</sup> whom they disown Ac7<sup>35</sup> who led Israel out Ac7<sup>40</sup> circumcised after the custom of Ac15<sup>1</sup> M has those heralding him Ac15<sup>21</sup> Paul

accused teaching apostasy from Ac2121 from Adam unto M (death reigns) Ro514 all are baptized into 1C102 not able look intently into face of 2C37 Paul not even as 2C313 if ever reading of M reached Ac2C315 Jannes and Jambres withstand 2Ti38 faithful in his whole house Hb32 5 worthy of more glory than Hb33 came out of Egypt through Hb316 speaks nothing concerning priests to Judah AHB714 has been apprized Hb35 every precept spoken by Hb319 disowns the term son of Pharaoh's daughter Hb1124 body of Ju9 song of vRv153.

*ple is't on* MOST

most, comparatively the largest in number, quantity, etc., superlative of many, m of Jesus' powerful deeds occurred Mt120 the m of the throng Mt218 throng m numerous Mk41 two or, at m, three 1C1427. most2, very great1.

most, more2.

most high. See highest.

most of all, especially1.

most straitest, exact1.

*karph'os* SHRIVEL

mote, so dry and shrunk that it floats in the air, observing PMt73Lu641 extracting Mt74 5 Lu642 42.

*sés* MOTH

moth, an insect belonging to the family of *Leptidoptera*, classified as *Tineidae*, the Clothes Moth, whose larvae destroy clothing, of which the wealthy had great stores in ancient times, causing treasure to disappear Mt619 20 PLu1233.

moth-eaten, moths, (food for)1.

*mé'tér* MOTHER

mother, a female parent. Jesus' m: espoused to Joseph Mt16 magi perceived Mt211 flee into Egypt, Mt213 14 entered the land of Israel Mt220 21 said to be Miriam Mt1355 coming to Elizabeth Lu143 m and father marveling Lu233 Simeon speaks to Lu234 why do you thus to us Lu248 kept these declarations Lu251 at the wedding in Cana Jn21 3 5 beside the cross Jn1925 25 Jesus perceiving Jn1926ABs\* 26 Jesus' m and brothers: outside Mt1246 47Ps1\* Mk331 32Lu819 20 who is My Mt1248Mk333 lo My PMt1249Mk334 doing the will of God mMt1250Mk335Lu821 descend to Capernaum Jn212 we are acquainted with Jn642ABs\* in the upper chamber Ac114 father and m: fond of Mt1037 honor Mt154 4Mk710 10 Mt1919Mk1019 Lu1820 Ep62 approach present Mt155Mk711 12 man will be leaving Mt195Mk107 Ep531 one who leaves on Christ's account Mt1929Mk1029 30 of the little girl Mk540Lu851 hating for Christ's sake Lu1426 others: daughter against m Mt1035Lu1253 53 Herodias Mt148 11Mk624 23 womb of (eunuchs born out of) Mt1912 (while John still of his) Lu115 (not entering second time) Jn34 (lame from) Ac32 148 (God severs Paul from) Ga115 m of Zebedee's sons Mt2020 2756ABs\* Mary (m of James and Jesus) Mt2756ABs\* Mk1540 (m of John Mark) Ac1212 of John the baptist Lu160 an only-begotten son of his m Lu712 15 of Rufus Ro1613 m of us all (Jerusalem above) mGa426 the elder women as m 1Ti52 Timothy's m Eunice 2Ti15 Babylon, m of prostitutes vRv175 (ALu234).

*penther a'* mother-IN-LAW

mother-in-law, cf father-in-law. Peter's Mt814 Mk130 Lu488 daughter-in-law against her Mt1035 Lu125353, mother-in-law3, wife's mother3.

mother (murderer of), thrasher of mother1, mother (thrasher of). See thrasher of mother, mother (without), motherless1.

*a mé'tôr* UN-MOTHERED

motherless. Melchizedek FHb78, without mother1.

*sét o'brô t on* MOTH-FOOD

moths (food for), garments have become Ja52, moth-eaten1.

*dia new'ô* THROUGH-NOD

motion. Zechariah, to the people Lu122, beck-on1.

motion, suffering1.

*ag ôg é'* LEADING

motive, that which leads to action. Paul's 2Ti310, manner of life1.

*epi bi ba z'ô* ON-HAVE-STEPIZE

mount, man on Samaritan's beast PLu1034 Jesus on the colt Lu1935 Paul Ac2324, set on3.

mount. See step on.

mount, mountain1.

Mount of Olives. See olive, Olivet, or mountain.

*or'os* SEE

mountain, an eminence which can be seen, used of high mountains and lower elevations, as Zion and Olivet. Christ (Adversary taking into) Mt48Lu454a1\* (ascended into) Mt51 (descended from) Mt81 (ascended to pray) Mt1429Mk46Lu612Jn615 (seated on) Mt1529Jn63 (arranges to meet disciples on) Mt2316 (calling to Him whom He would) Mk313 (led to brow of) Lu429 city located upon PMt514 to this m (proceed hence) PMt1720 (be picked up) PMt2121Mk1123 leaving the sheep on PMt1512Ps1\* fleeing into Mt2416Mk1314Lu2121 demoniac in Mk65 hogs grazing toward Mk511ABs\* Lu832 every m (shall be made low) Lu35 (moved) vRv614 fall on us iLu2330 vRv619 worship in this m (of Samaria) Jn420 21 faith so as to transport 1C132 men of old straying in Hb1138 caves and rocks of vRv615 burning vRv88 were not found vRv1620 seven vRv179 John carried away on vRv2110 of transformation: Christ (bringing the three into) vMt171Mk92Lu928 (descending out of) Mt179Mk99Lu937 (with Him in) 2Pt118 of Olives: Christ and disciples: (draw near to) Mt211Mk111Lu1929 (after singing came to) Mt2630Mk1426 (near the descent of) Lu1937 (went into as His custom) Lu2239 Christ (sitting on) Mt243Mk133 (camped out in) Lu2137 (went to) Jn81 disciples return to Ac112

M Sinai: wilderness of vAc730 Moses (spoken to in) Ac738 (model shown him in) Hb85 covenant from Ga424 in Arabia Ga425 if a beast came in contact with Hb1220

Zion: you have come to AHB1222 Lambkin standing on vRv141, hill3, mount21, mountain41.

*or ei n on'* SEE

mountainous, region (Miriam went into) Lu139 region of Judea Lu165, hill2.

*penth e'ô* MOURN

mourn, feel or express deep sorrow for a grievous loss, happy those who m now Mt54 sons



of the bridal chamber cannot <sup>PMt915</sup> those coming to be with Jesus m Mk1610 woe to those laughing for they shall Lu625 Corinthians (m not rather) 1C52 (Paul will be m for many) 2C1221 sinners Ja49 over Babylon vRv1811 15 19, bewail1, mourn7, wail2.

mourn, chop1, wail2.

#### penth'os MOURNING

mourning, laughter converted into Ja49 giving Babylon vRv187 7 8 will be no more vRv 214, mourning2, sorrow3.

mourning, anguish2.

#### sto'm a MOUTH

mouth, the opening in the face between the lips through which food is taken in and speech proceeds, the edge of a sword ALu2124 Hb1134, every declaration going out of the m of God Mt44 of Christ: opening His AMt52 in parables AMt1335 gracious words out of NLu422 Pharisees seeking to pounce on something out of ALu1154 we ourselves hear from ALu 2271 carry a sponge to Jn1929 He is not opening ACac332 Paul to hear the voice of His Ac2214 He will despatch lawless one with spirit of A2Th28 no guile found in A1Pt222 a sharp blade of vRv116 216 1915 21 about to spew you out of vRv318

other (proper names): Zechariah ALu184 David (holy spirit predicted through) AC116 425 opening (Phillip) AC535 (Peter) AC1034 Peter (a thing unclean never entered) AC118 (the nations are to hear through) AC157 Paul (about to open) AC1814 A2C611 Ep619 (chief priest enjoins to beat his) AC232 John (to speak m to m) A2Jn12 12 3Jn14 14 (tiny scroll was sweet in) vRv109 10 others: m talking (out of the superabundance of the heart) NMT1234 Lu645 (pompous things) Ju16 coming into (not contaminating) PMt1511 17 that going out is contaminating PMt1511 18 of the fish Mt1727 of witnesses (two or three) AMt1818 2C131 (the two) vRv115 out of the m (of minors) NMT2116 (I will judge you) PLu 1922 (let no tainted word be issuing) Ep429 (putting away anger out of) vCo38 (is coming blessing) Ja310 m of the prophets (God speaks through) ALu170 AC318 21 m of wisdom Lu2115 m with imprecation is crammed ARo314 that every m may be barred ARo319 declaration is near you, in your m ARo108 avowing with ARo109 10 with one m glorifying God ARo156 of the lion (Paul rescued out of) 2Ti417 (bar the m) NHb1133 of horses (putting bits into) PJa33 (fire issuing out of) vRv917 18 19 the dragon (cast water out of) vRv1215 16 (unclean spirits) vRv1613 the earth opens its vRv1216 wild beast (was given a) vRv135 (opens its m in blasphemies) vRv136 (unclean spirits) vRv1613 ABS2 in their m falsehood not found ARv145 the false prophet vRv1613 ABS2, edge2, face4, mouth72.

mouth, word1, (stop m), gag1.

move. See stir.

move, carry1, excite1, quake1, shake1, sway1.

moved (which cannot be), unshakable1.

mover, stir1.

#### ama'ō MOW

mow, cut down in reaping. workers who m your country places Ja54, reap down1.

much. See many.

much, enough6, rather1.

much (how). See as much as and how much.

much speaking, loquacity1.

much (so). See so much.

#### pél os' MUD

mud, potter's clay Ro921, earth moistened to a sticky consistency. Jesus anoints eyes of blind man with Jn9 6 11 14 15, clay6.

mulberry (black). See black mulberry.

mulberry (fig). See fig mulberry.

#### poi u poi'kil on MANY-VARIOUS

multifarious, wisdom of God Ep310, manifold1.

#### plé th u'n δ FILL-

multiply, multiplication Mt2412, disciples Ac 61 7 Israel in Egypt Ac717 the ecclesia Ac 931 God (His word was) AC1224 (m your seed) 2C910 (m Abraham) Hb614 14 may peace be 1Pt12 2Pt12 Ju2, abound1, multiply11.

#### plé th os FILL-

multitude, quantity of killing Ac283, of people: follow Jesus Mk37 Lu2327 (came to Him) Mk38 Lu617 praying Lu110 of the Gergesenes Lu897 disciples (rejoicing) Lu1937 (calling) AC62 (the word pleases) AC65 (hush) AC1512 (at Antioch) AC1580 (must come together) AC1224s of the Jews (led Jesus to Pilate) Lu231 (followed Paul and the soldiers) AC2138 (pled with Festus) AC2524 of the infirm (laid down) Jn53 (m bringing) AC518 came together at Pentecost AC26 of believers AC492 514 of Jews and Greeks (at Iconium) AC141 is rent (at Iconium) AC144 (Pharisees and Sadducees) AC237 of reverent Greeks (at Thessalonica) AC174 before the m (Jews speaking evil of the way) AC199 others: of the heavenly host Lu213 of fishes Lu56 Jn218 constellations of heaven Hb1112 of sins (covering) Ja520 1Pt48, bundle1, company1, multitude30.

multitude, throng79.

multitude (all as one). See all as one multitude.

mumble. See meditate.

#### phon'os MURDER

murder, the killing of a human being without moral or legal right, out of the heart Mt1519 Mk721 Bar-Abbas had done Mk157 Lu2319 25 Saul breathing out AC91 filled full with ARo129 work of the flesh Ga521 faithful, by the sword Hb1137 repent not of vRv921.

#### phon eu'ō MURDER

murder, you shall not Mt521 21 1918 Mk1019 Lu1820 Ro139 Ja211 sons of those who m the prophets Mt2331 Zechariah Mt2335 not committing adultery, yet are m Ja211 you are m Ja42 m the just Ja56, do murder1, kill10, slay1.

#### phon eu s' MURDERER

murderer, king destroys those m PMt227 Jews (request a) AC314 (of the Just One) AC752 undoubtedly Paul is AC234 suffering as a 1Pt415 in the lake of fire vRv218 outside the city vRv2215.

murderer, assassin1, man-killer3.

murderer of father, thrasher of father1.

murderer of mother, thrasher of mother1.

#### gnoph'os MURKINESS

murkiness, semidarkness, caused by atmospheric conditions. have not come to Hb1218.

#### go[n]gguz'ō MURMUR

murmur, workers PMt2011 scribes to the disciples Lu530 concerning Jesus (the Jews) Jn641 43 (the throng) Jn732 disciples Jn661 saints not to be 1C1010 10.

murmur, grumble4.

murmur against, mutter1.

*go[n]ggus t és'* MURMURER  
murmurer. these are Jn16.

*go[n]ggus m os'* MURMURING  
murmuring. about Jesus Jn712 of the Hellenists Ac61 saints to be without Ph214 1Pt49. grudging1, murmuring3.  
muse, reason1.

*sum phôn i'a* TOGETHER-SOUND  
music. and dancing P1Lu525.  
music (play). See play music.  
musician, entertainer1.  
must. See bind.

*sin'api* MUSTARD  
mustard, probably the black mustard, which grows to great size in some localities, becoming greater than all greens P1Mt1331Mk431 Lu1319 faith as a m kernel Mt1720 Lu176. mustard seed5.

*par all a gé'* BESIDE-CHANGE  
mutation. none in God PJa117, variability5.  
mute. See deaf-mute.

*em brim a'o mai* IN-THUNDER  
mutter. Jesus (to the blind men) Mt930 (to the leper) Mk143 (in spirit) Jn1133Bs2 (at the tomb of Lazarus) Jn198 disciples against Mary (attar) Mk145. charge straitly2, groan2, murmur against1.

*mutually*. See same.

*phim o' ô* MUZZLE  
muzzle animals or ignorance, be still of humans or the elements. Jesus m the Sadducees Mt2234 not m the threshing ox P1C99 ASB2 1Ti518 m the ignorance P1Pt215 be still: man having no wedding garment was P1Mt2212 Jesus saying to (the unclean spirits) Mk125Lu435 (to the sea) Mk489. be speechless1, -still1, hold peace2, muzzle2, put to silence2.

*em on' MY*  
my\*, mine, a special form of the first person possessive pronoun. ashamed of Me and My words Mk838Lu926 My teaching is not Mine Jn716 I know Mine and Mine know Me Jn1014 of Mine will it be getting Jn1614 15 Mine all are Thine and Thine Mine Jn1710. Occurs often, see under other keywords. of

me4, mine own11, my (mine)62, that I have1.  
my. See me.  
smy. See same.  
my own. See myself.

*Mu'rra* MYRA  
Myra, a city of Lycia, about 36° north, 30° east. Paul came down to Ac275.

*smurn'a* MYRRH  
myrrh, an aromatic, bitter gum. magi offer Jesus Mt211 Nicodemus bringing Jn1939.

*smurn iz'ô* MYRRHIZE  
myrrh (with), mingle with myrrh. gave Jesus wine Mk1523.

*em aut ou'* OF-MY SAME  
myself, my own (Paul not seeking) 1C1033, the reflexive pronoun of the first person. centurion (soldiers under m) Mt89Lu78 (neither count I) Lu77 Christ (cannot do anything of) Jn530 (if testifying concerning) Jn531 814 18 (speaking from) Jn717 (not come from) Jn728 (from M doing nothing) Jn828 (not come of) Jn842 (if ever be glorifying M) Jn854 (laying My soul down of) Jn1018 (drawing all to) Jn1232 (I speak not from) Jn1249 1410 (taking you along to) Jn143 (disclosing) Jn1421 (hallowing) Jn1719 Paul (not precious to) Ac2024 (defending that which concerns) Ac2410 (deemed m happy) Ac262 (suppose m bound) Ac269 (not examining m) 1C43 4 (in a figure to) 1C46 (to be as I) 1C77 (enslave m to all) 1C919 (decide this with) 2C21 (humbling) 2C117 (keeping m) 2C119 (not boasting over m) 2C125 (commending m as transgressor) Ga218 (not reckoning m) Ph313 (retaining him for) Phn13 God (7000 left for M) Ro114. I myself1, me4, mine own1, - self2, myself29.

*Musi'a* MYSIA  
Mysia, the northwestern district of Asia Minor, about 39°- 41° north, 26°- 30° east. Paul coming about (passing by) Ac167 8.  
mystery, secret27.

*mu'th os* CLOSE-  
myth. Paul warns against 1Ti14 47 men turn aside to 2Ti14 Jewish Tit14 apostles not following 2Pt116, fable3.

## N

*Naiman'*  
Naaman. a Syrian 2Ki51 Lu427.

*Naggai'* NAGGAI  
Naggai. an ancestor of Christ Lu325. Naggel1.  
Nagge, Naggai1.

*Nachôr'* (Hebrew) SNORT  
Nahor. one of our Lord's ancestors Lu334.

*Naassôn'* (Hebrew) AUGURER  
Nahshon. one of our Lord's ancestors Mt14 4 Lu332.

*Naoum'* (Hebrew) CONSOLATION  
Nahum. our Lord's ancestor Lu325. Naum1.

[h]él'os NAIL  
nail. print of Jn2025 25.

*pros él o'ô* TOWARD-NAIL  
nail to. handwriting to the cross PCo214.

*Na in'* (Hebrew) NAIN  
Nain, a village of lower Galilee, about 32° 37' north, 35° 21' east. Lu711.

*gumn on'* NAKED  
naked, nude, or without outer clothing or weapons. I was n and you clothed Me Mt2536 38 48ABs2 44 a youth Mk1451 52 Peter Jn217 Sceva's sons Ac1916 kernel 1C1537 Corinthians not found 2C53 all is n to God's eyes PHb413 brother or sister Ja215 Laodicea P1Rv317 not walking vRv1615 the ten horns making the prostitute vRv1716. bare1, naked14.

*gumn ê t eu'ô* be-NAKED

naked (be). Paul was 1C411.

*gumn ot'ês* NAKEDNESS

nakedness. not separating from God's love Ro 835 Paul in 2C1127 Laodicea vRv318.

*o'nom a NAME*

name\*, the distinguishing term by which a person or thing is recognized Mt121, very often implying reputation or fame or authority AJn543. Note prepositions in, into, on, to, onto, because of, by, through, etc. God: holy Lu149ABs<sup>2</sup> blasphemed ARo224 1Ti61 Rv136 169 people for His AC1514 published Ro917 playing to ARo159 report to brethren AHb212 writing Rv312As Father: hallowed be Thy AMt69Lu112 baptizing into AMt2819 coming in AJn543 doing works in Jn1025 glorify Jn1228 make (manifest)AJn176 (known)AJn 1726 keep them in Thy AJn171 12 on their foreheads vRv141 224 Lord: coming in AMt 219 2339Mk119 19A Lu1385 1938 Jn1213 invoking AC221ABs<sup>2</sup> Ro1013 naming 2Ti219 speak in AJa510 rubbing with olive oil in AJa514 Lord God Almighty: fearing Thy ARv1118 glorify ARv154 Jesus: called Mt125Lu131 221 life eonian in His Jn2031 not to be teaching in AC418 528 40 signs occur through AC430 Saul (speaks boldly in)AC927 (does contrary to) AC269 n above every n APt29 9 every knee bowing APt210 Christ: pardon in ALu 2447 reproached in APt414 Jesus Christ: baptized in AC238 1048 walk AC36 stands sound AC410 no other n in which must be saved AC412 bringing evangel concerning AC812 Paul charging the python spirit in AC1618 believing in the n of His Son AJn 323 Christ, Lord: (See My n and Thy n) Lord Jesus: belonged to AC816 Saul told in AC929 baptized in AC195 name over those having wicked spirits AC1913 magnified AC1917 Paul ready to die for AC2113 may be glorified in you and you in Him A2Th112 Lord Jesus Christ: give up souls for AC1526 invoking 1C12 entreating through A1C110 give up to Satan A1C54 hallowed and justified in N1C611 thanks in AEp520 doing all in AC6317 charging in A2Th39 God's Son: believe in AJn318 1Jn513 Emmanuel: Mt123

My n: hated because of AMt1022 249Mk1313 Lu2117 receiving a child in AMt185Mk997Lu 948 gathered in AMt1820 leave home on account of AMt1929 coming in AMt245Mk136 Lu218 doing powers in Mk939 casting out demons in AMk1617 lead you to kings ALu 2112 requesting in AJn1418 14 1516 1623 24 26 sending holy spirit AJn1426 do to you because of AJn1521 bear before the nations AC915 suffering for AC916 invoked AC1517 bear because of NRv23 holding ARv213 do not disown NRv38 Thy n: prophesy, cast out demons in AMt722 22 22 one casting out demons in AMk938Lu949 demons subject to us in ALu1017 invoking AC914 His n: nations relying on AMt1221 became manifest Mk614 believing in AJn112 223 faith of, gives stability AC316 16 pardon (forgiveness) through AC1043 1Jn212 invoking AC2218 obedience of faith for ARo15 love you display for AHb 610 lips avowing AHb1315 on their foreheads vRv141 this n: not speaking in AC417 ravages those invoking AC921 glorifying God in 1Pt416 the n: giving water to drink in Mk941 dishonored for AC541 Son has a more excellent n than messengers AHb14 the ideal n AJa27 they came out for AJ3n7 no

one except Himself is aware of vRv1912 the Word of God vRv1913 King of kings and Lord of lords vRv1916

others: n of the twelve apostles Mt102 vRv 2114 of a prophet, just man AMt1041 41 drink in the disciple's AMt1042 legion Mk59 9Lu830 casting out as wicked ALu622 engravers in the heavens Lu1020 summoning sheep by vJn103 120 at Pentecost AC115 in what n do you do this AC47 questions about AC1815 baptized into Paul's A1C113 15 Christ above every n AEp121 in the scroll of life Ph43 Rv35 178 great friends by 3Jn15 new Rv217 that you are living ARv31 in Sardis ARv34 avowing ARv35 of the city of My God Rv312 on the fourth horse, Death vRv68 7000 killed ARv1113 blasphemous vRv131 173 of the wild beast vRv1317 1411 emblem, number of vRv 1317 152 Babylon vRv175 messengers vRv21 12Ab tribes vRv2112 As. Names of particular persons and places, see under them. (AJN514). name193, named29, called4.

*onom az'ô* NAME

name, whom He n (apostles) Mk314Bs Lu613 (Peter)Lu614 n the name of the Lord Jesus AC1913 where Christ is not Ro1520 prostitution not 1C51s<sup>2</sup> brother 1C511 above every name that is n Ep121 after Whom all the kindreds are Ep315 let greed not be Ep53 the name of the Lord 2Ti219. call2, names8, name, call3, say2.

*ton'nom a* OF-THE-NAME

named, man from Arimathea named Joseph Mt2757.

named (falsely). See falsely named.

*Nephthal[e]im'* (Hebrew) TWISTINGS

Naphthali, one of the twelve tribes of Israel. boundaries and land of Mt413 15 tribe of (12,000 sealed) vRv76.

napkin, handkerchief3.

*Nar'kis os* DAFFODIL

Narcissus, a Roman saint. Ro1611.

*nard'os* NARD

nard, a precious ointment prepared by the use of a fragrant East Indian plant of the genus Valeriana, which furnishes a juice of delicious odor. Mary pours on Jesus' head and feet Mk143Jn123. spikenard2.

*di'ég'ê si s* THROUGH-LEADING

narrative (to compose a)Lu11. declaration1. narrow. See afflict.

*Nathan'* (Hebrew) GIVER

Nathan, a son of David and progenitor of Christ Lu331.

*Nathan a él'* (Hebrew) GIFT-DEITY

Nathanael, a disciple Jn145 46 47 48 49 212 (s<sup>1</sup>Jn147).

*eth'n os* NATION

nation, a community united by a common government and territory. In the singular it is usually the nation of Israel Lu75 AC1022, but sometimes of another nation Mt247 AC89. In the plural, alien nations, commonly called "gentiles", not Israel, the nationals, those not included in the commonwealth of Israel 1Pt212. Nation is associated with rule Mk 1042, with kings Lu2223, and has reference to political distinctions, people is a wider term, referring to social relations, language unites by a common speech, while tribe denotes a close physical unity wider than family, and throng is an unorganized, unrelated crowded concourse in one place.

the nation of Israel: a n producing fruit Mt2143 Christ accused perverting Lu232 Romans will take away Jn1148 the whole n perish Jn1150 Jesus (to die for) Jn1151 52 (your n has given you up) Jn11835 led into the tenure of Ac745 reforms in Ac242 Felix a judge in Ac2410 Paul (doing alms for) Ac2417 (life among) Ac264 (not to accuse my) Ac2519 a holy n 1Pt29

Christ and the n: judging shall He be reporting to Mt1218 relying on His name Mt1221 Ro1512 giving Him up to Mt2019 Mk1033 Lu1832 Ac427 gathered in front of Him Mt2532 Light for Lu232 Ac1347 name invoked over Ac1517 acclaiming These among Ro159 Chief of Ro1512 stupidity to 1Cl123 shepherding vRv125 1915

Paul and the n: bear My name before Ac915 turning to Ac1346 158 provoke the Ac142 5 God (opens a door of faith to) Ac1427 (does signs among) Ac1512 2119 (operates in P for) Ga28 giving him over to Ac2111 delegating you to Ac2221 commissioned to Ac2617 heralds (the evangel to) Ac2620 Ga22 (announcing light to) Ac2623 fruit among Ro143 I am saying to Ro113 apostle of Ro1113 1Ti27 2Ti1119† minister of Christ for Ro1510as for the obedience of Ro1518 in dangers of 2Cl126 evangelizing His Son among Ga116 we are to be for Ga29 the prisoner for Ep31 to bring evangel of the riches of Christ to Ep38 to make known this secret among Col27 forbidding us to speak to 1Th216 secret of devoutness heralded among 1Ti316 that all the n should hear 2Ti417

Peter and the n: in every n those fearing God Ac1035 holy spirit poured out on Ac1045 receive the word Ac111 God gives repentance to Ac1118 through him are to hear Ac157 eats with Ga212 14 15

Abraham and the n: father of many Ro417 18 all blessed in Ga38 14

Israel and the n: not to pass forth into the road of Mt1058s\* disciple all Mt2819 a house of prayer for all Mk1117 led into captivity into all Lu2124 Jerusalem trodden by Lu2124 slaves in Egypt Ac77 the turning about of Ac153 to the n was dispatched this salvation Ac2828 the obedience of faith among Ro15 1626 God (blasphemed among) Ro224 (of the Jews and of the n) Ro329 29 (provoking to jealousy) Ro1019 19 (are to glorify) Ro159 (justifying by faith) Ga38 overtook faith righteousness Ro306 offense, salvation and riches Ro111 12B3 calloused Ro1125 be merry with His people Ro1510 11 participate in spiritual things Ro1527 ideal behavior among 1Pt212 through out of vRv59 79 outside court given to the vRv112

those of the Jews and of the nations in the body of Christ: called Ro924 you were 1Cl122 Ep211 in spirit Ep36 not walking as Ep417

nations in general: seeking what they may eat Mt632 Lu1230 disciples (to be led to) Mt1018 (hated by) Mt249 chiefs lording it over Mt2025 rage Ac425 God (pulling down seven) Ac1319 (leaves to go their own ways) Ac1416 (first visits) Ac1514 (makes out of one) Ac1726 (n not acquainted with) 1Th45 not harassing those from Ac1519 brethren out of Ac1523 2125 doing by nature what the law demands Ro214 the offering of Ro1516 sacrificing to demons 1Cl020as

n in the future: n roused against n Mt247

7Mk138 8Lu2110 10 heralding to all the n (the kingdom) Mt2414 (the evangel) Mk1310 (repentance) Lu2447 (eonian evangel) vRv146 eras of the n fulfilled Lu2124 pressure of n in perplexity Lu2125 (conqueror) authority over Rv226 v137 are angered vRv1118 Babylon has made all n to drink vRv148 worship vRv154as cities fall vRv1619 these waters are vRv1715 have fallen vRv183 all were deceived vRv1823 203 8 n walking in the light of the city vRv2124 28 leaves for the cure of vRv222 others: Galilee of Mt415 Jews from every Ac25 rejoiced Ac1348 ecclesias of Ro164 not even named among 1C51 the intention of 1Pt43 John must prophesy over vRv1011 observing corpses vRv119 (AbRv153 b2125). Gentiles8, heathen5, nation64.

nation, generation1, race2, (another n), tribe (another)1.

*ethn i k ōs* NATION-AS

nations (as). Cephas living Ga214. after the manner of Gentiles1.

*ethn i k on* NATIONIC

nations (of), having characteristics of the nations. brother (greeting) Mt547 (let him those) 3Jn7 do not use repetitions as Mt67s. Gentile1, heathen2, publican1.

native. See race.

*phu s i k on* SPROUTIC

natural. alter n use Ro126 27 born naturally for capture 2Pt212.

natural, birth1, soulish4.

*a'storg* on UN-NATURAL-AFFECTIONED

natural affection (without). men Ro131 2Ti3Ab.

*phu s i k ōs* SPROUTIC-AS

naturally (adverb). adept Ju10.

naturally, genuinely1, instinctively1.

*phu's i s* SPROUTING

nature, which characterizes mankind from creation, which is still the same, and allies itself with conscience and God's law against human sin. beside Ro126 by n doing Ro214 Uncircumcision who by Ro227 olive (natural boughs) Ro1121 (wild by) Ro1124 (beside n grafted) Ro1124 (in accord with) Ro1124 itself teaching you 1Cl114 we who by nature are Jews Ga215 by nature are not gods Ga48 in our n children of indignation Ep23 of wild beasts Ja37 tamed by human Ja37 the divine 2Pt14. kind1, natural2, nature10.

nature, lineage1.

naught (come to), demolish1, desolate1, (for n), gratuitously1, (set at n), scorn1.

*ken ōs* EMPTY-AS

naught (for), (adverb), is the scripture saying this Ja48, in vain1.

naught (for). See empty.

Naum, Nahum1.

*kuber n ē't ēs* STEERER

navigator, of a ship. centurion persuaded by Ac2711 sailing to Babylon vRv1817, master1, ship-master1.

btay. See but.

nay, not16.

nay but, to be sure1.

*Nazar ēn os* NAZAREAN

Nazarean, of Nazareth. Jesus (called N by

(man with unclean spirit) Mk1<sup>24</sup> Lu4<sup>34</sup> (a maiden) Mk14<sup>67</sup> (youth at tomb) Mk16<sup>6</sup> ABS<sup>1</sup> (Cleopas) Lu24<sup>19</sup> BS (BmK1047). of Nazareth<sup>6</sup>,

*Nazôr ai'os* NAZARENE

Nazarene, pertaining to Nazareth. In the plural, followers of our Lord. An insulting epithet, Jesus: called a N Mt2<sup>23</sup> the N (Peter was with) Mt26<sup>71</sup> (passing by) Mk10<sup>47</sup> AS Lu18<sup>37</sup> (the squad seeking) Jn18<sup>5</sup> (Pilate writes) Jn19<sup>19</sup> (a Man from God) Ac22<sup>2</sup> (in the name of, walk) Ac38<sup>410</sup> (will be demolishing this place) Ac61<sup>4</sup> (I am) Ac22<sup>8</sup> (Saul against the name of) Ac26<sup>9</sup> Paul of the sect of Ac24<sup>5</sup> (ALu24<sup>19</sup>). Nazarene<sup>2</sup>, of Nazareth<sup>13</sup>.

*Nazaret' or Nazareth's* NAZARETH

Nazareth, a city of southern Galilee, about 32° 42' north and 35° 18' east, the home of our Lord during His minority, home of Mary and Joseph Mt23 Lu26 24 39 Jesus (leaving) Mt41<sup>3</sup> Mk19 (from) Mt21<sup>11</sup> Jn14<sup>5</sup> Ac10<sup>38</sup> (came into) Lu25<sup>1</sup> 416 can any good be out of Jn14<sup>6</sup>.

Nazareth (of), Nazarean<sup>6</sup>, Nazarene<sup>13</sup>.

*Ne a'polis* YOUNG-MANY (city)

Neapolis. Paul came to Ac16<sup>11</sup>.

*e[n]ggus'* NEAR

near, relatively close, summer, the day of the Lord Pmt24<sup>32</sup> 33 Mk13<sup>28</sup> 29 Lu21<sup>30</sup> 31 Jesus: (My time is) Mt26<sup>18</sup> (n Jerusalem) Lu19<sup>11</sup> (the ship) Jn6<sup>19</sup> (the wilderness) Jn11<sup>54</sup> (crucified, buried n the city) Jn19<sup>20</sup> ABS<sup>1</sup> 42 Pass-over Jn21<sup>3</sup> 64 1155 Tabernacles Jn7<sup>2</sup> n you is the declaration Ro10<sup>8</sup> those far off, n by the blood of Christ Ep21<sup>3</sup> peace to those n Ep21<sup>7</sup> the Lord is PPh4<sup>5</sup> land n a curse PPhb 68 disappearance Hb5<sup>13</sup> the era is Rv13<sup>2</sup> 2210 others: Jn3<sup>23</sup> 623 1118 Ac12<sup>1</sup> 938 278 (s<sup>2</sup>Rv 118). at hand<sup>6</sup>, from<sup>1</sup>, near<sup>5</sup>, nigh<sup>13</sup>, ready<sup>1</sup>.

*e[n]ggizô* NEAR

near, draw near, move so as to come closer, not necessarily indicating arrival, for Ephraim drew near to death, yet drew away again Ph2<sup>25</sup>, 30, and the kingdom drew near in our Lord's day yet withdrew again, the kingdom Mt32 417 107 Mk1<sup>15</sup> Jesus d n (to Jerusalem) Mt21<sup>11</sup> Mk1<sup>11</sup> (Nain) Lu7<sup>12</sup> (Jeri-cho) Lu18<sup>35</sup> (Bethphage) Lu19<sup>29</sup> (the descent of the mount of Olives) Lu19<sup>37</sup> 41 (disciples) Lu24<sup>15</sup> the season (of fruit) Mt21<sup>34</sup> (false prophets) Lu21<sup>8</sup> is the hour Mt26<sup>45</sup> Judas Mt26<sup>46</sup> Mk14<sup>42</sup> Lu22<sup>47</sup> thief is not P Lu12<sup>33</sup> d n to Jesus (tribute collectors) Lu15<sup>1</sup> (blind man) Lu18<sup>40</sup> elder brother P Lu15<sup>25</sup> Jerusa-lem's desolation Lu21<sup>20</sup> the saints' deliver-ance Lu21<sup>28</sup> the Passover Lu22<sup>1</sup> to Emmaus Lu24<sup>28</sup> the time God avows to Abraham Ac 717 Saul n Damascus Ac9<sup>8</sup> 226 Cornelius' men Ac10<sup>9</sup> Paul Ac21<sup>33</sup> 2315 the day Ro13<sup>12</sup> Hb10<sup>25</sup> to God P Hb7<sup>19</sup> Ja4<sup>8</sup> the presence of the Lord Ja5<sup>8</sup> the consummation of all 1Pt4<sup>7</sup> (AMK24). approach<sup>2</sup>, be at hand<sup>9</sup>, be nigh<sup>2</sup>, come near<sup>5</sup>, come nigh<sup>9</sup>, draw near<sup>5</sup>, -nigh<sup>12</sup>.

near. See lead to.

near, associate<sup>1</sup>, necessary<sup>1</sup>, (come), near<sup>5</sup>.

*e[n]ggwteron* NEARER

nearer (comparative adverb), salvation Ro13<sup>11</sup>.

*an a[n]gk ai'on* UP-COMPRESS

necessary, intimate friends Ac10<sup>24</sup>, to speak the word to Jews first Ac13<sup>46</sup> weaker body members 1C12<sup>22</sup> to entreat the brethren 2C9<sup>5</sup> Paul staying in flesh Ph1<sup>24</sup> to send Epa-

phroditus Ph2<sup>25</sup> for n needs Tit3<sup>14</sup> for Christ to offer Hb3<sup>3</sup>, near<sup>1</sup>, necessary<sup>6</sup>, needful<sup>1</sup>.

necessary. See necessity.

necessary, essential<sup>1</sup>.

*an a[n]gk'ê* UP-COMPRESSION

necessity, -ary, compulsion, for snares Mt18<sup>7</sup> buyer to see the field P Lu14<sup>18</sup> in the land Lu 21<sup>33</sup> to release one prisoner Lu23<sup>15</sup> present n 1C7<sup>26</sup> having no 1C7<sup>37</sup> Paul (lying upon) 1C9<sup>16</sup> (in) 2C6<sup>4</sup> (delights in) 2C12<sup>10</sup> (consoled in) 1Th3<sup>7</sup> of transference of law Hb7<sup>12</sup> Christ no n to offer daily Hb7<sup>27</sup> to write entreating the saints Ju3 necessary: to be subject to authorities Ro13<sup>5</sup> to bring in the death of the covenant victim Hb9<sup>16</sup> to cleanse sanctuary examples etc. Hb9<sup>23</sup> compulsion: giving not of 2C9<sup>7</sup> Philemon's good not as of Phn1<sup>4</sup> (APhn<sup>9</sup>). distress<sup>3</sup>, necessary<sup>1</sup>, necessity<sup>8</sup>, must needs<sup>1</sup>.

*trach'el os* NECK

neck, millstone about Mt18<sup>6</sup> Mk9<sup>42</sup> Lu17<sup>2</sup> fall on P Lu15<sup>20</sup> Ac20<sup>37</sup> placing a yoke on PAc 15<sup>10</sup> Prisca and Aquila jeopardize their NRo16<sup>4</sup>.

*chre'ia* USE

need, needful Ep4<sup>29</sup>, that which is used becomes a need. Christ (John n be baptized by) Mt3<sup>14</sup> (has n of the ass and colt) Mt21<sup>3</sup> Mk11<sup>3</sup> Lu 19<sup>31</sup> 34 (those in n He healed) Lu9<sup>11</sup> (no n anyone be testifying) Jn22<sup>5</sup> (no n anyone be asking) Jn16<sup>30</sup> God aware of what you Mt6<sup>8</sup> no n have the strong of a physician P Mt9<sup>12</sup> Mk21<sup>7</sup> Lu5<sup>31</sup> no n to be coming away to find food Mt14<sup>16</sup> what n have we still of wit-nesses Mt26<sup>68</sup> Mk14<sup>63</sup> Lu22<sup>71</sup> when David had n of food Mk22<sup>5</sup> yet of few is there n Lu 10<sup>42</sup> the just have no n of repentance Lu15<sup>7</sup> he who is bathed has no n P Jn13<sup>10</sup> buy what we have n Jn13<sup>29</sup> saints (some would have had) Ac24<sup>5</sup> 435 (contributing to n of) Ro12<sup>13</sup> (may have to share with one who has) Ep4<sup>28</sup> (now my God shall be filling you every) Ph4<sup>19</sup> (preside for necessary n) Tit3<sup>14</sup> (n of one to teach) Hb5<sup>12</sup> (n of milk) Hb5<sup>12</sup> (of endurance) Hb10<sup>36</sup> (no n anyone be teaching you) 1Jn2<sup>27</sup> seven men to place over this Ac6<sup>3</sup> Paul (these hands subserve my) Ac20<sup>34</sup> (what was for our n) Ac28<sup>10</sup> (your apostle for my) Ph2<sup>25</sup> (saints send to his) Ph4<sup>16</sup> eye cannot say, I have no 1C12<sup>21</sup> 21 respectable members have no 1C12<sup>24</sup> Thessalonians (no n speaking of anything) 1Th1<sup>8</sup> (no n writing to) 1Th4<sup>9</sup> 51 (may have n of nothing) 1Th4<sup>12</sup> what n of different priest Hb7<sup>11</sup> beholding brother have 1Jn3<sup>17</sup> ecclesia in Laodicea in no n Rv3<sup>17</sup> no n of the sun vRv21<sup>23</sup> no n of lamplight vRv22<sup>5</sup>, business<sup>1</sup>, lack<sup>1</sup>, necessary<sup>1</sup>, necessity<sup>3</sup>, need<sup>39</sup>, -ful<sup>1</sup>, use<sup>2</sup>, want<sup>1</sup>.

*chr e* USE

need, the impersonal verb. no n my brethren Ja3<sup>10</sup>, ought<sup>1</sup>.

*chr ê z'ô* USEIZE

need, aware is your Father that you n these Mt6<sup>32</sup> Lu12<sup>30</sup> giving whatever he n Lu1<sup>18</sup> in whatever Phoebe may b n you Ro16<sup>2</sup> n we commendatory letters 2C31.

need, require<sup>1</sup>, (in time of), opportune<sup>1</sup>, (suf-fer), want<sup>1</sup>.

need require, owe<sup>1</sup>.

needful. See need.

needful, necessary<sup>1</sup>, need<sup>1</sup>, requisite<sup>1</sup>.

needful for (be), have<sup>1</sup>.

*r[h]aph is' SEWER*

needle, through the eye of Mt19<sup>24</sup>Mk10<sup>25</sup> (ALu 18<sup>25</sup>).

needle, bodkin<sup>1</sup>.

*a mel'e'ō UN-CARE*

neglect, not care Mt22<sup>5</sup>. Timothy not to n gift 1Ti14<sup>4</sup> a salvation of such proportions Hb2<sup>3</sup> God n the covenant breakers Hb8<sup>9</sup>, make light<sup>1</sup>, neglect<sup>3</sup>, regard not<sup>1</sup>.

neglect, overlook<sup>1</sup>.

neglect to hear, disobey<sup>2</sup>.

neglecting, asceticism<sup>1</sup>.

*ge'it'ōn LAND*

neighbor, not summoning rich n Lu14<sup>12</sup> calling together friends and PLu15<sup>9</sup> of the blind man Jn9<sup>8</sup>.

neighbor, associate<sup>15</sup>, homes about<sup>1</sup>.

*mē'te NO-BESIDES*

neither\*, nor (conjunction). n by heaven n by the earth Mt5<sup>34</sup> 35, etc. neither<sup>20</sup>, nor<sup>14</sup>, or<sup>1</sup>, so much as<sup>1</sup>.

*ou'te NOT-BESIDES*

neither\*, nor, not bseven Jn4<sup>1</sup>. n moth n corruption Mt6<sup>20</sup> etc.

*ou de' NOT-YET*

neither\*, will your Father be forgiving Mt6<sup>15</sup> etc. neither...nor n tunneling n stealing Mt6<sup>20AB</sup> etc. not yet opportunity Mk6<sup>51</sup> etc. not even Solomon Mt6<sup>29</sup> etc. nor yet no store-room n y barn Lu12<sup>34</sup> etc. nor even know not the Father n e Me Jn16<sup>5</sup> etc.

*ouk ou de' NOT NOT-YET*

neither...nor Ac9<sup>9</sup>.

neither. See not.

neither. See nor yet.

neither, circumstances (under no)<sup>2</sup>, or<sup>3</sup>.

nephew, descendant<sup>1</sup>.

*Nēreus' NEREUS*

Nereus, a saint of Rome. Ro16<sup>15</sup>.

*Nēr i' (Hebrew) my-lamp*

Neri, one of our Lord's ancestors. Lu3<sup>27</sup>.

nest, roost<sup>2</sup>.

*dik'tu on NET*

net, of any kind, especially for fishing. disciples (leaving) Mt4<sup>20</sup> Mk1<sup>18</sup> (adjusting) Mt4<sup>21</sup> Mk1<sup>19</sup> draught of (Peter's) Lu5<sup>2</sup> 4 5 6 (after the Lord's rousing) Jn21<sup>6</sup> 8 11 11.

net, dragnet<sup>1</sup>, purse net<sup>2</sup>.

net. See arrest.

net (purse). See purse net.

*ou de'p o te NOT-YET-?-WHICH-BESIDES*

never. Mt7<sup>23</sup> 933 2116 42 2633 Mk2<sup>12</sup> 25 Lu15<sup>29</sup> 29 Jn7<sup>48</sup> Ac10<sup>14</sup> 118 148 1C13<sup>8</sup> Hb10<sup>1</sup> 11, neither at any time<sup>1</sup>, never<sup>14</sup>, nothing at any time<sup>1</sup>.

never, circumstances (under no)<sup>10</sup>, ever<sup>3</sup>, neither<sup>1</sup>, yet not at any time<sup>1</sup>.

never before, not as yet<sup>1</sup>.

never shall be quenched, unextinguished<sup>2</sup>.

never yet, not as yet<sup>1</sup>.

nevermore, translation of *ou mē e'ti* (literally NOT NO STILL). All references listed under still.

btnevertheless. See but.

nevertheless, howbeit<sup>2</sup>, likewise<sup>1</sup>, moreover<sup>8</sup>, though to be sure<sup>1</sup>.

*kain on' NEW*

new, other, later, and different. wine skins PMt9<sup>17</sup>Mk22<sup>22</sup>Lu5<sup>38</sup> things n and old PMt13<sup>52</sup> covenant Mt26<sup>28A</sup> Mk14<sup>24A</sup> Lu22<sup>20</sup> 1C11<sup>25</sup> 2C3<sup>6</sup> Hb8<sup>13</sup> 915 drinking Mt26<sup>29</sup>Mk14<sup>25</sup>

tomb Mt27<sup>60</sup>Jn19<sup>41</sup> teaching Mk12<sup>7</sup> Ac17<sup>19</sup> patch, cloak PMk2<sup>21</sup> Lu5<sup>36</sup> 36 38 languages Mk16<sup>17</sup> precept Jn13<sup>34</sup> 1Jn2<sup>7</sup> 8 2Jn<sup>5</sup> creation 2C5<sup>17</sup> 17 Ga6<sup>15</sup> humanity Ep2<sup>15</sup> 424 heaven and earth 2Pt3<sup>13</sup> 13 vRv21<sup>1</sup> 1 name Rv21<sup>7</sup> 312 Jerusalem Rv31<sup>2</sup> v21<sup>2</sup> song vRv5<sup>9</sup> 143 n am I making all vRv21<sup>5</sup>.

new, recently slain<sup>1</sup>, unshrunk<sup>2</sup>, young<sup>12</sup>. new-born, recently born<sup>1</sup>.

*no u mēn i'a YOUNG-MONTH*

new moon, judging you in Co2<sup>16</sup>.

new thing, newer<sup>1</sup>.

new wine, sweet wine<sup>1</sup>.

*kain o'ter on MORE-NEW*

newer. Athenians saying something Ac17<sup>21</sup>.

*kain o'tēs NEWNESS*

newness, of life Ro6<sup>4</sup> of spirit Ro7<sup>6</sup>.

*[h]ex ēs' HAVE*

next, adverb from the middle participle of have. it occurred n Lu7<sup>11</sup> n day Lu9<sup>37</sup> Ac21<sup>1</sup> 251<sup>7</sup> 271<sup>8</sup>, next<sup>2</sup>, the day after<sup>1</sup>, the day following<sup>1</sup>, the morrow<sup>1</sup>.

next. See have.

next, between<sup>1</sup>, come<sup>1</sup>, ensue<sup>2</sup>.

next day, different<sup>2</sup>, morrow<sup>1</sup>, -(on)<sup>7</sup>.

*Nik an'ōr CONQUEROR-UP*

Nicanor. one of seven servants Ac6<sup>5</sup>.

*Nik o'la os CONQUER-PEOPLE*

Nicholas, proselyte of Antioch Ac6<sup>5</sup>.

*Nik o'dēm os CONQUER-PUBLIC-ER*

Nicodemus, came to Jesus Jn3<sup>1</sup> 4 9 spoke for Him Jn7<sup>50</sup> brings myrrh Jn19<sup>39</sup>.

*Nik o la i'tēs CONQUEROR-PEOPLE*

Nicolaitan. the acts of Rv2<sup>6</sup> teaching of Rv21<sup>5</sup>.

*Nik o'pol is CONQUER-MANY (city)*

Nicopolis. Titus to come to Paul in Tit3<sup>12</sup>.

*Nīger (Latin) black*

Niger, a name given to Simeon, probably to distinguish him from Simon Peter. Ac13<sup>1</sup>.

nigh. See associate.

nigh<sup>18</sup>, (be n)<sup>2</sup>, (come n)<sup>8</sup>, (draw n)<sup>12</sup>, near<sup>40</sup>.

nigh unto, beside<sup>2</sup>, nigh (very)<sup>1</sup>.

*para plē'si on BESIDE-NIGH*

nigh (very). Epaphroditus, to death Ph2<sup>27</sup>, nigh unto<sup>1</sup>.

*para plēs'iōs BESIDE-NIGH-AS*

nigh (very). Christ n by partaking of blood and flesh Hb2<sup>14</sup>, likewise<sup>1</sup>.

*nu x NIGHT*

night, the daily period of darkness. Jesus: fasting forty Mt4<sup>2</sup> in the earth three Mt12<sup>40</sup> walking on the sea Mt14<sup>25</sup>Mk6<sup>48</sup> snared in Me this Mt26<sup>31</sup>Mk14<sup>27A</sup> renouncing Me this Mt26<sup>34</sup>Mk14<sup>30</sup> say the disciples at n steal Mt28<sup>13</sup> camped out Lu21<sup>37</sup> Nicodemus came to Jn3<sup>2</sup> 193<sup>9</sup> the n in which He was given up 1C11<sup>23</sup> day and n: rousing PMk4<sup>27</sup> among the tombs Mk5<sup>5</sup> divine service (Han-nah) Lu23<sup>7</sup> (Israel) Ac26<sup>6</sup> vRv7<sup>15</sup> the chosen ones imploring God Lu18<sup>7</sup> Jews scrutinizing the gates Ac9<sup>24</sup> Paul (admonishing) Ac20<sup>31</sup> (working) 1Th2<sup>9</sup> 2Th3<sup>8</sup> (beseeching) 1Th3<sup>10</sup> (remembrance) 2Ti1<sup>3</sup> widow in prayers 1Ti5<sup>5</sup> no rest (four animals) vRv4<sup>8</sup> (worshippers of wild beast) vRv14<sup>11</sup> accusing the saints vRv 121<sup>0</sup> Adversary tormented vRv20<sup>10</sup> others: Joseph retires by Mt2<sup>14</sup> Jonah

three days and n Mt12<sup>40</sup> middle of the n (clamor) Pmt25<sup>9</sup> (mariners suspected some country near) Ac27<sup>27</sup> shepherds watch at Lu2<sup>3</sup> disciples net nothing Lu5<sup>5</sup> Jn21<sup>3</sup> demanding your soul Lu12<sup>20</sup> two on one couch Lu17<sup>34</sup> when no one can work vJn9<sup>4</sup> walking in Jn11<sup>10</sup> Judas came out Jn13<sup>30</sup> Peter in jail Ac5<sup>19</sup> 12<sup>6</sup> Paul (disciples getting) Ac9<sup>25</sup> (a vision seen by) Ac16<sup>9</sup> 18<sup>9</sup> (warden bathes off blows) Ac16<sup>33</sup> (brethren send out) Ac17<sup>10</sup> (the Lord speaks to) Ac23<sup>11</sup> (soldiers to take P through) Ac23<sup>23</sup> 31 (a messenger stood beside) Ac27<sup>23</sup> (fourteenth n) Ac27<sup>27</sup> n progresses Ro13<sup>12</sup> as a thief in 1Th5<sup>2</sup> the saints are not of 1Th5<sup>5</sup> drowsing at 1Th5<sup>7</sup> 7 one third darkened vRv8<sup>12</sup> no n there vRv21<sup>25</sup> 22<sup>5</sup>.

*nu ch th ém'er on* NIGHT-DAY  
night and day (a). Paul in a marsh 2C11<sup>25</sup>.

*en'nu ch on* IN-NIGHT  
night (still in). rising early Mk1<sup>35</sup>, before day<sup>1</sup>.  
night (throughout the). See throughout the night.

*en n e'a* NINE  
nine. ninety-n (sheep) Pmt18<sup>12</sup> 13Lu15<sup>4</sup> (just persons) PLu15<sup>7</sup> lepers Lu17<sup>17</sup>.

*en e né'kont* a NINETY  
ninety. See nine.

*Nineuei'* NINEVEH  
Nineveh, the ancient capital of Assyria, situated on the upper Tigris river, about 36° north, 43° east. Lu11<sup>32</sup>.

*Nineui't é's* NINEVITES  
Ninevite. rising in the judging Mt12<sup>41</sup> Lu11<sup>32</sup> Jonah a sign to Lu11<sup>30</sup>.

*en'a ton* NINTH  
ninth, the ordinal for nine. hour: (hiring workers) Mt20<sup>5</sup> (darkness till) Mt27<sup>45</sup> Mk15<sup>33</sup> Lu23<sup>44</sup> (Jesus exclaims) Mt27<sup>46</sup> Mk15<sup>34</sup> (of prayer) Ac31<sup>10</sup> 30 (Cornelius' vision) vAc10<sup>3</sup> precious stone, peridot vRv21<sup>20</sup> (s<sup>2</sup>Ac10<sup>3</sup>).

*mé no*  
no\*, not, the conditional negative. It does not deny absolutely—only relatively. With that (*hina*), lest Mt17<sup>27</sup> etc. See circumstances (under no) and not at *n'tall* for those passages in which both negatives (not and no) are combined. none Lu31<sup>11</sup> nor Lu10<sup>4</sup> nothing Lu7<sup>42</sup>, not willing Mt11<sup>9</sup> afraid Mt12<sup>20</sup> to go back Mt21<sup>2</sup> sheep having n shepherd Mt9<sup>36</sup> nor yet a club Mt10<sup>10</sup>, etc.

no, but<sup>1</sup>, circumstances (under no)<sup>9</sup>, every<sup>12</sup>, nothing<sup>20</sup>, still (by no means)<sup>1</sup>.

*mé'ti* NO-ANY  
no<sup>4</sup>, n Jew am I (Pilate is saying) Jn18<sup>35</sup> Ab2 have you n viands Jn21<sup>5</sup> Ab2 venting (n spring out of same hole) PJa31<sup>1</sup>, nota, n from thorns Pmt7<sup>16</sup> is n this the Son Mt12<sup>23</sup> it is n I Lord Mt26<sup>22</sup> it is n I Rabbi Mt26<sup>25</sup> Mk14<sup>19</sup> 19<sup>4</sup> the lamp is n coming that Pmk42<sup>1</sup> the blind can n guide the blind Pmk46<sup>39</sup> is n this the Christ Jn4<sup>29</sup> He will n kill Himself (the Jews said) Jn8<sup>22</sup> Peter answered there can n be anyone to forbid water Ac10<sup>47</sup> do I n use lightness 2C11<sup>7</sup> does Titus n overreach you 2C12<sup>14</sup>, anyone<sup>1</sup>, not<sup>2</sup>, omitted<sup>14</sup>.

noth. See nothing.  
no at *n'tall*. See not at *n'tall*.  
no...at all, circumstances (under no)<sup>5</sup>, lest at some time<sup>1</sup>.  
no doubt, consequently<sup>1</sup>, for<sup>1</sup>, undoubtedly<sup>1</sup>.  
no little, happen<sup>1</sup>, nothing<sup>95</sup>.

*ouk e'ti* NOT-STILL

not longer, *n'tany longer*, adverb. n l two Mt19<sup>6</sup> Mk10<sup>8</sup> Christ (n l inquire of) Mt22<sup>46</sup> Mk12<sup>34</sup> Lu20<sup>40</sup> (perceived anyone except) Mk9<sup>8</sup> (may I be drinking) Mk14<sup>25</sup> Ab (answered) Mk15<sup>5</sup> (walked with Him) Jn6<sup>66</sup> (walked boldly) Jn11<sup>54</sup> (beholding Me) Jn14<sup>19</sup> 16<sup>10</sup> 16 (speaking much) Jn14<sup>30</sup> (terming you slaves) Jn15<sup>15</sup> (speaking in proverbs) Jn16<sup>25</sup> (n l in the world) Jn17<sup>11</sup> (dying) Ro6<sup>9</sup> 9 (now we know Him) 2C5<sup>16</sup> bind with chains Mk5<sup>38</sup> letting him do anything Mk7<sup>12</sup> worthy to be called son Lu15<sup>19</sup> 21 believing Jn4<sup>42</sup> remembering the affliction Jn16<sup>21</sup> strong enough to draw Jn21<sup>16</sup> eunuch did not perceive Philip any l Ac8<sup>39</sup> Paul (seeing my face n l) Ac20<sup>25</sup> Ab 38 (n l I who am effecting it) Ro7<sup>17</sup> 20 (came to Corinth) 2C12<sup>23</sup> (no l I living but) Ga2<sup>20</sup> out of works Ro11<sup>6</sup> grace Ro11<sup>6</sup> 6<sup>32</sup> work Ro11<sup>6</sup> 32 walking according to love Ro14<sup>15</sup> of promise Ga3<sup>18</sup> under an escort Ga3<sup>25</sup> a slave Ga4<sup>7</sup> Phn1<sup>6</sup> guests and sojourners Ep2<sup>19</sup> no l offering concerned with sin Hb10<sup>18</sup> leaving a sacrifice Hb10<sup>26</sup> a time of delay Rv10<sup>9</sup> buying their cargo Rv18<sup>11</sup> finding Babylon's splendor n l under any circumstances Rv18<sup>14</sup>.  
no more, no longer<sup>29</sup>.  
no one. See nothing.  
not one. See nothing.

*Nô'e (Hebrew)* REST  
Noah. days of Mt24<sup>37</sup> 38Lu17<sup>26</sup> 27 1Pt3<sup>20</sup> ancestor of Christ Lu3<sup>36</sup> by faith Hb11<sup>7</sup> God guards 2Pt2<sup>5</sup>.

*eu gen es'* WELL-BECOME  
noble, a certain PLu19<sup>12</sup> Bereans more n than Thessalonians Ac17<sup>11</sup> not many n chosen 1C12<sup>8</sup>.

noble (most), mighty (most)<sup>2</sup>.  
nobleman, human<sup>1</sup>, king<sup>5</sup> 2.

*neu'ô* NOD  
nod. Peter to John Jn13<sup>24</sup> Felix to Paul Ac24<sup>10</sup> (s<sup>1</sup>Jn5<sup>13</sup>). beckon<sup>2</sup>.

*nu s ta z'ô* NOD-  
nod, sink the head through sleepiness. ten virgins Pmt25<sup>5</sup> destruction is not f2Pt2<sup>3</sup>, slumber<sup>2</sup>.

*en neu'ô* IN-NOD  
nod. to Zechariah Lu1<sup>62</sup>, make signs to<sup>1</sup>.

noise, sound<sup>1</sup>, (make n), tumult (make)<sup>1</sup>.

noise abroad, speak about<sup>1</sup>.

noised abroad, sound<sup>1</sup>.

noised (be), hear<sup>1</sup>.

noisome, evil<sup>1</sup>.

nominate. See stand.

none. See nothing.

none. See no.

none. See not.

none, neither<sup>1</sup>, nothing<sup>31</sup>.

none effect (make of), empty<sup>1</sup>, invalidate<sup>2</sup>.

*lér's os* OBLIVION-GUSH

nonsense. declarations appear as Lu24<sup>11</sup>, idle tales<sup>1</sup>.

*broch'os* NOOSE

noose, or lasso. Paul not casting r1C7<sup>35</sup>, snare<sup>1</sup>.

nor. See neither.

nor. See neither and no.

nor, circumstances (under no)<sup>1</sup>, nor yet<sup>17</sup>, or<sup>5</sup>.

nor *even*. See neither.

nor yet. See neither.

*mé de'* NO-YET

nor yet\*, neither, not *even*. worry for soul nor

yet for body Mt6<sup>25</sup> not even at the door  
Mk2<sup>2</sup> neither the village may you be enter-  
ing nor yet Mk8<sup>26</sup>ABs<sup>2</sup>, etc.

*borra s' NORTH*  
north. many arriving from Lu13<sup>29</sup> three por-  
tals vRv21<sup>13</sup>.

*eur aku'lōn (Latin) EAST-NORTHER*  
northeast, East-Norther was a Latin term  
for a storm called a "levanter". a hurri-  
cane called Ac27<sup>14</sup>. Euroclydon<sup>1</sup>.

*chōr'os (Latin) NORTH-WEST*  
northwest, midway between north and west.  
harbor looking toward Ac27<sup>12</sup>.

*ou, ouk or ouch NOT*  
not\*, not. the absolute negative, apart from  
conditions. Idiomatically, none Mk8<sup>14</sup> 16 Lu  
17<sup>18</sup> nothing Mt14<sup>17</sup>, neither Ac8<sup>21</sup> 9<sup>9</sup> etc.  
Its compounds and combinations are given.

not, circumstances (under no)<sup>54</sup>, neither<sup>1</sup>, no<sup>2</sup>,  
nor yet<sup>3</sup>, not at all<sup>5</sup>, nothing<sup>4</sup>, respect (in  
any)<sup>1</sup>.

*ouch i' NOT(emphatic)*  
not, idiomatically, not emphatic (adverb). Mt  
5<sup>46</sup>BS\* 47 625 1029 1211 1327 1812 2013 Lu16<sup>0</sup>  
639 126 51 133 5 1428 31 158 1630 178 1830  
2227 2426 32 Jn74<sup>2</sup> 99 119 1310 11 1422 Ac54  
750 Ro32<sup>7</sup> 29 832 1C120 33 4 52 12 61 7 810  
91 1016 16 18 29 2C38 1Th2<sup>19</sup> Hb1<sup>14</sup> 317  
(AsLu17<sup>17</sup>). nay<sup>5</sup>, not<sup>50</sup>, -so<sup>1</sup>.

not. See no.

nota. See noa.

noth. See nothing.

not any more, circumstances (under no)<sup>1</sup>.

*mē'pō NO-as-yet*  
not as yet. being born Ro9<sup>11</sup> holy places not  
as yet manifest Hb9<sup>8</sup> (AAc27<sup>29</sup>). not yet<sup>2</sup>.

*mē de'pō NO-YET-as-yet*  
not as yet. being observed Hb1<sup>17</sup>.

*ou'pō NOT-as-yet*  
not as yet, Mt15<sup>17</sup> 16<sup>9</sup> etc., not as yet Rv17<sup>12</sup>  
etc. See under other keywords.

*ou de'pō NOT-YET-as-yet*  
not as yet. no one lying in the tomb as yet  
Lu23<sup>55</sup>s Jn19<sup>41</sup> disciples not as yet aware  
of the scripture Jn20<sup>9</sup> holy spirit not as yet  
fallen on Ac8<sup>16</sup>.

not as yet, no longer<sup>1</sup>.

*mē ouk NO NOT*  
not at all, no at *ntall*. do they not hear at all  
Ro10<sup>18</sup> did not Israel know at all Ro10<sup>19</sup>  
have we no right at all 1C9<sup>4</sup> 5 have you no  
homes at all 1C11<sup>22</sup>. not<sup>5</sup>.

not at any time. See lest at some time and yet  
not at any time.

not bleating. See soundless.

not care. See neglect.

not circumcised, uncircumcision<sup>1</sup>.

not bseven. See neither.

not yeven. See neither.

not yeven. See nor yet.

not in any case, circumstances (under no)<sup>1</sup>.

not now, no longer<sup>4</sup>.

not once, nor yet<sup>1</sup>.

not one. See nothing.

not one. See nothing.

not so, far be it from me<sup>2</sup>.

not so much as, neither<sup>1</sup>.

not to mention. See mention (not to).

not yet. See neither.

*epi'sēm on ON-SIGNED*  
notable, one on whom a sign is placed, in a  
good sense Ro16<sup>7</sup>, in an evil, notorious (Bar-

Abbas)Mt27<sup>16</sup>. of note<sup>1</sup>, notable<sup>1</sup>,  
notable, advent<sup>1</sup>, known<sup>1</sup>.

*skop e'ō NOTE*  
note. that the light is not darkness Lu11<sup>35</sup>  
those making dissensions Ro16<sup>17</sup> not n what  
is observed 2C4<sup>18</sup> yourself Ga6<sup>1</sup> not his  
own Ph24 those who are walking thus Ph3<sup>17</sup>,  
consider<sup>1</sup>, look at<sup>1</sup>, -on<sup>1</sup>, mark<sup>2</sup>, take heed<sup>1</sup>.

note, sign (be)<sup>1</sup>, (of), notable<sup>1</sup>.

*ou d en' NOT-YET-ONE*  
nothing\*, the absolute negative, not one, notone,  
*ntone*, none, *ntanyone*, *ntany*, *ntanything*, *noth*,  
*noth*, covered Mt10<sup>26</sup> Jesus (n apart from par-  
ables)Mt13<sup>34</sup> (n deserving of death)Lu23<sup>15</sup>  
n impossible Mt17<sup>20</sup> found n on fig tree Mt  
21<sup>19</sup> it is n Mt23<sup>16</sup> 18 outside of n  
Mk7<sup>15</sup> will be injuring Lu10<sup>19</sup> consequently  
is condemnation Ro8<sup>1</sup> contaminating of it-  
self Ro14<sup>14</sup> is soundless 1C14<sup>10</sup> etc. *not* one  
slaving for two lords Mt6<sup>24</sup> recognizing the  
Son Mt11<sup>27</sup> hires us Mt20<sup>7</sup> able to answer  
Jesus Mt22<sup>46</sup> draining fresh wine Mk2<sup>22</sup>  
able to enter the house Mk3<sup>27</sup> is good ex-  
cept God Mk10<sup>18</sup> dared to inquire Mk12<sup>34</sup>  
lighting a lamp Lu8<sup>16</sup> etc. See under other  
keywords.

*mē d en' NO-YET-ONE*  
nothing\*, the conditional negative, no one, not  
one, nothing one, *ntanyone*, *ntany*, *ntanything*, be-  
tween you and that just man Mt27<sup>19</sup> bene-  
fited Mk5<sup>26</sup> doubting Ac10<sup>20</sup> 11<sup>12</sup> to taste  
nothing Ac23<sup>14</sup> n be worrying you Ph4<sup>8</sup>  
need of n 1Th4<sup>12</sup> be lacking Tit3<sup>13</sup> etc.  
no one: tell it to Mt8<sup>4</sup> let no o (know)Mt9<sup>30</sup>  
(be deluding himself)1C3<sup>18</sup> (be boasting)  
1C3<sup>21</sup> (be seeking his own)1C10<sup>24</sup> (be seduc-  
ing you)Ep5<sup>8</sup> (slight you)Tit2<sup>15</sup> etc. See  
under other keywords.

*ou th en' NOT-YET-ONE*  
nothing. disciples say Lu22<sup>35</sup>AB have no love  
I am n 1C13<sup>2</sup>As<sup>3</sup>.

nothing. See no.

nothing. See not.

nothing, every<sup>1</sup>, (bring to), repudiate<sup>1</sup>.

nothing at any time, never<sup>1</sup>.

notice before, announce before<sup>1</sup>.

*ep eid'on ON-PERCEIVE*  
notice (take). the Lord take notice (of Eliza-  
beth)Lu1<sup>25</sup> (of threatenings)Ac4<sup>29</sup>. behold<sup>1</sup>,  
look on<sup>1</sup>.

*epi'no i a ON-MIND*  
notion. of Simon's heart Ac8<sup>22</sup>. thought<sup>1</sup>.

notorious. See notable.

notwithstanding, but<sup>1</sup>, moreover<sup>4</sup>.

nought (bring to), nullify<sup>2</sup>, (set at n), scorn<sup>4</sup>.

*troph'ō NOURISH*  
nourish, nurture (ravens)Lu12<sup>24</sup>. the Father  
n the flying creatures Mt6<sup>26</sup> when did we n  
Thee Mt25<sup>37</sup> breasts which do not Lu23<sup>29</sup>s  
from the king's country Ac12<sup>20</sup> your hearts  
FJA5<sup>5</sup> the woman in the wilderness vRv12<sup>6</sup> 14  
(ABLu4<sup>16</sup>). bring up<sup>1</sup>, feed<sup>3</sup>, nourish<sup>3</sup>.

nourish, nurture<sup>1</sup>, rear<sup>2</sup>.

*tek n o troph e'ō BROUGHT-FORTH-NOURISH*  
nourish children. widow 1Th5<sup>10</sup>.

nourished up in (be), foster<sup>1</sup>.

*thre m'ma NOURISH*  
nourished (what is), such as cattle and flocks.  
Jn4<sup>12</sup>. cattle<sup>1</sup>.

*troph ē' NOURISHMENT*  
nourishment. John's n locusts and honey Mt3<sup>4</sup>



the soul is more than Mt625 Lu1233 worthy is the worker of his Mt1010 prudent slave gives PM2445 disciples buy Jn48 solid PHb 512 14 lacking Ja215 others: Ac246 919 1417 2733 34 36 38 (s1Ti518), food2, meat13.

*ne o'phu t os* YOUNG-SPROUT

novice, too youthful to have experience. supervisor not to be 1Ti36.

*nun* NOW

now\*, adverb of time, in contrast with the past, from now on, as an adjective, current (era) Ro326, to be distinguished from present (at) which is in contrast with both past and future. let him descend n from the cross Mt 2742 Mk1532 Son of Mankind glorified Jn1331 n glorify Thou Me Jn175 Jerusalem which n is Ga425 etc. Occurs often. at this time!, henceforth5, hereafter1, of late1, now123, this2, -time2, -present3.

now, already37, means (by all)1, present (at)1 rest2, then7.

*nun i'* NOW

now. Ac221 2413 Ro321 622 76 17 1130B 1523 25 1C1318 1520 2C811 22 Ep213 Col21 38 Phn9 11A Hb86 926 (s1C1218 ACol26).

now. See yet.

now then, then1.

*toi'nun* to-THE-NOW

now then. Lu2025 1C926 Hb1313, then1, there-fore3.

*to'de, ho'de (masc.) he'de (fem.)* THE-YET now to her (sister called Mary) Lu1039, now this, yet (Paul speaking y all) 2C1219, now this: is saying (the holy spirit) Ac2111 (Christ) Rv21 8 12 18 31 7 14 going into t city Ja413, after this manner1, he1, she1, such1, these things1, thus1.

now this. See now there.

now this day, present (at)1.

noxious. See wicked.

*kat a r e' d* DOWN-UN-ACT

nullify, discard, exempt, abolish, make unproductive (land with fruitless tree) Lu137, unbelief not n faith of God Ro33 the law (not through faith) Ro331 the promise (if law) Ro414 (not by law) Ga317 body of sin n Ro69 Christ n all sovereignty 1C1524 glory of

Moses' face 2C37 11 13 old covenant 2C314 snare of the cross has been Ga511 law of precepts in decrees Ep215 abolish: death 1C1528 2Ti110 discard: God d (that which is) 1C128 (foods and bowels) 1C613 chief men of this eon 1C26 prophecies 1C138 knowledge 1C138 that out of an instalment 1C1310 that which is a minor's 1C1311 Christ d (lawless one) 2Th28 (Adversary) Hb214 exempt: from the law (of the man) Ro72 (by dying) Ro76 from Christ (any justified in law) Ga54, abolish3, bring to naught2, cease1, cumber1, deliver1, destroy5, do away3, fail1, loose1, of none effect3, put down1, vanish3, void1, without effect1.

*arith m os'* NUMBER

number. of the twelve Lu223 about 5000 men Jn610 Ac44 400 inclined to Theudas Ac536 of disciples multiplied Ac67 believe Ac1121 the ecclesias superabounded in Ac165 of the sons of Israel Ro927 of messengers vRv511 of those sealed vRv746s of cavalry vRv916 18 wild beast's name vRv1317 18 18Ab 152 of mankind vRv1318 Gog and Magog as the sand vRv208 (bRv1317 b141).

*arith m e' d* NUMBER

number, compute, tell the number of your hairs all Mt1030 Lu127 a throng no one able to vRv79.

number, number among1, reckon1, throng1.

*kat arith m e' d* DOWN-NUMBER

number among. Judas AAc117, number1.

number of people, throng1.

numbered with, enumerate with1.

*troph os'* NOURISHER

nurse. Paul as 1Th27.

*troph o phor e' d* NOURISH-CARRY

nurse (carry as a). God, Israel vAc1318, suffer manner1.

*ek treph' d* OUT-NOURISH

nurture. Christ the ecclesia vEp520 children Ep64 (bRv128). bring up1, nourish1.

nurture. See nourish.

nurture, discipline1.

*Num'phan* NYMPHA

Nympha. Paul greets Co415.

## O

o o

O! an exclamatory interjection. O woman Mt 1528 unbelieving generation Mt1717 Mk919 Lu 941 foolish and tardy of heart Lu2425 O Theophilus Ac11 full of all gulle Ac1310 O Jews Ac1814 binding on you O men Ac2721 O man (defenseless) Ro21 (are you reckoning) Ro23 (who are you) Ro920 (of God) 1Ti611 (O empty man) Ja220 O the depths Ro1133 foolish Galatians Ga31 Timothy 1Ti620.

[h]or'k os OATH

oath, a solemn asseveration. saints (o to the Lord) Mt533 (not to be swearing) Ja512 Herod avows with Mt147 Mk626 Peter disowns with Mt2672 God (swears with) Lu173 Ac280

(interposes with) Hb617 o for confirmation Hb616.

oath, swearing oath4, (bind with an o), anathematize1.

Oath (swearing). See swearing oath.

*Obéd' (Hebrew)* SERVANT

Obed, a son of Ruth and Boaz Ru421 Mt15 5 Lu332.

obedience (be under), subject1.

[h]up ako e' UNDER-HEARING

obedience, obedient, with faith, faith-obedience apostleship Ro15 1620, Christ (o of the One) Ro519 (the o of) 2C105 (learned o) Hb58 saints (as slaves for) Ro616 (reached out to

all) *Ro16<sup>19</sup>* (whenever completed) *2C10<sup>6</sup>* (for o) *1Pt12* o for righteousness *1Ro6<sup>16</sup>* of the nations *Ro15<sup>18</sup>* as the Corinthians' o *2C7<sup>15</sup>* Paul's confidence of Philemon's *Phn<sup>21</sup>* the o of truth *1Pt12<sup>2</sup>*

obedient: children *1Pt14<sup>4</sup>*.

[*h*] *up é'ko on* UNDER-HEARD

obedient. Israel not *Ac7<sup>39</sup>* if the saints are *2C2<sup>9</sup>* Christ o to death *Ph28*.

obedient. See obedience.

obedient unto (be), subject<sup>2</sup>.

[*h*] *up akou'ô* UNDER-HEAR

obey, hear and heed. o Christ (winds and sea) *Mt8<sup>27</sup>Mk4<sup>41</sup>Lu8<sup>25</sup>As* (unclean spirits) *Mk1<sup>27</sup>* (salvation to all) *Hb5<sup>9</sup>* black mulberry would *Lul7<sup>6</sup>* priests o the faith *Ac6<sup>7</sup>* Rhoda *Ac12<sup>13</sup>* lusts of the body *Ro6<sup>12</sup>* slaves of whom you *Ro6<sup>16</sup>* saints (o from the heart) *Ro6<sup>17</sup>* (as you always) *Ph2<sup>12</sup>* (if anyone is not) *2Th3<sup>14</sup>* o the evangel (not all) *Ro10<sup>16</sup>* (those not) *2Th1<sup>8</sup>* children to o parents *Ep6<sup>1</sup>* *Co3<sup>20</sup>* slaves to o masters *Ep6<sup>5</sup>* *Co3<sup>22</sup>* Abraham o *Hb1<sup>18</sup>* Sarah o Abraham *1Pt3<sup>9</sup>* (*s'* *Lu43<sup>6</sup>*). be obedient to<sup>2</sup>. hearken<sup>1</sup>, obey<sup>18</sup>.

obey, persuade<sup>6</sup>, yield<sup>2</sup>, (to o), obedience<sup>1</sup>.

obey magistrate, yield<sup>1</sup>.

obey not, stubborn (be)<sup>3</sup>.

obeying, obedient<sup>1</sup>.

object, accuse<sup>1</sup>.

object of veneration. See veneration (object of).

*lé'th é* OBLIVION

oblivious. of the cleansing *2Pt19*. forgotten<sup>1</sup>.

*lanth[an]'ô* be-OBLIVIOUS [-UP]

oblivious (be), be unnoticed, elude, escape perception. when lodging messengers *Hb13<sup>2</sup>* men want to be *2Pt3<sup>5</sup>* saints not to be *2Pt3<sup>3</sup>* elude: Jesus (cannot e the throng) *Mk7<sup>24</sup>* (woman did not e Him) *Lu8<sup>47</sup>* none these things e the king *Ac26<sup>26</sup>*, be hid<sup>2</sup>, - hidden<sup>1</sup>, - ignorant of<sup>2</sup>, unaware<sup>5</sup>.

*ek lanth[an]'o mai* be-OUT-OBLIVIOUS [-UP]  
oblivious (be). of the entreaty *Hb12<sup>5</sup>*. forgotten<sup>1</sup>.

*aisch r o log i'a* VILE-LAY (say)

obscenity. saints to put away *Co3<sup>8</sup>*. filthy communication<sup>1</sup>.

obscure. See dubious.

observation, scrutiny<sup>1</sup>.

observe. See look.

observe, do<sup>1</sup>, guard<sup>2</sup>, preserve<sup>1</sup>, scrutinize<sup>1</sup>.

*blem'ma* CAST-VIEW

observing. Lot o the dissolute *2Pt2<sup>8</sup>*. seeing<sup>1</sup>.

obtain. See get.

obtain, acquire<sup>1</sup>, chance on<sup>2</sup>, find<sup>1</sup>, grasp<sup>1</sup>,

happen<sup>5</sup>, - on<sup>5</sup>, hold<sup>1</sup>, procure<sup>1</sup>.

obtaining, procure<sup>1</sup>.

*ek'del on* OUT-EVIDENT

obvious. folly o to all (men of the last days) *2Ti3<sup>9</sup>*. manifest<sup>1</sup>.

occasion. See season.

occasion, incentive<sup>1</sup>.

*a kair e'o mai* UN-SEASON

occasion (lack), not affording a seasonable opportunity. the Philipplians *Ph4<sup>10</sup>* (*AsPh2<sup>15</sup>*). lack opportunity<sup>1</sup>.

occasion of (by), through<sup>1</sup>.

occupation, trade<sup>1</sup>.

occupied (be), walk<sup>1</sup>.

occupy, business (go into)<sup>1</sup>, fill up<sup>1</sup>.

occur, occurrence. See become.

*pro gin'o mai* BEFORE-BECOME

occur before. penalty of sins which *Ro3<sup>25</sup>*. are past<sup>1</sup>.

*pe'lag os* OCEAN

ocean, the open sea. should be sunk in the open *Mt18<sup>6</sup>* sailing through the o off Cilicia and Pamphylia *Ac27<sup>5</sup>*. depth<sup>1</sup>, sea<sup>1</sup>.

*os me'* ODOR

odor, smell, what is perceived by the nose. of the attar *Jn12<sup>3</sup>* of Christ's knowledge *P2C2<sup>14</sup>* of death, of life *2C216* *10* a fragrant *REp5<sup>2</sup>* *Ph418*. odor<sup>2</sup>, savor<sup>1</sup>.

odor, incense<sup>2</sup>.

of, about<sup>146</sup>, beside<sup>50</sup>, from<sup>148</sup>, front (in...of)<sup>1</sup>, out<sup>402</sup>, outside<sup>2</sup>, over<sup>11</sup>, through<sup>3</sup>, under<sup>118</sup>, with<sup>1</sup>.

bof. See beside.

cof. See about.

onof. See on.

of us. See us.

of yours. See yours.

loff. See from.

coff. See out.

*ex'e i mi* OUT-BE

off (be), out (be), *Ac13<sup>42</sup>*, (a variant, in some forms). Paul (his friends) *Ac17<sup>15</sup>* (to be off on morrow) *Ac20<sup>7</sup>* prisoners be off to land *Ac27<sup>43</sup>*. depart<sup>2</sup>, get<sup>1</sup>, go out<sup>1</sup>.

offence, sin<sup>1</sup>, snare<sup>9</sup>, stumble (cause to)<sup>1</sup>, stumbling<sup>1</sup>, (give none o)<sup>1</sup>, (void of o)<sup>1</sup>, (with-out o)<sup>1</sup>, stumbling block (no)<sup>3</sup>.

offend, sin<sup>1</sup>, snare<sup>30</sup>, trip<sup>3</sup>, (thing that offend), snare<sup>1</sup>.

offender (be), injure<sup>1</sup>.

*para'pt ô ma* BESIDE-FALL

offense, that which wounds the feelings. forgiving *Mt6<sup>14</sup>* *15b* *15* *Mk11<sup>25</sup>* *26a* *Ep1<sup>7</sup>* Christ given up because of our *Ro4<sup>25</sup>* not as the o *Ro5<sup>15</sup>* of the one (Adam) *Ro5<sup>15</sup>* *17* *18* grace out of many *Ro5<sup>16</sup>* increasing *Ro5<sup>20</sup>* Israel's *Ro11<sup>11</sup>* *12b* *8* God not reckoning their *2C5<sup>19</sup>* precipitated in some *Ga6<sup>1</sup>* dead (to) *Ep2<sup>1</sup>* *5* *Co2<sup>13</sup>* God dealing graciously with all our o *Co2<sup>13</sup>*. fall<sup>2</sup>, fault<sup>2</sup>, offence<sup>1</sup>, sin<sup>3</sup>, trespass<sup>9</sup>.

*pros pher'ô* TOWARD-CARRY

offer, bring to, carry to. officially, approach presents (on the altar) *Mt5<sup>23</sup>* *24* o divine service (supposedly) *FJn16<sup>2</sup>* Israel o slain victims *Ac7<sup>42</sup>* Simon o money *Ac8<sup>18</sup>* Paul in the sanctuary *Ac21<sup>26</sup>* chief priest (approach presents) *Hb5<sup>1</sup>* (for himself) *Hb5<sup>3</sup>* *97* (constituted to) *Hb8<sup>3</sup>* (according to law) *Hb8<sup>4</sup>* (cannot perfect) *Hb9<sup>9</sup>* *162* (year by year) *Hb10<sup>1</sup>* (often) *Hb10<sup>11</sup>* Christ o (petitions) *FHb5<sup>7</sup>* (as Chief Priest) *Hb8<sup>3</sup>* (Himself to God) *FHb9<sup>14</sup>* (once) *FHb9<sup>25</sup>* *28* (one sacrifice) *FHb10<sup>12</sup>* o according to law *Hb10<sup>8</sup>* Abel o to God *Hb11<sup>4</sup>* Abraham to Isaac *Hb11<sup>17</sup>* *P17*

bring to: (the magi) *Mt2<sup>11</sup>* (leper told to b approach present) *Mt8<sup>4</sup>* *Mk1<sup>44</sup>* *Lu5<sup>14</sup>* Jesus (the ill) *Mt4<sup>24</sup>* *1435* (many demoniacs) *Mt8<sup>16</sup>* *932* (paralytic) *Mt9<sup>2</sup>* (blind and deaf) *Mt12<sup>22</sup>* (little children) *Mt19<sup>13</sup>* *Mk10<sup>13</sup>* *Lu18<sup>15</sup>* (denarius) *Mt22<sup>19</sup>* to the disciples (epileptic) *Mt17<sup>16</sup>* to the king (debtor) *Mt18<sup>24</sup>* to his lord, five talents *Mt25<sup>20</sup>* b Jesus to Pilate *Lu23<sup>14</sup>* soldiers b Jesus vinegar *Lu23<sup>36</sup>* God b discipline *FHb12<sup>7</sup>*.

carry to: Jesus (a paralytic) *Mk2<sup>24b</sup>* (vinegar) *Jn19<sup>29</sup>* (*AMk10<sup>14</sup>* *ALu12<sup>11</sup>* *AShb7<sup>27</sup>*). bring<sup>17</sup>, deal with<sup>1</sup>, do<sup>1</sup>, offer<sup>27</sup>.

offer, give<sup>2</sup>, hand<sup>1</sup>, lead up<sup>1</sup>, libation (be)<sup>2</sup>, old man, aged<sup>1</sup>, elder<sup>1</sup>, tender<sup>1</sup>.

*ana pher'ō* UP-CARRY

offer up, carry up, bring up, bear (sins of many) Hb9<sup>28</sup>, Christ (Himself) Hb7<sup>27B</sup> (through Him we may be) Hb13<sup>45</sup> chief priest o u sacrifices Hb7<sup>27</sup> Abraham o u his son Ja2<sup>21</sup> saints to o u spiritual sacrifices P1Pt<sup>25</sup> carry up: Christ (into heaven) Lu24<sup>51AB</sup>s (our sins) P1Pt<sup>24</sup> bring up: the apostles into a mountain vMt17<sup>1</sup>Mk9<sup>2</sup>, bear<sup>2</sup>, bring up<sup>1</sup>, carry up<sup>1</sup>, lead up<sup>1</sup>, offer<sup>5</sup>.

offered in sacrifice to idols, idol sacrifice<sup>3</sup>. offering, approach present<sup>9</sup>, present (approach)<sup>1</sup>. offering (burnt), ascent approach<sup>2</sup>. offering (votive). See votive offering. office, practice<sup>1</sup>, service<sup>1</sup>. office (priestly). See priestly office. office (tribute). See tribute office.

*strat ēg os'* WAR-LEADER

officer, a leader of troops. Judas confers with Lu2<sup>24</sup> of the sanctuary (Jesus speaks to) Lu2<sup>52</sup> (lay hands on the apostles) Ac4<sup>1</sup> (bewildered) Ac5<sup>24</sup> (led the apostles) Ac5<sup>26</sup> Paul and Silas (led to) Ac16<sup>20</sup> 22 (order them released) Ac13<sup>35</sup> 36 38, captain<sup>5</sup>, magistrate<sup>5</sup>. officer, deputy<sup>11</sup>, sheriff<sup>2</sup>.

*peri kath'ar ma* ABOUT-DOWN-LIFT-effect  
offscouring (of the world) 1C4<sup>13</sup>, filth<sup>1</sup>.  
offscouring, scum<sup>1</sup>.  
offspring, race<sup>3</sup>.  
oft, fist<sup>1</sup>, many<sup>1</sup>, often<sup>4</sup>.

*poll a'kis* MANY-TIMES

often, epileptic in fire Mt17<sup>15</sup> 15Mk9<sup>22</sup> demoniac having o been bound Mk5<sup>4</sup> Christ (o gathered in Gethsemane) Jn1<sup>82</sup> (not offering Himself o) Hb9<sup>25</sup> (must o be suffering) Hb9<sup>26</sup> Paul (o punishing the saints) Ac2<sup>611</sup> (purposed to come) Ro1<sup>13</sup> (in deaths, journeys etc.) 2C1<sup>23</sup> 26 27 27 (of whom I o told you) Ph3<sup>18</sup> (Onesiphorus o refreshes) 2Ti<sup>116</sup> our brother, o being diligent 2C8<sup>22</sup> showers coming o P Hb6<sup>7</sup> offering o same sacrifices Hb1<sup>011</sup> (BRo15<sup>22</sup>). oft<sup>4</sup>, -times<sup>3</sup>, often<sup>7</sup>, -times<sup>3</sup>.

often, frequent<sup>3</sup>.

*e'lai on* OLIVE-

oil, the oil of olives which was widely used for light, food, soap, etc. virgins got PMt2<sup>53</sup> 4 8 rubbing with Mk6<sup>13</sup> Ja5<sup>14</sup> with o you do not rub My head Lu7<sup>46</sup> pouring on wounds P Lu10<sup>34</sup> hundred baths of P Lu1<sup>66</sup> of exaltation Hb1<sup>9</sup> not injuring vRv6<sup>6</sup> cargo of vRv18<sup>13</sup>. ointment, attar<sup>14</sup>.

*palai on'* OLD

old, having existed a long time. cloak PMt9<sup>16</sup> Mk2<sup>21</sup> 21Lu5<sup>36</sup> 36 wine skins PMt9<sup>17</sup>Mk2<sup>22</sup> Lu5<sup>37</sup> things new and PMt1<sup>352</sup> wine P Lu5<sup>39</sup> 39 humanity Ro6<sup>6</sup> Ep4<sup>22</sup> fC3<sup>39</sup> leaven P1C5<sup>7</sup> 8 covenant 2C3<sup>14</sup> precept 1Jn2<sup>7</sup> 7.

old, beginning<sup>3</sup>, have<sup>1</sup>, veteran<sup>1</sup>, (be o), decrepit (be)<sup>1</sup>, (wax o), decrepit (be)<sup>1</sup>, old (make)<sup>2</sup>.

old age, decrepitude<sup>1</sup>.

*palai o'ō* OLD

old (make), (former covenant) Hb8<sup>13</sup>, middle grow old Hb8<sup>13</sup>, passive be aged (purses) Lu12<sup>93</sup> (as a cloak) Hb1<sup>11</sup>, decay<sup>1</sup>, make old<sup>1</sup>, wax old<sup>2</sup>.

*pa'lai* OLD

old (of), remote in past time, long ago (adverb). God speaking Hb1<sup>1</sup> sins of 2Pt1<sup>9</sup> long ago: would repent Mt11<sup>21</sup> Lu10<sup>13</sup> inquires if Jesus died 1a Mk15<sup>44A</sup>s men slip in who l a Ju<sup>4</sup> (ABs<sup>2</sup>C12<sup>19</sup>), a great while ago<sup>1</sup>, any while<sup>1</sup>, in time past<sup>1</sup>, long ago<sup>1</sup>, of old<sup>1</sup>, old<sup>1</sup>.

*ek'palai* OUT-OLD

old (of), (adverb). judgment 2Pt<sup>23</sup> heavens 2Pt<sup>35</sup>, of a long time<sup>1</sup>, of old<sup>1</sup>.  
old time, beginning<sup>2</sup>, (in), once<sup>2</sup>.  
old wives, old womanish<sup>1</sup>.

*gra ḡd'ēs* CRONE

old womanish. myths 1Ti4<sup>7</sup>, old wives<sup>1</sup>.

*palai o't'ēs* OLDNESS

oldness (of letter) Ro7<sup>6</sup>.

*e lai'a* OLIVE

olive, the *Olea europaea* of botanists, a tree with grayish green foliage, bearing large bluish black berries which are edible only after pickling. They are largely used for oil, which is pressed out of them. It is said that, when the trees become extremely old, they may be renewed by a wild graft. The term olive is applied to the tree, the fruit, and to the mount on the east of Jerusalem. wild o Ro11<sup>17</sup> joint participant of the fatness of the o Ro11<sup>17</sup> grafted in own Ro11<sup>24</sup> no fig tree can produce P Ja3<sup>12</sup> the two o trees MRv1<sup>14</sup> Mount of O: Bethphage on Mt2<sup>11</sup> Christ (sitting on) Mt2<sup>43</sup> Mk1<sup>33</sup> (came out to) Mt26<sup>30</sup> Mk14<sup>26</sup> (camped out in) Lu21<sup>37</sup> (went into) Lu22<sup>39</sup> [Jn8<sup>1</sup>] Bethany toward Mk1<sup>11</sup> descent of Lu19<sup>37</sup> (Lu19<sup>29B</sup>). olive berry<sup>1</sup>, olives<sup>11</sup>, olive tree<sup>3</sup>.

Olive (Mount). See olive and Olivet.

olive tree (cultivated). See cultivated olive tree.

olive (wild). See wild olive.

*e lai ḡn'* OLIVE

Olivet, the high hill east of the holy city, which was once wooded with olive trees. the mount called Lu19<sup>29A</sup>s Ac1<sup>12</sup>.

*Olympas'*

Olympas, the name of a Roman saint Ro16<sup>15</sup>.

*ō* (last letter of alphabet)

Omega, the last letter of the Greek alphabet. Christ is the MRv1<sup>8</sup> 216 221<sup>3</sup>.

omit, let<sup>1</sup>.

omnipotent, Almighty<sup>1</sup>.

*epi'* ON

on\*, a locative connective used in all three cases, but especially in the dative, in the genitive: *onai* (the Babylonian exile) Mt1<sup>11</sup> on (as in heaven o earth) Mt6<sup>10</sup> *onover* (faithful o a few) Mt25<sup>21</sup> *onto* (declarations t John) Lu8<sup>2</sup> *onunder* (Elisha the prophet) Lu4<sup>27</sup> *onin* (a wilderness) Mk8<sup>4</sup> *onof* (a truth) Mk12<sup>14</sup> *onbefore* (judged there b Me) Ac25<sup>59</sup> etc. in the dative: on (not o bread alone) Mt4<sup>4</sup> *onai* (His teaching) Mt7<sup>28</sup> *onover* (rejoicing) Mt18<sup>13</sup> *onwith* (be patient w me) Mt18<sup>26</sup> (other talents I gain w) Mt25<sup>20A</sup> *onin* (My name) Mt24<sup>5</sup> *onto* (occurred t) Mk5<sup>33A</sup> *onas* (do not understand) Mk6<sup>52</sup> *onby* (called him b) Lu1<sup>59</sup> *onfor* (praising God f) Lu2<sup>20</sup> *onagainst* (three divided a two) Lu12<sup>52</sup> *onof* (written o Him) Jn12<sup>16</sup> *onunder* (first covenant) Hb9<sup>15</sup> etc. in the accusative: *onto*

(coming t his baptism)Mt37 on (spirit coming o)Mt316 onat (the tribute office)Mt99 onagainst (rising a)Mt1021 onover (His hand o)Mt1249 onfor (f what are you present)Mt2650 onafter (as a robber)Mk1448 onin (the morning)Mk151A onbefore (synagogues)Lu1214AB etc. Too numerous to list. See under other keywords. at35, against39, before14, by8, for28, - what1, - the space of1, in117, - the days of2, - the time of1, into15, on195, over49, to38, unto11, upon158, wherefore1, whereof1, with6.

on, about2, from5, in45, into57, out10, upon4, with1.

acon. See down.

on this wise, thus6.

[h]a'pax ONCE

once, one time, leaving future repetitions undetermined, (adverb). Paul (stoned)2C1123 (send o and twice) Ph416 (even twice) 1Th218 those o enlightened Hb64 priest o a year Hb97 Christ (manifested)Hb926 (offered)Hb928 (o died)1Pt318 men dying Hb927 cleansed Hb102 still o more quaking Hb1226 27 the faith o given Ju3 who who o are aware Ju5.

pote' WHICH-BESIDES

once (enclitic particle), sometime Ro110, at any time, o you turn back Lu2232 o was blind Jn913 Paul (lived apart from law)Ro79 (behaviour in Judaism)Ga113 (persecuted)Ga123 23 the nations (o stubborn)Ro1130 (in accord with the eon)Ep22 (in the lusts)Ep23 (in flesh)Ep211 (far off)Ep213 (also o walked) Co37 what kind they o were Ga26 saints (o darkness)Ep58 (disposition)Ph410 (estranged) Co121 (foolish)Tit33 useless to Philemon Phn 11 were not a people 1Pt210 the holy women 1Pt35 stubborn 1Pt320 at any time: who is warring 1Co9 hates his own flesh Ep529 become flattering 1Th25 to whom of messengers said He Hb1513 be tripping 2Pt110 prophecy was not 2Pt121.

p o'te ?-WHICH-BESIDES

when? (an interrogative adverb). Christ (till w with you) Mt1717 17 Mk919 19 Lu941 (Lord w did we) Mt2537 38 39 44 (Rabbi w)Jn625 (Till w are you) Jn1024 will these things Mt243 Mk134 Lu217 not aware (w the era is) Mk1333 (w the lord coming)Mk1335 the lord should break loose from festivities Lu1236 the kingdom is coming Lu1720 till w O Owner Rv610, aforesaid, any time5, at length1, at the last1, ever yet1, how long1, in old time2, in time past8, once2, sometime5, when13.

eph a'pax ON-ONCE

once (at), (five hundred brethren)1C156, once for all. Christ (died to sin)Ro610 (this He does)Hb727 (entered)Hb912 (offering of the body of)Hb1010, at once1, once3, - for all1.

once for all. See once (at).

[h]o p o'te THE?-WHICH-BESIDES

once when. David hungers Lu63.

oncoming. See come on.

[h]en, [h]eis, mi'a ONE

one\*, the smallest cardinal numeral, with according to, individually Ep533, o iota Mt518 scribe Mt819 O is your (Teacher)Mt233 (Father)Mt239 is taken along Mt2440 40 of the twelve (Judas)Mt2614 47 at the right Mt2738 38 not o (forgotten)Lu126 (thing came into being)Jn13 body Ro125 Lord

Ep45 etc. See under other keywords. a(an)15, a certain6, another2, any of them1, any thing1, each2, every2, - man2, everyone1, first2, - day6, in particular1, once283, - by one2, - consent1, - man1, - thing5, only1, other7, some6.

one, any34, other4.

none. See nothing.

wone. See which.

all el'on CHANGE-CHANGE

one another. giving o a up Mt2410 10 nations severed from Mt2532 said to (disciples)Mk 441 Lu825AB 2432 Jn433 1617 (soldiers)Jn1924 AB8 (barbarians of Melita)Ac284 reasoned with (disciples)Mk816 (farmers)Lu2014B8 disciples (argued with)Mk934 (conversed with)Lu2414 (bandying words with)Lu2417 (looked at)Jn1322 (are you seeking with)Jn 1619 at peace with Mk950 scribes scoffing with Mk1531 shepherds spoke to Lu215 Jews (conferred with)Lu436 (fought with)Jn652 (standing with)Jn1156 (disagreeing with)Ac 2825 Pharisees spoke to Lu611 boys and girls shouting to Lu732 throng trampling Lu121 Herod and Pilate friends with Lu2312 getting glory from Jn544 do not murmur with Jn643 washing o a feet Jn1314 loving Jn1334 34 35 1512 17 Ro138 1Th49 1Jn311 23 47 11 12 2Jn5 Sanhedrin parleyed with Ac415 injuring (Moses' brethren)Ac726 Paul and Barnabas recoil from Ac1539 indicting Ac 1938 brethren pull away from Ac216 Agrippa and party spoke with Ac2631 through o a faith Ro112 men craving for Ro127 men's reckonings between Ro215 saints (members of)Ro125 Ep425 (solicitous for)1C1225 (deeming in honor)Ro1210 (fond affection for)Ro 1210 (mutually disposed to)Ro1216 155 (not judging)Ro1413 (that which is for the edification of)Ro1419 (taking o a to yourselves) Ro157 (admonishing)Ro1514 (greet with a kiss)Ro1616 1C1620 2C1312 1Pt514 (do not deprive)1C75 (waiting for)1C133 (slaving for) Ga513 (if biting and devouring)Ga515 (consumed by)Ga515 (not challenging)Ga526 (not envying)Ga526 (bear o a burdens)Ga62 (bear with)Ep42 Co313 (become kind to)Ep432 (subject to)Ep521 (deeming superior)Ph23 (do not lie to)Co39 (superabound in love for) 1Th312 (console)1Th418 511 (pursue what is good for)1Th515 (love for)2Th13 (once hating)Tit33 (considering)Hb1024 (not speaking against)Ja411 (not groaning against)Ja59 (confess sins to)Ja516 (pray for)Ja516 (love o a earnestly)1Pt122 (be hospitable to)1Pt49 (humility with)1Pt55 (fellowship with)1Jn17 opposing (flesh and spirit)Ga517 men slaying Rv64 sending oblations to Rv1110 (8\*Lu 2217), each other2, one another79, themselves12, yourselves4.

mon oph'thal m on ONLY-VIEWED

one-eyed, entering into (life)PMt189 (the kingdom)Mk947, with one eye2.

one mind, like disposition1.

one place, same3.

one time, few1.

one's acquaintance, own1.

One'sim os PROFITABLE

Onesimus. Paul (beloved brother of)Co49 (whom I beget in my bonds)Phn10.

Onē si'phor os PROFIT-CARRY

Onesiphorus. the household of (grant mercy to)2Ti116 (Paul greets)2Ti419.

## mon'ou ONLY

only\*, without another, alone. God (to Him o) Mt410 (the Father o) Mt2436 (o able to pardon) Lu521 Paul (have o I and Barnabas) 1C96 (fellow workers) Co411 (Luke o with) 2Ti411 Christ (happy and o Potentate) 1Ti615 (Thou o art benign) Rv154 etc. alone: Christ (there a) Mt1423 (on the land) Mk647 (found a) Lu936 (retires again a) Jn615 (left a) [Jn89] (not a am I) Jn816 1632 (has immortality) 1Ti616 are you sojourning a Lu2418 disciples came away a Jn622 etc. as an adverb: say the word Mt88 except leaves o Mt2119 o believe Mk536 a staff Mk68 not o annulled the sabbath Jn518 not my feet o Jn139 not concerning these o Jn1720 the word to Jews o Ac1119 versed o in baptism of John Ac1825 not o of Ephesus Ac1926 etc. See under other keywords. alone24, but1, by one's self, only86.

only, one1.

## mono gen es' ONLY-BECOME

only-begotten. Christ the: from the Father Jn114 the o b God Jn118 God's o b Son Jn316 not believe into name of Jn318 dispatched His 1Jn49 others: widow of Nain's son Lu712 daughter of Jairus Lu842 man from the throng Lu938 Isaac the o b of Abraham Hb1117. only begotten (son)9, only (child)8.

onset. See impulse.

## an oig'ō UP-OPEN

open, figuratively, give spiritual perception. magi, their treasures Mt211 heavens (to Jesus) FMt316 Lu321 (you shall be seeing) vJn151 (Peter beholding) vAc1011 (John perceived) vRv1911 o the mouth (Jesus) Mt52 1335 Ac832 (a fish) Mt1727 (Zechariah) FLu164 (Philip) AAC835 (Peter) AAC1034 (Paul) AAC1814 v2C611 (the earth) vRv1216 (wild beast) vRv136 knock and it shall be FMt77 8Lu119 10 o eyes (Jesus o blind) FMt930 2033 Jn910 14 17 21 26 30 32 1137 (no demon can) Jn1021 (Paul's) AC98 (Dorcas) AC940 (Israel's) AC26 18 o doors (Lord o to us) FMt2511 Lu1325 (to their lord) FLu1236 (to the shepherd) Jn103 (of the jail) AC519B 23 1626 27 (to Peter) AC1214 16 (of faith) FAC1427 (for Paul) F1C169 2C212 (of the word) Co43 (I have granted an) FRv38 (to Christ) FRv320 (in heaven) vRv41 the tombs Mt2752Bs scroll (of Isaiah) Lu47AB (sealed) vRv53 3 4 5 9 (tiny) vRv102Bs 8 (others) Rv2012 12 iron gate Ac1210 sepulcher Ro313 He Who is vRv37 7 seals vRv61 8 7 9 12 81 submerged chaos vRv92A temple vRv1119 temple of the tabernacle vRv155.

open. See sea.

open, bare1, open up8, rend1, uncover1, (that I may o), opening1.

open beforehand, granted (take for)1.

## di an oig'ō THROUGH-UP-OPEN

open up. put a passage through. a man's hearing FMt3435A the matrix Lu223 disciples' eyes FLu2431 Jesus o u (the scriptures) FLu2432 (disciples' minds) FLu2445 the heavens FAC756 Lydia's heart FAC164 Paul, the scriptures FAC173. open8.

## an'oir is UP-OPENING

opening. of Paul's mouth AEp619, that I may open1.

openly, apparently2, boldness5, public1.

## en erg e'ō IN-ACT

operate, operative, work Ph213. powers in Christ Mt142 Mk614 passions of sins Ro75

God Who is o (all in all) 1C126 (in Peter) Ga28 (in Paul) Ga28 (works of power) Ga35 (all) Ep111 all these the same spirit is o 1C1211 o in the endurance 2C16 death is o in us 2C413 faith through love Ga56 the spirit now o Ep22 the power in us Ep320 God o in you Ph213 Paul struggling in accord with Christ's Co129 word of God, in you 1Th213 secret of lawlessness already 2Th27

operative in the Christ Ep120 o petition of the just Ja516.

## en erg'ei a IN-ACTION

operation. of the might of God's strength Ep119 God's powerful Ep37 o in measure of each one's part Ep416 the o which enables Christ to subject all Ph321 in accord with Christ's Co129 faith in o of God Co212 of Satan 2Th29 of deception 2Th211, effectual working2, operation1, strong1, working4.

## en erg'e ma IN-ACT-effect

operation. apportionments of 1C126 of powerful deeds 1C1210, operation1, working1.

## en erg es' IN-ACTING

operative. door 1C169 fellowship of your faith may become Phn6 word of God rHb412, effectual2, powerful1.

operative. See operate.

## gnō'mē KNOW-effect

opinion, a mental conclusion based on knowledge. Paul (came to be of) Ac203 (giving his) 1C725 40 2C810 saints to be of same 1C110 apart from Philemon's Phn14 ten kings (have one) FRv1713 (form God's) FRv1711 17Bs. advice1, agree1, judgment3, mind2, purpose1, will1.

## eu'kair on WELL-SEASONED

opportune. day when Herod Mk621 grace for o help Hb416, convenient1, in time of need1.

## eu kair'ōs WELL-SEASON-AS

opportune1, (adverb). Judas sought how Mk1411 stand by the word 2Ti42, conveniently1, in season1.

## eu kair i'a WELL-SEASON

opportunity, a suitable, appropriate time. Judas sought Mt2616Lu229.

opportunity, season2, (lack o), occasion (lack)1.

## eu kair e'ō WELL-SEASON

opportunity (have), affording a suitable time. disciples no o to eat Mk631 repatriated guests had Ac1721 Apollos will come whenever 1C1612, have convenient time1, have leisure1, spend one's time1.

## anti'kei mai INSTEAD-LIE

oppose because of position. all those o Christ Lu1317 those o the disciples Lu2115 many o Paul 1C169 flesh and spirit o one another Ga517 saints (not startled by those o) Ph128 (not to give o an incentive) 1Ti514 man of lawlessness 2Th24 o sound teaching 1Ti110Bs. adversary5, be contrary2, oppose1.

oppose self, antagonize1, resist1.

opposite. See contrary.

opposition, antipathy1.

oppress, harry1, tyrannize over2.

## thrau'ō SHIVER

oppress. dispatch the Lu418, bruise1.

## ē OR

or\*, a disjunctive to distinguish things which are mutually exclusive, or one of which may replace the other; when doubled, it requires either in the first instance Mt624B Lu1613BA:

in comparison, than Mt10<sup>15</sup> Jn12<sup>43</sup>AB, rather Lu12<sup>51</sup>; it is omitted after ere Mt1<sup>18</sup> Mk14<sup>30</sup> Lu2<sup>26</sup> Ac7<sup>2</sup> 25<sup>16</sup>. See under other keywords. and<sup>3</sup>, either<sup>9</sup>, except if be<sup>1</sup>, more than<sup>1</sup>, neither<sup>3</sup>, nor<sup>5</sup>, or<sup>25</sup>, - else<sup>6</sup>, - if<sup>1</sup>, rather than<sup>3</sup>, save<sup>1</sup>, than<sup>36</sup>, what<sup>73</sup>.

or, neither<sup>1</sup>, whether<sup>33</sup>.

*log'ion LAY (say)*

oracle, the thing said, especially of the divine saying, the living Ac7<sup>38</sup> of God (entrusted to the Jews) Ro3<sup>2</sup> (elements of) Hb5<sup>12</sup> (speaking as) 1Pt4<sup>11</sup>.

*r[h]étōr GUSHER*

orator. Tertullus Ac24<sup>1</sup>.

ordain, become<sup>1</sup>, constitute<sup>3</sup>, construct<sup>1</sup>, designate beforehand<sup>1</sup>, do<sup>1</sup>, judge<sup>1</sup>, place<sup>2</sup>, prescribe<sup>3</sup>, select<sup>1</sup>, set<sup>2</sup>, specify<sup>2</sup>.

ordain before, ready before (make)<sup>1</sup>, write before<sup>1</sup>.

*keleu'ō ORDER*

order, issue a command or direction. Jesus (gives an) Mt8<sup>18</sup> (o throngs recline) Mt14<sup>19</sup> (o me to come to Thee) Mt14<sup>28</sup> (o blind man be led) Lu18<sup>40</sup> Herod o (to give John's head) Mt14<sup>9</sup> (guards led away) Ac12<sup>19</sup> the lord o his slave Mt18<sup>25</sup> Pilate o (body given up) Mt27<sup>58</sup> (sepulcher secured) Mt27<sup>64</sup> the captain o (Paul bound) Ac21<sup>33</sup> (him led into citadel) Ac21<sup>34</sup> 22<sup>24</sup> (chiefs to come together) Ac22<sup>30</sup> (Paul beaten illegally) Ac23<sup>3</sup> (troops to descend) Ac23<sup>10</sup> Peter o out of Sanhedrin Ac14<sup>15</sup> 5<sup>34</sup> eunuch o chariot to stand Ac8<sup>38</sup> Paul and Silas o flogged Ac16<sup>22</sup> Felix o Paul guarded Ac23<sup>35</sup> Festus o (Paul led forth) Ac25<sup>6</sup> 17 23 (Paul kept) Ac25<sup>21</sup> centurion o those able, to swim Ac27<sup>43</sup>, at one's commandment<sup>1</sup>, bid<sup>1</sup>, command<sup>24</sup>, give commandment<sup>1</sup>.

*ta x'is SETTING*

order, placing in a proper position. priestly o (of routines) Lu1<sup>8</sup> (of Melchizedek) Hb5<sup>9</sup> 10 6<sup>20</sup> 7<sup>11</sup> 17 21<sup>As</sup> (of Aaron) Hb7<sup>11</sup> let all occur in 1C14<sup>40</sup> observing your Co2<sup>5</sup>.

order, class<sup>2</sup>, (by o)<sup>1</sup>, (in o)<sup>1</sup>, consecutively<sup>2</sup>, (set in o), prescribe<sup>1</sup>, (set forth in o), compose<sup>1</sup>.

ordinance, creation<sup>1</sup>, decree<sup>2</sup>, just statute<sup>3</sup>, mandate<sup>1</sup>, tradition<sup>1</sup>.

ordinances (be subject to), decree (be subject to)<sup>1</sup>.

orient. See east and sun.

*arch ē' ORIGINAL*

origin in contrast with the consumption mRv2<sup>16</sup> 22<sup>13</sup>, creative Original fRv3<sup>14</sup>, with down, originally Hb1<sup>10</sup>, the highest position in government, sovereignty Ac20<sup>10</sup>, especially in the plural Ac1<sup>16</sup>, beginning, first in point of time, always in the singular Mk10<sup>6</sup>, edges (sheet) Ac10<sup>11</sup> 11<sup>5</sup>, chief Lu12<sup>11</sup>, rudimentary Hb5<sup>12</sup>, rudiment Hb6<sup>1</sup>, sovereignty: of the governor Lu20<sup>20</sup> saints (s not able to separate) ARo8<sup>38</sup> (wrestle with) AeP6<sup>12</sup> (to be subject to) ATit3<sup>1</sup> Christ (nullifying all) 1C15<sup>24</sup> (seated over every) AEp1<sup>21</sup> among the celestials AEp3<sup>10</sup> stripping off Ac20<sup>15</sup> messengers kept not Ju<sup>6</sup> Sovereign: Christ Col1<sup>8</sup> beginning: from the: makes them male and Mt19<sup>4</sup> 8 of the world Mt24<sup>21</sup> of the creation Mk13<sup>19</sup> 2Pt3<sup>4</sup> eyewitness Lu12<sup>5</sup> Jesus (had perceived) Jn6<sup>64</sup> (what He speaks) AJn8<sup>25</sup> (disciples with Him) Jn15<sup>27</sup> (did not tell them) Jn16<sup>4</sup> (Him Who is) 1Jn21<sup>13</sup> 14 Adversary (a man-killer) Jn8<sup>44</sup> (sinning) 1Jn3<sup>8</sup>

Paul among his nation Ac26<sup>4</sup> saints preferred for salvation 2Th2<sup>13</sup> which we have heard 1Jn1<sup>1</sup> an old precept 1Jn2<sup>7</sup> 2Jn<sup>5</sup> that which you hear 1Jn2<sup>24</sup> 24 31 2Jn<sup>6</sup> others: of pangs Mt24<sup>8</sup> Mk13<sup>8</sup> of the evangel of Jesus Christ Mk1<sup>1</sup> of the signs Jesus does Jn2<sup>11</sup> salvation obtaining a Hb2<sup>3</sup> of the assumption Hb3<sup>4</sup> not having b of days Hb7<sup>3</sup> in the b: the Word Jn1<sup>1</sup> toward God Jn1<sup>2</sup> holy spirit falls Ac11<sup>15</sup> of the evangel Ph4<sup>15</sup> (s<sup>2</sup> Rv1<sup>8</sup>). beginning<sup>40</sup>, corner<sup>2</sup>, first<sup>2</sup>, - estate<sup>1</sup>, magistrate<sup>1</sup>, power<sup>1</sup>, principality<sup>8</sup>, rule<sup>1</sup>.

original -ly. See origin.

*alaz on ei'a OSTENTATION*

ostentation, pretentious parade, display dictated by vanity. vaunting in your Ja4<sup>16</sup> of living 1Jn2<sup>16</sup>, boasting<sup>1</sup>, pride<sup>1</sup>.

*alaz on' OSTENTATIOUS*

ostentatious. men are Ro1<sup>30</sup> 2Ti3<sup>2</sup>, boaster<sup>2</sup>.

other. See alien.

other, different<sup>45</sup>, extremity<sup>1</sup>, one<sup>7</sup>, rest<sup>21</sup>, that<sup>2</sup>.

*all'o CHANGE*

other, another of the same kind to be carefully distinguished from different, which is often rendered *another* with an italic d before it. magi retire a way Mt2<sup>12</sup> two o brothers James and John Mt4<sup>21</sup> turn o cheek Mt5<sup>39</sup> Lu6<sup>29</sup> centurion says to a soldier Mt8<sup>9</sup> Lu7<sup>8</sup> hand restored as o Mt12<sup>13</sup> Lu6<sup>10</sup> a seed falls mMt13<sup>5</sup> 7 8 Mk4<sup>5</sup> 7 8 (sown) Mk4<sup>18</sup> 3 a parable Mt13<sup>24</sup> 31 33 21<sup>33</sup> o say of Christ (Elijah) Mt16<sup>14</sup> Mk6<sup>15</sup> 8<sup>28</sup> Lu8<sup>19</sup> (prophet) Mk6<sup>15</sup> 8<sup>28</sup> Lu9<sup>18</sup> 19 (No--) Jn7<sup>12</sup> (how can a man--) Jn9<sup>16</sup> (these declarations--) Jn10<sup>21</sup> (a messenger has spoken to Him) Jn12<sup>29</sup> marrying a Mt19<sup>8</sup> Mk10<sup>11</sup> 12 o workers standing Mt20<sup>6</sup> o chopped boughs Mt21<sup>8</sup> Mk11<sup>8</sup> dispatches o slaves (the householder) Mt21<sup>38</sup> Mk12<sup>4</sup> 5 5 (a king) Mt22<sup>4</sup> vineyard to o farmers Mt21<sup>41</sup> Mk12<sup>9</sup> Lu20<sup>16</sup> o talents Mt25<sup>16</sup> 17 20 20 22 o maid Mt26<sup>71</sup> o He saves Mt27<sup>42</sup> Mk15<sup>41</sup> Lu23<sup>35</sup> o Mary Mt27<sup>61</sup> 28<sup>1</sup> o ships Mk4<sup>38</sup> Jn6<sup>22</sup> 21<sup>8</sup> o things (Jewish traditions) Mk7<sup>4</sup> (Jesus does) Jn21<sup>25</sup> (Paul writing no) 2C11<sup>3</sup> no o precept greater Mk12<sup>31</sup> no o more than God Mk12<sup>32</sup> o disciplines Mk14<sup>19</sup> Jn18<sup>15</sup> 16 20<sup>2</sup> 3 4<sup>ABs</sup> 8 25<sup>ABs</sup> 21<sup>2</sup> 8 Ac15<sup>2</sup> a temple (Jesus building) Mk14<sup>58</sup> ascend into Jerusalem Mk15<sup>41</sup> Bs tribute collectors and o Lu5<sup>29</sup> ABs<sup>2</sup> hoping for a One Lu7<sup>20</sup> AB o stoutly insisted (of Peter) Lu22<sup>59</sup> a is the sower Jn4<sup>37</sup> a is the reaper Jn4<sup>37</sup> have toiled Jn4<sup>38</sup> a descending before me Jn5<sup>7</sup> testifying concerning Christ Jn5<sup>32</sup> if a coming in his own name Jn5<sup>43</sup> of the throng (said) Jn7<sup>41</sup> (retorted some o thing) Ac21<sup>34</sup> 34 neighbors of blind man Jn9<sup>9</sup> 9 o sheep Jn10<sup>16</sup> consoler Jn14<sup>16</sup> works no o does (Christ does) Jn15<sup>24</sup> did o tell (concerning Christ) Jn18<sup>34</sup> two o crucified Jn19<sup>18</sup> 32 o signs (Jesus does) Jn20<sup>30</sup> a girding Peter Jn21<sup>18</sup> Jews saying to one a Ac21<sup>12</sup> 12 no salvation in any o Ac4<sup>12</sup> o cried some o thing Ac19<sup>32</sup> 32 Paul not baptizing any o 1C11<sup>6</sup> a is building 1C31<sup>10</sup> no o foundation 1C31<sup>1</sup> apostle to o (Paul) 1C9<sup>2</sup> as if o are partaking 1C9<sup>12</sup> when heralding to 1C9<sup>27</sup> a conscience 1C10<sup>29</sup> to a (word of knowledge) 1C12<sup>8</sup> (graces of healing) 1C12<sup>29</sup> (discrimination) 1C12<sup>10</sup> 14<sup>29</sup> (powerful deeds) 1C12<sup>10</sup> (prophecy, translation) 1C12<sup>10</sup> 10<sup>As</sup> Paul (instructing) 1C14<sup>19</sup> (not seeking glory from) 1Th2<sup>6</sup> a sitting by 1C14<sup>30</sup> o (one) flesh

1C1539 39 39 39 a glory of sun etc. 1C1541 41 41 to o saints ease 2C813 a Jesus 2C114 different evangel not a Gal<sup>7</sup> disposed otherwise Ga510 if any o one presuming Ph34 a day (stopping)Hb48 o are flogged Hb1130 any o athh Ja512 no o burden Rv224 o horse Rv64 a messenger Rv72 83 101As 146As<sup>2</sup> 8 9 15 17 13 181 sign Rv123 151 wild beast Rv 1311 king not as yet Rv1710 voice Rv184 scroll Rv2012. another<sup>64</sup>, more<sup>1</sup>, one<sup>4</sup>, other<sup>81</sup>, some<sup>11</sup>, otherwise<sup>1</sup>.

doth<sup>er</sup>. See different.

*per'a n* OTHER-SIDE

other side (adverb). of the Jordan Mt415 25 191 Mk33 101 Jn128 324 1040 of the sea of Galilee Mt318 28 1422 165 Mk435 51 21 645 813 Lu822 Jn61 17 22 25 of the Kedron Jn181.

other than, outside<sup>1</sup>.

other way (some), elsewhere<sup>1</sup>.

*ei de me'ge* IF YET NO-SURELY

otherwise surely. you have no wages Mt61 the wine skins bursting PMt917s Lu537 the new patch rending the cloak PLu536 your peace will go back on you Lu106 o you shall be hewing the tree down Lu139 o the king will be dispatching an embassy Lu1432 yet o receive Paul as imprudent 2C1114.

otherwise, differently<sup>1</sup>, other<sup>1</sup>, since<sup>4</sup>, (teach o), differently (teach)<sup>1</sup>.

*all'os* CHANGE-AS

otherwise. acts which are 1Ti525.

ought. See owe.

ought, need<sup>1</sup>, (for that ye o), instead<sup>1</sup>.

sour. See same.

*[h]em e'ter on* OUR-more

ours (of), emphatic comparative. languages Ac211 ritual Ac265 this teaching Ro154 words of 2Ti415 let those who are o be learning 1Th314 this fellowship 1Jn13 concerned with o sins 1Jn22 (BLu1612 A1C1531). our<sup>9</sup>, ours<sup>2</sup>.

*ek* OUT

out\*, the characteristic connective of the genitive case, denoting motion from within, or the source, origin or cause. Idiomatically, ob<sup>y</sup>, of<sup>orth</sup>, of<sup>rom</sup>, of<sup>ff</sup>. In composition it retains the same significance. Often omitted, as Zarah (out) of Thamar Mt13 etc. Too numerous to list. See under other keywords. among<sup>5</sup>, at<sup>8</sup>, because of<sup>8</sup>, between<sup>1</sup>, betwixt<sup>1</sup>, by<sup>55</sup>, -reason of<sup>3</sup>, -the means of<sup>1</sup>, for<sup>2</sup>, from 182, -among<sup>4</sup>, -up<sup>2</sup>, in<sup>6</sup>, of<sup>402</sup>, of<sup>ff</sup>, on<sup>10</sup>, one of<sup>8</sup>, out of<sup>131</sup>, over<sup>1</sup>, some of<sup>6</sup>, them of<sup>1</sup>, they of<sup>1</sup>, through<sup>2</sup>, unto<sup>1</sup>, with<sup>25</sup>.

*ex'ō* OUT

out\*, to cast o Mt1343 2139 etc., outside (the city) Mt1014 etc., outward (man) 2C416. See under other keywords. away forth<sup>8</sup>, of<sup>2</sup>, one that is without<sup>5</sup>, out<sup>16</sup>, -of<sup>13</sup>, outward<sup>1</sup>, strange<sup>1</sup>, without<sup>18</sup>.

out (be). See off (be).

out of, beside<sup>1</sup>, from<sup>27</sup>, outside<sup>2</sup>, through<sup>1</sup>.

out of measure, exceedingly<sup>1</sup>.

out of sleep. See sleep (out of).

*ex'ō'ter on* OUTER

outer, comparative. cast into o darkness Mt 812 2213 2530.

*para nom i'a* BESIDE-LAWNESS

outlawry. Balaam's 2Pt216. iniquity<sup>1</sup>.

*[h]ub'r is* OUTRAGE

outrage. violent and unjust treatment 2C1210, of things, damage Ac2710 21, harm<sup>1</sup>, hurt<sup>1</sup>, reproach<sup>1</sup>.

*[h]ubrie'ō* OUTRAGE

outrage. and kill the slaves PMt226 Jesus (lawyers o by His words)Lu1145 (will be) Lu1832 Paul (by the Jews)Ac145 (at Philip-pi)1Th22. entreat shamefully<sup>1</sup>, - spitefully<sup>2</sup>, reproach<sup>1</sup>, use desperately<sup>1</sup>.

*en ubr i'ē'ō* IN-OUTRAGE

outrage. the spirit of grace FHB1029. do despite unto<sup>1</sup>.

*[h]ubr is t'ēs'* OUTRAGER

outrager. defesters of God and Ro130 Paul was an 1Ti113. despiteful<sup>1</sup>, injurious<sup>1</sup>.

*ekt os'* OUTED

outside. of the cup Mt2326 saying nothing o of Ac2622 of the body 1C618 o and except (he may be interpreting)1C145 (believe feignedly)1C152 (before two witnesses)1Ti 519 o of Him Who subjects all 1C1527 whether in a body o 2C122 8s. but<sup>1</sup>, except<sup>1</sup>, he is excepted<sup>1</sup>, other than<sup>1</sup>, out of<sup>2</sup>, the outside<sup>1</sup>, unless<sup>1</sup>, without<sup>1</sup>.

*ex'ō the n* OUT-PLACE

outside. (adverb). cleansing o of cup Mt2325 Lu1139 sepulchers Mt2327 appearing to be just Mt2328 to those o (parables) Mk411B nothing o of a man going into Mk715 18 He Who makes the o Lu1140 o fightings 2C75 from those o (ideal testimony)1Ti37 adornment 1Pt33 the court o Rv112Ab 2A trough trodden o the city Rv1420Ab (bRv51). from without<sup>2</sup>, outside<sup>3</sup>, outward<sup>2</sup>, without<sup>2</sup>, which is out<sup>3</sup>.

*parek tos'* BESIDE-OUTED

outside. o of a case of prostitution Mt532 Paul (o of these bonds)Ac2629 (apart from what is o)2C1128 (BM1199). except<sup>1</sup>, saving<sup>1</sup>, that are without<sup>1</sup>.

outside. See out and come out.

outsider. See alien.

*phtha'nō* OUTSTRIP

outstrip, move ahead of. o in time to you (the kingdom)Mt1223Lu1120 into a law of righteousness does not Ro931 Paul (we o others) 2C1014 (in what we o)Ph316 indignation o to them 1Th216 not o those put to repose 1Th413. attain<sup>1</sup>, -already<sup>1</sup>, come<sup>4</sup>, prevent<sup>1</sup>.

outward. See out.

outward, out<sup>1</sup>, outside<sup>1</sup>.

outwardly, outside<sup>1</sup>.

oven, stove<sup>2</sup>.

*[h]uper'* OVER

over\*, crying o Israel Ro927, above (fond of father a Me) Mt1037, for sake of (Jesus about to be dying)Jn1151, for<sup>8</sup> (praying)Mt544 etc. See under other keywords. above<sup>12</sup>, beyond<sup>1</sup>, by<sup>1</sup>, concerning<sup>1</sup>, for<sup>165</sup>, - one's sake<sup>8</sup>, in one's stead<sup>2</sup>, in behalf of<sup>1</sup>, more<sup>1</sup>, - than<sup>3</sup>, of<sup>11</sup>, on one's behalf<sup>3</sup>, - - part<sup>1</sup>, than<sup>2</sup>, to<sup>1</sup>, toward<sup>1</sup>.

over. See upon and very.

over, about<sup>2</sup>, out<sup>4</sup>, other side<sup>2</sup>, up over<sup>1</sup>, (be o), presid<sup>1</sup>.

over. See on.

over again. See up.

over against, abreast of<sup>1</sup>, across from<sup>1</sup>, contrary<sup>6</sup>, facing<sup>4</sup>, front of (in)<sup>1</sup>.

over meridian. See meridian (over).

over (run). See run over.

*ek thamb e'o mai* OUT-AWE  
**overawe**. throng perceiving Jesus were Mk915  
 Jesus begins to be Mk1433 the women Mk165  
 (not to be) Mk169.

*ek'thamb on* OUT-AWED  
**overawed**. at Solomon's portico Ac311. greatly  
 wondering1.

*kata bar e'o* be-DOWN-HEAVY  
**overburden**. Paul not o the saints F2C1216AB.  
 burden1.

**overcharge**, burdensome (be)1.

*ep en du't es* ON-IN-SLIP  
**overcoat**, a garment put on over another. Peter  
 girds on Jn217. fisher's coat1.

**overcome**, conquer24, lord it1, (be o), discom-  
 fit2.

**overflow**, deluge1.

**overjoyed** (be). See rejoice.

**overlay**, cover about1.

*para the or e'o* BESIDE-PLACE-SEE  
**overlook**. the widows Ac61. neglect1.

*ple on ekt t e'o* MORE-HAVE  
**overreach**. lest o by Satan 2C211 Paul o no  
 one 2C72 1217 does not Titus 2C1218 no one  
 to o a brother 1Th49. defraud2, get advan-  
 tage of1, make a gain of2.

**overseer**, supervisor1.

*kata ski az' o* DOWN-SHADE  
**overshadow**. cherubim o the propitiatory Hb95.

*epi ski az' o* ON-SHADE  
**overshadow**. cloud o the disciples vMt175Mk97  
 Lu934 power of the Most High o Miriam  
 FLu135 Peter's shadow o any Ac515.

**oversight** (take the), supervise1.

*[h]uper ek tein'o* OVER-OUT-STRETCH  
**overstretch**. ourselves (Paul) F2C1014. stretch  
 beyond measure1.

**overtake**. See grasp.  
**overtake**, get before1.

*kata stroph e'* DOWN-TURNING  
**overthrow**, upset (those hearing) F2Ti214. Sod-  
 om and Gomorrah 2Pt26As. overthrow1, sub-  
 verting1.

**overthrow**, demolish1, overturn3, strew along1,  
 subvert1.

*kata streph'o* DOWN-TURN  
**overturn**. Jesus o the brokers' tables Mt2112  
 Mk1115. overthrow2.

*ana streph'o* UP-TURN  
**overturn**, turn back, behave. Jesus o tables  
 Jn215AB structure FAc1518 turn back: deputies  
 Ac522 God will FAc1516 behave: in the  
 world 2C112 in lusts Ep23 in God's house  
 1Ti315 those b thus Hb1033 ideally Hb1318  
 with fear 1Pt117 with deception 2Pt218  
 (Bs\*Lu239). abide1, behave self1, be used1,  
 have conversation2, live2, overthrow1, pass1,  
 return2.

*[h]uper phron e'o* be-OVER-DISPOSED  
**overweening** (be). saints not to be Ro123. think  
 highly1.

*[h]uper ple on az'o* OVER-MOREIZE  
**overwhelm**. the grace of our Lord 1Th114. be  
 exceeding abundant1.

*opheil'o* OWE  
**owe**, be obligated, ought of moral obligation,  
 middle imperative would. a hundred denarii  
 Mt1828 28 30 34 one swearing is o Mt2316 18

two debtors Lu741 pardoning every one Lu  
 114 how much are you Lu165 7 to no one  
 o anything Ro133 if Onesimus o aught Phn18  
**ought**: what we o to do Lu1710 to be wash-  
 ing (feet) Jn1314 Jesus (o to die) Jn197 (o  
 in all things) Hb217 Paul (we o not to be  
 inferring) Ac1729 (I o to be commended) 2C  
 1211 (we o to be thanking God) 2Th13 213  
 saints o to (be bearing infirmities) Ro151  
 (minister to Israel) Ro1627 (come out of the  
 world) 1C510 (be walking according) 1Jn28  
 (lay down souls) 1Jn316 (be loving one an-  
 other) 1Jn411 (be taking up such) 3Jn8 thus  
 it o to occur 1C736 to be plowing in ex-  
 pectation 1C910 be covered (man o not)  
 1C117 (woman o) 1C1110 children o not be  
 hoarding for 2C1214 husbands to be loving  
 wives Ep528 priest to be offering Hb53 to  
 be teachers Hb512 would: w that you (reign)  
 1C48 (had borne with me) 2C111 (were cool  
 or) Rv315Bs w that those (Judaizers) Ga12.  
 be bound2, - a debtor1, - due1, - guilty1,  
 - indebted1, - one's duty2, behoove1, debt1,  
 due1, must needs1, need require1, ought15,  
 owe1, should1.

*pros ophil'o* TOWARD-OWE  
**owe**. Philemon o Paul Phn18. owe besides1.  
 owe besides, owe1.  
 oweth (which), debtor1.

*id' i on* OWN  
**own**\*, belonging in a special sense to only one,  
 occasionally omitted before husband and  
 wife, idiomatically due (season) Ga69, with  
 down, private (place) Mk631 32, privately Ac  
 2319. Jesus (His o disciples) Mk434 (to His  
 o He came) Jn111 (accepted Him not) Jn111  
 beam in your o eye Lu641 tree known by  
 its o fruit Lu644 finding o brother Jn141  
 honor in o country Jn444 whose o the sheep  
 are not Jn1012 God spares not His o Son  
 Ro822 saints (to his o Master standing) Ro  
 144 (his o gracious gift) 1C77 (his o dinner)  
 1C1121 (each in o class) 1C1529 etc. privately:  
 Jesus (retires) Mt1413 (into mountain p) Mt  
 1423 (took aside the twelve) Mt2017 (explains  
 p to disciples) Mk434 (retreats p into a city)  
 Lu910 etc. See under other keywords. due3,  
 his5, - several1, home2, one's acquaintance1,  
 - own74, own business1, - company1, - prop-  
 er2, private1, severally1, their2.

**own**, genuine2.

*s'own*. See self.

*sown*. See same.

**own accord**. See accord (of own).

**own accord** (of one's), spontaneously1.

**own country**. See country (own).

**own (my)**. See myself.

*despot'es* OWNER  
**owner**, one who has absolute possession. God  
 the O (dismissing Thy slave) FLu229 (Who  
 maketh heaven) Ac424 (useful to the) 2Ti221  
 (disowning) 2Pt21 Ju4 (till when) vRv610  
 saints (deem their o worthy) 1Ti61 (having  
 believing o) 1Ti62 (slaves subject to their)  
 Tit29 1Pt218. Lord5, master5.

**owner**, lord1.

**owner of a ship**, charterer of ship1.

*bous* OX  
**ox**. loosing on the sabbath FLu1315 falling  
 into a well Lu145 I buy five yoke FLu1419  
 selling in the sanctuary Jn214 15 not muz-  
 zle FC99 9 1Ti518.

**ox**, bull2.



## P

*a'mach on UN-FIGHTING*  
pacific. supervisor must be *pTi33* remind  
them to be *pTt32*. no brawler<sup>2</sup>.  
page. See boy.

*phan t a s i'a* APPEARANCE  
pageantry. much *Ac2523*. pomp<sup>1</sup>.

*odu n'e* PAIN  
pain, a disagreeable sensation, the opposite of  
pleasure. in Paul's heart *Ro92* fondness for  
money *1Ti610*. sorrow<sup>2</sup>.

pain, misery<sup>3</sup>, *pang1*, torment<sup>1</sup>.

*odu n a'o* be-PAINED  
pained (be). Mary painfully sought Jesus *Lu*  
*248* rich man *pLu624* <sup>25</sup> at Paul's words  
*Ac2038*. be tormented<sup>2</sup>, sorrow<sup>2</sup>.

painfulness, labor<sup>1</sup>.

pair. See yoke.

pair of balances. See yoke.

palace, court<sup>7</sup>, pretorium<sup>1</sup>.

pale, green<sup>1</sup>.

*su[n]g kom i's'o* TOGETHER-FETCH  
pallbearer (be). pious men be Stephen's *Ac82*.  
carry to burial<sup>1</sup>.

*kra'bat os* PALLET  
pallet, a mean bundle of bed clothes. on a p  
(paralytic)*Mk24* <sup>9 11 12</sup> *Ac933* (the ill)*Mk655*  
(the infirm)*Jn58* <sup>9 10 11 12A</sup> *Ac515*. bed<sup>11</sup>,  
couch<sup>1</sup>.

*phoi'ni x* PALM  
palm, a tree with a tall, branchless stem, and  
huge fan-shaped leaves at the top. got  
fronds of p to meet Jesus *Jn1213* a vast  
throng with *vRv79*. palm<sup>1</sup>, - tree<sup>1</sup>.

palsy (sick of the), paralytic<sup>9</sup>, paralyze<sup>2</sup>  
(taken with p), paralyze<sup>2</sup>, (that hath the p)  
paralytic<sup>1</sup>.

*Pa m phul i'a* EVERY-SPROUT  
Pamphylia, a small province in southern Asia  
Minor, on the Mediterranean, between 36°-  
38° north, 29°-32° east. men from *Ac210*  
Paul (in)*Ac1313* <sup>1424</sup> <sup>1538</sup> (near)<sup>275</sup>.

*odi n'* PAIN  
pang. the beginning of *pMt248**Mk138* of death  
*pAc224* over the pregnant *1Th53*. pain<sup>1</sup>,  
sorrow<sup>2</sup>, travail<sup>1</sup>.

*koph'in os* PANNIER  
pannier, a large kind of basket. full of frag-  
ments *Mt1420* <sup>169</sup> *Mk643* <sup>819</sup> *Lu917* <sup>Jn613</sup>.  
basket<sup>6</sup>.

*pa n opl i'a* EVERY-IMPLEMENT  
panoply. stronger taking away his *pLu1122* p  
of God *pEp611* <sup>13</sup>. all armor<sup>1</sup>, whole -<sup>2</sup>.

*chart'es* PAPER  
paper, a thin sheet of fibrous material, an-  
ciently made of papyrus. *2Jn12*.

*Pa'phos* PAPHOS  
Paphos, a city of western Cyprus, about 35°  
north, 32° 30' east. *Ac136* <sup>13</sup>.

*para bol'e* BESIDE-CAST  
parable, a statement which is "cast beside," or  
parallel to, its real spiritual significance, a

figure of likeness in action. of the sower  
*Mt133* <sup>18Mk42</sup> <sup>13 13Lu84</sup> <sup>9 11</sup> Jesus speaks  
in *Mt1313* <sup>34 34 35Mk411</sup> <sup>33 34Lu810</sup> (to those  
invited)*Lu147* (disciples ask concerning)*Mt*  
*1310* <sup>36 1515</sup> *Mk410* <sup>717</sup> *Lu1241* (finishes these  
p)*Mt1353* of the kingdom (sowing ideal  
seed)*Mt1324* (mustard)*Mt1331* <sup>Mk430</sup> (leaven)  
*Mt1333* (a king)*Mt221* (a noble)*Lu1911* of  
the vineyard *Mt2133Mk121Lu209* (concerning  
the priests)*Mt2145Mk1212Lu2019* of the fig  
tree *Mt2432Mk1328* <sup>Lu136</sup> <sup>2129</sup> Satan casting  
out *S Mk323* Physician cure yourself *Lu423*  
rending a patch *Lu538* blind guides *Lu639*  
of a country place *Lu1218* of the lost sheep  
*Lu151* of the widow *Lu181* Pharisee and  
tribute collector *Lu189* the tabernacle a p  
*Hb99* Abraham recovers Isaac *Hb119*. com-  
parison<sup>1</sup>, figure<sup>2</sup>, parable<sup>6</sup>, proverb<sup>1</sup>.

parable, proverb<sup>1</sup>.

*em bat ew'o* IN-STEP  
parade. what is seen *pCo218* (*sJn2111*). in-  
trude into<sup>1</sup>.

*para'deis os* (Persian) PARK  
paradise, a place of perfect pleasure. with  
Christ in *Lu2343* Paul in *2C124* log of life in  
*Rv27*.

*para lut ik on'* BESIDE-LOOSE-  
paralytic, one who has lost all or partial con-  
trol of some of the muscles of the body.  
Jesus (cures)*Mt424* (bring to Him)*Mt92* <sup>2 6</sup>  
*Mk23* <sup>4 5 9 10</sup> centurion's boy *Mt86* (*sLu524*).  
sick of the palsy<sup>9</sup>, that hath the palsy<sup>1</sup>.

*para lu'o* BESIDE-LOOSE  
paralyze, lose control of the limbs. p man (on  
a couch)*Lu518* <sup>24AB</sup> (eight years) *Ac933* many  
p cured *Ac87* p knees *pHb1212*. feeble<sup>1</sup>,  
sick of the palsy<sup>2</sup>, taken with a palsy<sup>2</sup>.

[*h*]uper *W'an* OVER-VERY  
paramount, (adverb). the p apostles *2C115* <sup>1211</sup>.  
very chiefest<sup>2</sup>.

*por'n os* PROSTITUTER  
paramour, a male prostitute. saints not to  
commingle with *1C59* <sup>10 11</sup> no allotment in  
the kingdom *1C69* <sup>Ep55</sup> law laid down for  
*1Ti110* shall not see the Lord *pHb1218* God  
will be judging *Hb134* their part in the lake  
of fire *vRv213* outside the city are *vRv2218*.  
fornicator<sup>5</sup>, whoremonger<sup>5</sup>.

parcel of ground, freehold<sup>1</sup>.  
parchment, vellum<sup>1</sup>.

*aph'e si s* FROM-LETTING  
pardon, by executive authority, forgiveness of  
offenses *Ep17*. of sins (blood shed for)*Mt2628*  
(baptism of repentance for)*Mk14Lu33* (for  
Israel)*Lu177* (to be heralded)*Lu2447* (in name  
of Jesus Christ)*Ac238* <sup>1043</sup> (to Israel)*Ac531*  
(through Christ)*Ac1338* (to get a)*Ac2618*  
(saints having)*pCo114* no p for the eon *Mk*  
*329* to captives and oppressed *Lu418* <sup>18</sup> apart  
from bloodshedding no *Hb922* of lawless-  
nesses *Hb1018* deliverance<sup>1</sup>, forgiveness<sup>6</sup>,  
liberty<sup>1</sup>, remission<sup>6</sup>.

pardon. See let.  
parent, father<sup>1</sup>, progenitor<sup>1</sup>.

*gon eis* BECOMERS

parents (in the plural, both), rising up against Mt1021 Mk1312 Christ's (leading Him into the sanctuary) Lu227 (went year by year) Lu241 (know not that He remained behind) Lu243Bs girl's p amazed Lu856 leave p on account of the kingdom Mt1829 given up by Lu2116 of the blind man Jn92 3 18 20 22 23 stubborn to Ro130 2T132 hoarding for 2C12 14 14 to be obeying Ep61 Co320.

*sum ba'l'ō* TOGETHER-CAST

parley thoughts, engage in battle Lu1431, come up with Ac2014, Miriam p the declarations Lu219 51s2 the Sanhedrin Ac415 the philosophers with Paul Ac4718 Apollos with believers Ac1827, confer, encounter, help, make, meet with, ponder<sup>1</sup>.

*Par me nas* PARMENAS

Parmenas, one of seven chosen to relieve the twelve apostles Ac65.

*meros* PART

part, less than the whole, a fraction Rv1619, a part of a subject, particular 2C310, a religious or social division, party Ac236, of repeated parts tending toward the whole, instalment 1C139, appointing his p with (hypocrites) PMt2451 (unfaithful) PLu246 no part (of the body) PLu1139 (with Jesus, Peter having) Jn138 of the estate PLu1512 of a fish Lu2442 to each soldier a Jn1923 of the price Ac52 in part (callousness on Israel) Ro1125 (Paul writes) Ro1515 (filled) Ro1524 (recognized us) 2C114 (made sorry) 2C25 some p Paul believing 1C1118 members of a 1C12 27 operation of each one's p Ep416Bs in the former resurrection vRv206 in the lake of fire vRv218 from the log of life vRv2219 parts: of Galilee Mt222 Tyre and Sidon Mt1521 Caesarea Philippi Mt1613 Dalmanutha Mk810 four p of Jesus' garments Jn1923 right p of ship Jn216 of Libya Ac210 upper p of Greece Ac191 of Macedonia Ac202 lower p of the earth Ep49 particular: in this p (Paul's boasting) 2C93 of a festival 2C16 nothing in p to say now Hb95 party: of silversmiths Ac1927 Pharisees Ac239ns instalment: out of an (we know) 1C139 (prophesying) 1C139 (shall be discarded) 1C13 10 (Paul knows) p1C1312 interpret by 1C1427 (sRv89), behalf<sup>2</sup>, by course<sup>1</sup>, certain part<sup>1</sup>, coast<sup>3</sup>, craft<sup>1</sup>, in particular<sup>1</sup>, part<sup>23</sup>, particularly<sup>1</sup>, partly<sup>1</sup>, piece<sup>1</sup>, portion<sup>3</sup>, respect<sup>2</sup>, side<sup>1</sup>, some sort<sup>1</sup>, somewhat<sup>1</sup>.

*mer'is* PART

part, a fraction of the whole, good p (Mary chooses) Lu1042 neither p nor lot (Simon) Ac821 that p of Macedonia (Philippi) Ac1612 what p has a believer 2C615 p of the allotment of the saints Co112, part<sup>1</sup>, partaker<sup>1</sup>.

*mer iz'ō* PART

part, separate into parts, against self (kingdom) PMt1225 Mk324 (house) PMt1225 Mk325 (Satan) PMt1225 Mk326 Christ (p the two fishes) Mk641 (C is p) 1C113 p the allotment Lu1213 God (p the measure of faith) Ro123 (the Lord p to each) 1C717 (the range) 2C1013 married man is 1C739 Abraham p a tithe Hb72 (sLu1118 Ac215 bRv111), p difference between<sup>1</sup>, deal<sup>1</sup>, distribute<sup>1</sup>, divide<sup>9</sup>, give part<sup>1</sup>, part, divide<sup>5</sup>, lot<sup>2</sup>, region<sup>1</sup>, (give p), part<sup>1</sup>, (on p), over<sup>1</sup>, part of (take), partake<sup>1</sup>.

*meta lamb[an]'ō* WITH-GET[-UP]

partake, idiomatically given (occasion) Ac2425Bs.

of nourishment (disciples) Ac246 (Paul entertained all to) Ac2733 34 farmer p of fruits 2T122a land, of blessing PHb67 of Christ's holiness Hb1210 (sAc2759), be partaker of<sup>2</sup>, eat<sup>1</sup>, have<sup>1</sup>, receive<sup>1</sup>, take<sup>3</sup>.

*met ech'ō* WITH-HAVE

partake, in the expectation 1C910 others p of the saints' right 1C912 all p of one bread 1C1017 of the table of the Lord 1C1021 of sacred sacrifices 1C1030 Christ p of (blood and flesh) Hb214 (different tribe) Hb713 p of milk Hb513.

*meta lēmps is* WITH-GETTING

partaken, foods with thanksgiving 1Ti43, partaker. See partner. partaker, joint partaker<sup>2</sup>, part<sup>1</sup>, participant<sup>5</sup>, - (joint)<sup>3</sup>, participate<sup>5</sup>, support<sup>1</sup>, partaker (joint). See joint partaker. partaker of (be), partake<sup>3</sup>, participant (be joint)<sup>1</sup>, partaker with (be), portion (have..with)<sup>1</sup>, parted (be), interval (after)<sup>1</sup>.

*mer is tēs* PARTER

parter, who constitutes Me a Lu1214, divider<sup>1</sup>.

*Par'thoi* PARTHIANS

Parthians, natives of Parthia, southeast of the Caspian sea, about 35° north, 55° east. Ac29.

*pros ōp o lēmp't ēs* TOWARD-VIEW-GETTER partial, God is not Ac1034, respecter of persons<sup>1</sup>.

partial (be), doubt<sup>1</sup>.

*pros ōp o lēmps i'a* TOWARD-VIEW-GETTING partiality, no p with (God) Ro211 (with the Master) Ep69 (the Lord Christ) Co325 be having no Ja21, respect of persons<sup>4</sup>, partiality, bias<sup>1</sup>, (without p), indiscriminating<sup>1</sup>.

*pros ōp o lēmp t e'ō* TOWARD-VIEW-GET partiality (show). if you are showing Ja29, have respect to persons<sup>1</sup>.

*koin ōn on'* COMMON-BEING-ER

participant, in a common thing, mate in common action, in the blood of the prophets Mt2330 with the altar 1C1018 with demons 1C1020 of the sufferings 2C17 of those behaving thus Hb1033 of the glory 1Pt51 of the divine nature 2Pt14 mate: of Simon (James and John) Lu510 of Paul (Titus) 2C 823 (Philemon) PHn17, companion<sup>1</sup>, have fellowship with<sup>1</sup>, partaker<sup>5</sup>, partner<sup>3</sup>.

*su[n]g koin ōn e'ō*

## TOGETHER-COMMON-BEING

participant (be joint), joint contribution (in Paul's affliction) Ph414, in acts of darkness Ep511 in Babylon's sins vRv184, be partaker of<sup>1</sup>, communicate<sup>1</sup>, have fellowship with<sup>1</sup>.

*su[n]g koin ōn on'*

## TOGETHER-COMMON-BEING

participant (joint), nations (of the olive tree) Ro1117 Paul (of the evangel) 1C923 (of grace) Ph17 John (in the affliction and kingdom) Rv19, companion<sup>1</sup>, partaker<sup>3</sup>.

*koin ōn e'ō* COMMON-BEING

participate, share in common, contribute by sharing with others, the nations Ro1527 with Paul in giving Ph415 in sins of others 1Ti522 in blood and flesh (little children) Hb214 in Christ's sufferings 1Pt413 in wicked acts 2Jn11 contribute: to needs of

the saints Ro12<sup>13</sup> to the one instructing Ga6<sup>6</sup>, communicate<sup>2</sup>, distribute<sup>1</sup>, partaker<sup>5</sup>.

particular. See part.

*mer is m os* PARTING

parting, the act. of holy spirit Hb2<sup>4</sup> of soul and spirit Hb4<sup>12</sup>, dividing asunder<sup>1</sup>, gift<sup>1</sup>.

partition, barrier<sup>1</sup>.

*met'och on WITH-HAVER*

partner, partaker. Simon's Lu5<sup>7</sup> Christ (exaltation beyond Thy)Hb1<sup>9</sup> (we have become p of)Hb3<sup>14</sup> of a celestial calling Hb3<sup>1</sup> partaker: of holy spirit Hb6<sup>4</sup> all p of discipline Hb12<sup>8</sup>, fellow<sup>1</sup>, partaker<sup>4</sup>, partner<sup>1</sup>.

partner, participant<sup>3</sup>.

*met och e' WITH-HAVING*

partnership, righteousness and lawlessness 2C 6<sup>14</sup>, fellowship<sup>1</sup>.

*e[n]g ku'on IN-TEEM*

parturient. Miriam was Lu2<sup>5</sup>, great with child<sup>1</sup>.

party. See part.

pass, cross<sup>1</sup>, go along<sup>1</sup>, overturn<sup>1</sup>, proceed<sup>2</sup>, skirt<sup>1</sup>, pass by<sup>1</sup>, superior (be)<sup>1</sup>, transcend<sup>1</sup>, (can p), ferry<sup>1</sup>.

pass along. See pass by.

pass away. See come away.

pass away, pass by<sup>2</sup>.

*par erch'o mai BESIDE-COME*

pass by, come by. one iota or one serif may by no means till all should be occurring Mt5<sup>18</sup> heavens and earth Mt5<sup>18</sup> 24<sup>35</sup>Bs<sup>2</sup> Mk13<sup>31</sup>Lu 16<sup>17</sup> 21<sup>33</sup> (the heavens)2Pt3<sup>10</sup> through that road Mt8<sup>28</sup> the hour for eating Mt14<sup>15</sup> this generation may not Mt24<sup>34</sup>Mk13<sup>30</sup>Lu21<sup>32</sup> Jesus (words may by no means)Mt24<sup>33</sup>Mk 13<sup>31</sup>Lu21<sup>33</sup> (the cup)Mt26<sup>39</sup>As 4<sup>2</sup> (to p b the disciples)Mk6<sup>48</sup> (prayed the hour might) Mk14<sup>35</sup> (a blind man)Lu15<sup>37</sup> Pharisees p b judging Lu11<sup>42</sup> elder son not p b the precept Lu15<sup>29</sup> Paul, by Mysia Ac16<sup>8</sup> the Fast Ac27<sup>9</sup> the primitive 2C51<sup>7</sup> the rich Ja1<sup>10</sup> the time 1Pt4<sup>3</sup> come by: the Lord serving His slaves FLu12<sup>37</sup>ABs<sup>1\*</sup> slave to c b immediately Lu17<sup>7</sup> (sRv11<sup>14</sup>). come<sup>2</sup>, go<sup>1</sup>, pass<sup>26</sup>, past<sup>1</sup>, transgress<sup>1</sup>.

*par ag'o BESIDE-LEAD*

pass by, pass along. Jesus p b (thence)Mt9<sup>27</sup> (blind man hearing that)Mt20<sup>30</sup> (beside sea of Galilee)Mk11<sup>6</sup> (through the midst)Jn8<sup>59</sup> ABs fashion of this world 1C7<sup>31</sup> darkness is FLJn2<sup>8</sup> the world FLJn2<sup>17</sup> pass along: Jesus p a perceived (Levi)Mk21<sup>14</sup> (a blind man)Jn9<sup>1</sup> Simon, a Cyrenian Mk15<sup>21</sup> (ALu 18<sup>39</sup>), depart<sup>1</sup>, pass<sup>1</sup>, -away<sup>2</sup>, -by<sup>5</sup>, -forth<sup>1</sup>. pass by, come<sup>1</sup>, go along<sup>3</sup>, -through<sup>1</sup>.

*anti par erch'o mai INSTEAD-BESIDE-COME*

pass by on other side. priest and Levite Lu 10<sup>31</sup> 32ABs<sup>2</sup>.

pass forth. See come away.

pass forth, pass by<sup>1</sup>.

pass on, come before<sup>1</sup>.

pass over, ferry<sup>3</sup>.

*di erch'o mai THROUGH-COME*

pass through. spirits t waterless places PMt 12<sup>43</sup>Lu11<sup>24</sup> Jesus (to the other side)Mk4<sup>35</sup> Lu8<sup>22</sup> (their midst)Lu4<sup>30</sup> Jn8<sup>59</sup> (Samaria) Lu17<sup>11</sup> Jn4<sup>4</sup> (Jericho)Lu19<sup>1</sup> (that way)Lu 19<sup>4</sup> (as benefactor)Ac10<sup>38</sup> (the heavens)Hb 4<sup>14</sup> the eye of a needle PMk10<sup>25</sup>B shepherds

to Bethlehem Lu2<sup>15</sup> a blade t Mary's soul Lu2<sup>35</sup> account of Jesus' ministry Lu5<sup>15</sup> disciples (the villages)Lu9<sup>6</sup> (Judea and Samaria)Ac8<sup>4</sup>ABs<sup>2</sup> (as far as Phoenicia)Ac11<sup>19</sup> Philip p t brought the evangel Ac8<sup>40</sup> Peter (to Lydda)Ac9<sup>32</sup> 38 (the jail)Ac12<sup>10</sup> Paul (island of Cyprus)Ac13<sup>36</sup> (from Perga)Ac13<sup>14</sup> (into Pisidia)Ac14<sup>24</sup> (Phoenicia)Ac15<sup>3</sup> (Syria and Cilicia)Ac15<sup>41</sup> (Phrygia and Galatia) Ac16<sup>6</sup> 18<sup>23</sup> (Athens)Ac17<sup>23</sup> (to Ephesus)Ac 19<sup>1</sup> 20<sup>25</sup> (Macedonia)Ac19<sup>21</sup> 20<sup>2</sup> 1C16<sup>5</sup> 5 2C1 16<sup>8</sup> Apollos into Achaia Ac18<sup>27</sup> death into all mankind Ro5<sup>12</sup> Israel p t the sea 1C10<sup>1</sup>, come<sup>1</sup>, depart<sup>1</sup>, go<sup>16</sup>, pierce through<sup>1</sup>, travel<sup>1</sup>, walk<sup>2</sup>.

pass through, cross<sup>1</sup>, traversal<sup>1</sup>.

*par'e sis BESIDE-LETTING*

passing over. penalty of sins Ro3<sup>25</sup>, remission<sup>1</sup>.

*path'os EMOTION*

passion, aroused feeling. God gives men over to dishonorable Ro1<sup>26</sup> saints to deaden Co3<sup>5</sup> not in lustful 1Th4<sup>5</sup>, affection<sup>1</sup>, inordinate<sup>1</sup>, lust<sup>1</sup>.

passion, suffer<sup>1</sup>.

passion. See suffering.

*pas'cha (Hebrew) SKIPPING*

Passover, the annual observance given to Israel in Ex12 Dt16<sup>1-8</sup> the lamb slain on this occasion, the festival of unleavened bread which actually followed, on the 15th to 22nd of Nisan, but which was popularly named Passover from the preceding ceremonial on the 14th. after two days Mt26<sup>2</sup>Mk14<sup>1</sup> make ready the AMt26<sup>17</sup> 18 19Mk14<sup>12</sup> 14 16Lu22<sup>8</sup> 11 13 sacrificed AMk14<sup>12</sup>Lu22<sup>7</sup> Jesus' parents went yearly to Lu2<sup>41</sup> was near ALu22<sup>1</sup> Jn2<sup>13</sup> 6<sup>4</sup> 11<sup>55</sup> this p (Jesus yearning to eat)ALu 22<sup>15</sup> Jesus was at Jn2<sup>23</sup> before (many went up)Jn1<sup>55</sup> (six days)Jn1<sup>21</sup> (Jesus, being aware)AJn1<sup>31</sup> they may be eating AJn18<sup>28</sup> preparation of AJn19<sup>14</sup> releasing a prisoner in Jn18<sup>39</sup> Herod to lead Peter up after Ac 12<sup>4</sup> Christ our P 1C5<sup>7</sup> Moses has made AHb11<sup>28</sup>. Easter<sup>1</sup>, passover<sup>27</sup>, Passover<sup>1</sup>.

past, beside<sup>1</sup>, elapse<sup>2</sup>, pass by<sup>1</sup>, (be p), become<sup>2</sup>, bygone<sup>1</sup>, occur before<sup>1</sup>.

past feeling (be). See feeling (be past).

past finding out, untraceable<sup>1</sup>.

pastor. See shepherd.

*nom e' APPROPRIATE*

pasture, anyone entering through Me coming out will be finding p Jn10<sup>9</sup>, with have, spread as gangrene 2Ti2<sup>17</sup>.

*Pa'tara PATARA*

Patara, a city on the southern coast of Lycia, southwest Asia Minor, about 36° north, 29° 20' east. Ac21<sup>1</sup>.

*epi'bi e'ma ON-CAST-effect*

patch, of unshrunk shred PMt9<sup>16</sup>Mk22<sup>1</sup> from a new cloak FLu53<sup>6</sup> 36Bs. piece<sup>1</sup>.

patch. See cast on.

path. See way.

path, highway<sup>3</sup>, track<sup>1</sup>.

*makr o thum i'a FAR-FEELING*

patience. God's (are you despising)Ro2<sup>4</sup> (carries with much)Ro9<sup>22</sup> (awaited)1Pt3<sup>20</sup> (salvation)2Pt3<sup>15</sup> Paul commending himself in 2C6<sup>8</sup> fruit of the spirit is Ga5<sup>22</sup> saints (to walk with)Ep4<sup>2</sup> (endurance and p with joy) Co11<sup>1</sup> (put on)Co3<sup>12</sup> Christ displaying all

His 1Ti1<sup>16</sup> Timothy to (follow Paul's) 2Ti3<sup>10</sup> (entreat with all) 2Ti4<sup>2</sup> through p enjoying the promises Hb6<sup>12</sup> example of suffering evil and p Ja5<sup>10</sup>, long patience<sup>1</sup>, - suffering<sup>1</sup>, patience<sup>2</sup>.

patience, endurance<sup>29</sup>.

patient, endurance<sup>2</sup>, endure<sup>3</sup>, evil (bearing with)<sup>1</sup>, lenient<sup>1</sup>.

*makr o thum e'ō* FAR-FEEL.

patient (be), with the slave Mt18<sup>26</sup> 29 God is Lu18<sup>7</sup> 2Pt3<sup>9</sup> love is 1Ci13<sup>4</sup> toward all 1Th 5<sup>14</sup> Abraham Hb6<sup>15</sup> brethren Ja5<sup>7</sup> the farmer Ja5<sup>7</sup> establish your hearts Ja5<sup>8</sup>, be long patient<sup>3</sup>, - - suffering<sup>1</sup>, bear long<sup>1</sup>, endure patientl<sup>1</sup>, have patience<sup>2</sup>, suffer long<sup>1</sup>.

*makr o thum'ōs* FAR-FEEL-AS

patiently. Agrippa to hear Paul Ac26<sup>3</sup>.

*Pat'mos* PATMOS

Patmos, an island in the Aegean sea, about 37' 10' north and 26° 25' east. Rv1<sup>9</sup>.

*patr i arch'ēs* FATHER-ORIGIN

patriarch. David Ac2<sup>29</sup> Jacob begets the twelve Ac7<sup>8</sup> jealous of Joseph Ac7<sup>9</sup> Abraham Hb7<sup>4</sup>.

patriarchal. See father.

*Patrobas' PATROBAS*

Patrobas, a saint in Rome Ro16<sup>14</sup>.

*pro st a't* IS BEFORE-STANDER

patroness. Phoebe p of many Ro16<sup>2</sup>. succorer<sup>1</sup>.

*[h]upo tup'ōs* s UNDER-BEAT

pattern. Paul 1Ti1<sup>16</sup> of sound words 2Ti1<sup>13</sup>. form<sup>1</sup>, pattern<sup>1</sup>.

pattern, example<sup>1</sup>, type<sup>2</sup>.

*Paul'os* PAUL

Paul, a name given to Saul of Tarsus after his separation to a special ministry Ac13<sup>9</sup>. His three subsequent ministries (justification Ac 13<sup>39</sup> Ro1-4 Ga, conciliation Ro5-8 1Co and 2Co and the present secret administration Ep3) are all associated with this new name. All his epistles begin with it. It is probably derived from the root cease, and indicates the present interval, marking the cessation of divine dealing with Israel until God restores them to Himself: also Sergius Paul, the name of the proconsul of Cyprus Ac13<sup>7</sup>, at Cyprus (Saul who is also P) Ac13<sup>9</sup> at Perga Ac13<sup>13</sup> at Antioch (in Pisidia) Ac13<sup>16</sup> 43 45 46 50 (in Syria) Ac15<sup>2</sup> 35 36 38 40 at Lystra Ac14<sup>19</sup> 11 12 14 19 16<sup>3</sup> at Jerusalem Ac15<sup>12</sup> 22 23 21<sup>18</sup> 26 29 30 32 37 39 40 22<sup>25</sup> 28 30 23<sup>1</sup> 3 5 6 10 12 14 16 16 17 18 20 24 at Troas Ac16<sup>9</sup> 20<sup>7</sup> 9 40 at Philippi Ac16<sup>14</sup> 17 18 19 25 28 29 36 37 at Thessalonica Ac17<sup>4</sup> 4 at Berea Ac17<sup>13</sup> 14 at Athens Ac17<sup>15</sup> 16 22 33 at Corinth Ac18<sup>5</sup> 9 12 14 sailed to Syria Ac18<sup>18</sup> passing through upper parts Ac19<sup>1</sup> at Ephesus Ac19<sup>4</sup> 6 11 13 15 21 26 29 30 20<sup>1</sup> at Assos Ac20<sup>13</sup> to sail by Ephesus Ac20<sup>16</sup> at Miletus Ac20<sup>17</sup> at Tyre Ac21<sup>4</sup> at Caesarea Ac21<sup>11</sup> 13 23<sup>33</sup> 24<sup>1</sup> 10 24 26 27 26<sup>2</sup> 4 6 8 9 10 14 19 21 23 26<sup>1</sup> 1 24 25 28 29 27<sup>1</sup> at Antipatris Ac23<sup>31</sup> going to Rome Ac27<sup>3</sup> 9 11 21 24 31 33 43 28<sup>3</sup> 8 15 16 25 a slave Ro1<sup>1</sup> Ph1<sup>1</sup> Tit1<sup>1</sup> apostle 1Ci1<sup>1</sup> 2Ci1<sup>1</sup> Ga1<sup>1</sup> Ep1<sup>1</sup> Co1<sup>1</sup> 1Ti1<sup>1</sup> 2Ti1<sup>1</sup> I am of P 1Ci1<sup>12</sup> N<sup>34</sup> not crucified 1Ci1<sup>13</sup> baptized into name of 1Ci1<sup>13</sup> what is P 1NiC3<sup>5</sup> whether P or 1C3<sup>22</sup> salutation with my hand 1C 16<sup>21</sup> Co4<sup>18</sup> 2Th3<sup>17</sup> I P (entreating) 2Ci1<sup>1</sup> (am saying) Ga5<sup>2A</sup> (the prisoner) Ep3<sup>1</sup> (became a dispenser) Ab2<sup>3</sup> (want to come) 1Th

21<sup>8</sup> (will refund) Phn1<sup>9</sup> P and Silvanus and Timothy 1Th1<sup>1</sup> 2Th1<sup>1</sup> a prisoner Phn1<sup>1</sup> the aged Phn<sup>9</sup> our beloved brother 2Pt3<sup>15</sup>. Paulus<sup>1</sup>.

*lith o' strō t on* STONE-STREW pavement. a place termed Jn19<sup>13</sup>.

*apo di'ōō mi* FROM-GIVE

pay, give back, give up Mt27<sup>58</sup> Ac7<sup>9</sup> Hb12<sup>16</sup>. render, pay: the last (quadrans) Mt52<sup>6</sup> (mite) Lu12<sup>59</sup> oaths (to the Lord) Mt53<sup>3</sup> the Father will be p you Mt6<sup>4</sup> 6 18 Christ to p each (in accord with his practice) Mt16<sup>27</sup> (as his work is) Rv22<sup>12</sup> slave and fellow slave Pmt 18<sup>25</sup> 25 28 29 30 34 p wages (to workers) Pmt20<sup>8</sup> p Caesar's (to Caesar) Mt22<sup>21</sup> Mk12<sup>17</sup> Lu20<sup>25</sup> debtors having nothing to p P Lu7<sup>42</sup> Samaritan will p (khan keeper) P Lu10<sup>35</sup> did Sapphira take so much p Ac5<sup>3</sup> God will be p each one in accord with his acts Ro2<sup>6</sup> children to p their progenitors 1Ti5<sup>4</sup> the Lord will p (a wreath of righteousness to Paul) 2Ti4<sup>8</sup> (Alexander in accord with his acts) 2Ti4<sup>14</sup> p Babylon as she also p Rv18<sup>6</sup> 6 give back: Christ g b (the scroll to the deputy) Lu4<sup>20</sup> (the son to his mother) Lu7<sup>15A</sup> (to the father) Lu9<sup>42</sup> Zaccheus g b fourfold Lu19<sup>8</sup>

render: an account (for every idle declaration) Mt12<sup>36</sup> (administrator) P Lu16<sup>2</sup> (scribe at Ephesus) Ac19<sup>40</sup> (leaders) Hb13<sup>17</sup> (nations) 1Pt4<sup>5AB</sup> farmers r fruits (to the owner) Pmt 21<sup>41</sup> apostles r testimony Ac4<sup>33</sup> evil for evil Ro12<sup>17</sup> 1Th5<sup>15</sup> 1Pt3<sup>9</sup> r dues to all Ro13<sup>7</sup> the husband to the wife 1C7<sup>3</sup> discipline r fruit of righteousness Hb12<sup>11</sup> log of life r fruit Rv22<sup>2</sup> (B Ro14<sup>12</sup>). deliver<sup>1</sup>, - again<sup>1</sup>, give<sup>9</sup>, - again<sup>1</sup>, make payment<sup>1</sup>, pay<sup>9</sup>, perform<sup>1</sup>, render<sup>9</sup>, repay<sup>1</sup>, requite<sup>1</sup>, restore<sup>1</sup>, reward<sup>6</sup>, sell<sup>3</sup>, yield<sup>2</sup>.

pay, finish<sup>1</sup>.

pay tithe, tithes (take ... from) <sup>1</sup>.

pay tithes, tithe<sup>1</sup>.

pay tribute, finish<sup>1</sup>.

paying usury (debtor). See debtor paying usury.

payment (make), pay<sup>1</sup>.

*eir'e'n ē* PEACE

peace, a state of quietness, tranquility, without disturbance or agitation, of disciples (your p come on that house) Mt10<sup>13</sup> Lu10<sup>5</sup> (return back on you) Mt10<sup>13</sup> Lu10<sup>6</sup> Christ (not casting p on the earth) Mt10<sup>34</sup> 34 Lu12<sup>51</sup> (gives p to disciples) Lu24<sup>36</sup> Jn14<sup>27</sup> 16<sup>33</sup> 20<sup>19</sup> 21 26 (He is our) MEp2<sup>14</sup> (making p) Ep2<sup>15</sup> (let p of C be arbitrating) 1Co3<sup>15</sup> (p to all in) 1Pt5<sup>14</sup> (found by Him in) 2Pt3<sup>14</sup> (p from Him) Rv1<sup>4</sup> go in p (woman having a hemorrhage) Mk5<sup>34</sup> Lu8<sup>45</sup> (a woman, a sinner) Lu7<sup>50</sup> (Paul and Silas) Ac16<sup>36</sup> (be warmed and satisfied) Ja2<sup>16</sup> path of (direct our feet into) Lu1<sup>9</sup> on earth p Lu2<sup>14</sup> dismiss (Simeon in) P Lu2<sup>29</sup> (Judas and Silas) Ac15<sup>33</sup> son of Lu10<sup>6</sup> possessions are in P Lu1<sup>21</sup> p terms (king asking for) P Lu14<sup>32</sup> in heaven Lu19<sup>38</sup> what is for Jerusalem's Lu19<sup>42</sup> Moses interceded for Ac7<sup>26</sup> ecclesias had Ac9<sup>31</sup> evangel of (God bringing) Ac10<sup>36</sup> (Christ brings) Ep2<sup>17</sup> 17 (sanctified with readiness of) AEp6<sup>15</sup> requested of Herod Ac12<sup>20</sup> much p through Felix Ac24<sup>2</sup> God: p from (and Christ) Ro1<sup>7</sup> 1C1<sup>3</sup> 2C1<sup>2</sup> Ga1<sup>3</sup> Ep1<sup>2</sup> Ph1<sup>2</sup> Co1<sup>2</sup> 1Th1<sup>1</sup> 2Th1<sup>2</sup> 1Ti1<sup>2</sup> 2Ti1<sup>2</sup> Tit1<sup>4</sup> Phn<sup>3</sup> 2Jn<sup>3</sup> (p toward G) Ro5<sup>1</sup> (the G of) A Ro15<sup>33</sup> 16<sup>20</sup> 2C13<sup>11</sup> Ph4<sup>9</sup> 1Th5<sup>23</sup> Hb13<sup>20</sup> (Lord of) A2Th3<sup>16</sup> 16 (G has called us in) 1C7<sup>15</sup> (not for turbulence) 1C14<sup>33</sup> (the p

of G)Ph47 others: to every worker of good Ro210 way of p men know net Ro317 disposition of the spirit is RRo86 righteousness and (in holy spirit)MRo1417 (pursue)2Ti222 that which makes for Ro1410 joy and p (in believing) Ro1513 (fruit of the spirit) Ga522 send Timothy forward in 1Ci1611 p be (on whoever shall observe elements)Ga616 (to the brethren)Ep623 the tie of AEp43 p and security 1Th53 King of AHb72 receiving the spies with Hb1131 pursue with all PHb1214 sown in RJa318 18 be multiplied 1Pt12 2Pt12 Ju2 seek 1Pt311 p be to you 3Jn15 take out of the earth VRv64 (s\*MT1012 s\*Ro1015). at one again<sup>1</sup>, peace<sup>87</sup>, quietness<sup>1</sup>, rest<sup>1</sup>.

peace, silent (be)<sup>1</sup>, (have p), peace (be at)<sup>1</sup>, (hold p), muzzle<sup>2</sup>, quiet (be)<sup>2</sup>, silent (be)<sup>9</sup>, (live in p), peace (be at)<sup>1</sup>.

*eirén eu'ô* be-at-PEACE

peace (be at), be at p (with one another)Mk 950 (mutually disposed)2Ci1311 (among yourselves)1Th513 being at p with all mankind Ro1218 . be at peace<sup>1</sup>, have - 1, live in - 1, - ably<sup>1</sup>.

*eirén o poi e'ô* PEACE-DO

peace (make), through blood of Christ's cross Col120,

*eirén ik on'* PEACEable

peaceable, fruit of righteousness Hb1211 wisdom from above is Ja317.

peaceable, quiet<sup>1</sup>.

peaceably (live), peace (be at)<sup>1</sup>.

*eirén o poi os'* PEACE-DOER

peacemaker, happy are the Mt59.

*margar'it és* PEARL

pearl, a lustrous calcareous concretion found in oysters, used as a gem. In front of hogs PMt76 merchant seeking PMt1345 46 not adorning with 1Ti29 in Babylon VRv174 1812 16 portals of the New Jerusalem VRv2121 21.

*psé'ph os* PEBBLE

pebble, a small roundish stone, employed as a ballot Ac2610, new name on a white p Rv 217 17, stone<sup>2</sup>, voice<sup>1</sup>.

*mod'os (Latin)* PECK

peck measure, a receptacle for grain, containing about a peck, placing a lamp under RMT515Mk421Lu1133, bushel<sup>3</sup>.

peculiar, about (to be)<sup>1</sup>, procure<sup>1</sup>.

*kapêl eu'ô* PEDDLE

peddle, sell at retail, with the insinuation of improper profit, either by overcharging or adulterating. word of God 2C217, corrupt<sup>1</sup>.

*bôm os'* PEDESTAL

pedestal, to an unknown God Ac1723, altar<sup>1</sup>.

*para kupt'ô* BESIDE-BEND

peer, into tomb (Peter)Lu2412 (John)Jn205 (Mary)Jn2011 into perfect law of liberty RJal25 messengers are yearning to 1Pt112, look<sup>2</sup>, stoop down<sup>3</sup>.

*Pha'lek* PHALEK

Peleg, our Lord's ancestor Lu335.

pelt with stones. See stones (pelt with).

pen. See reed.

penalty of sin. See sin (penalty).

pence. See penny.

*di ik n e'o mai* THROUGH-REACH

penetrate, up to the parting of soulPHb412, pierce<sup>1</sup>.

*assa'ri on (Latin)* ASSARIUS

penny, the name of a brass coin equal to a tenth of a denarius, about 1.7 cents, slightly less than an English penny, pence Lu126, sparrow sold for Mt1029, farthing<sup>2</sup>.

penny<sup>14</sup>, - worth<sup>2</sup>, denarius<sup>16</sup>.

*pent ê kost ê' five-tieth*

Pentecost, the fiftieth day after Passover, day of (fulfillment of)Ac21 (Paul to be in Jerusalem)Ac2016 Paul to stay in Ephesus till 1Ci168.

*Phanou êl' (Hebrew)* FACE-Deity

Penueh, the father of Hannah Lu236.

penury, deficiency<sup>1</sup>.

*la os' PEOPLE*

people, mankind from the social aspect, all persons within designated limits, or bound by common ties, the mass of the populace, also used for the Hebrew *lam* folk, Ac425, God: His p shepherding Israel Mt28 this p (with their lips honoring Me)Mt158Mk76 (I shall speak to)1Ci1421 visits His Lu716 entire p (justify G)Lu729 (give praise to)Lu1843 G charges apostles to herald to Ac1042 the G of this p Israel (chooses our fathers)Ac1317 (exalts the p in Egypt)Ac1317 a p for His name Ac1514 G calling those My Ro925 1Pt 210 are not My Ro925 26 does not thrust away Ro11 2 be merry with His Ro1510 let all the p laud Him Ro1511 they shall be His 2C619 VRv213 a sabbatism left for Hb 49AB Moses preferring be maltreated with Hb1125 to come out of Babylon VRv184 the Lord (a p formed for)Lu117 (to give knowledge of salvation to)Lu177 (iltreatment of My)Ac734 (extricates Peter out of)Ac1211 (they shall be to Me for)Hb810 (judging His) Hb1030 (saving out of Egypt)Ju5 the L G of Israel visits His Lu198 Owner (suing the face of all the)Lu231 (Glory of Thy p Israel)Lu232

Christ and the p: saving His p from their sins Mt121 curing every disease among Mt423 chiefs of (came to Him)Mt2123 (held consultation against)Mt271 (sought to destroy) Lu1947 entire p (said, His blood be on us) Mt2725 (came to Him)Lu2138 [Jn82] (a Prophet in front of)Lu2419 (not disclosed to)Ac1041 lest saying to the p, He was roused Mt2764 multitude (came to hear)Lu 617AB (followed)Lu2327 in the hearing of (completes all His declarations)Lu71 (said, take heed)Lu2045 all the p hung on Him Lu1948 teaching the Lu201 telling parable to Lu209 in front of the (chiefs try get hold of a declaration of)Lu2026 exciting the Lu 235AB turning away the Lu2314 the p stood beholding Lu2335 one man dying for the sake of Jn1150 1814 exterminated from among Ac323 p of Israel assembled against Ac427 His witnesses to the Ac1331 many p of Mine in this city Ac1810 John telling the (believe on the One coming after)Ac194 extricating Paul from Ac2617 announcing light to Ac2623 a shelter for the sins of Hb 217 hallowing the Hb1312 Thou dost buy us out of every VRv59 chiefs of the p gathered Mt24 263 Lu2266 throngs from Mt2647 Peter addressing Ac48 not declaring evil of Ac235 the entire p: multitude praying Lu110 evangel of great joy for Lu210 woman reports in sight of Lu847 perceived lame man walking Ac39 ran together to Peter Ac311 of Israel (let it be known)Ac410 (baptism of

repentance to) Ac13<sup>24</sup> Gamaliel honored by Ac5<sup>34</sup> all the p: are baptized Lu3<sup>21</sup> buy food for Lu9<sup>13</sup> will stone the chiefs Lu20<sup>9</sup> vast throng out of vRv7<sup>9</sup> others: stoutened is the heart of this Mt13<sup>15</sup> Ac28<sup>27</sup> lest a tumult among Mt26<sup>5</sup> Mk14<sup>2</sup> feared the p (chiefs) Mk13<sup>2</sup> Lu22<sup>2</sup> (deputies) Ac5<sup>26</sup> were hoping (for Zechariah) Lu1<sup>21</sup> (concerning John) Lu3<sup>15</sup> John brought evangel to Lu3<sup>18</sup> afraid of the (chiefs) Lu20<sup>19</sup> this p (indignation on) Lu21<sup>23</sup> (go to) Ac28<sup>26</sup> Pilate calling chiefs and the p Lu23<sup>13</sup> apostles (having favor for the whole) Ac24<sup>7</sup> (signs among the p through) Ac5<sup>12</sup> (the p magnify) Ac5<sup>13</sup> (to speak to the p) Ac5<sup>20</sup> Peter (answers the p) Ac3<sup>12</sup> (Herod intending lead P up to) Ac12<sup>4</sup> Peter and John (speaking to the) Ac4<sup>1</sup> (teaching) Ac4<sup>2</sup> 5<sup>25</sup> (chiefs not finding how to chastise them because of) Ac4<sup>21</sup> among the p (lest it may be disseminated more) Ac4<sup>17</sup> (Stephen did miracles) Ac6<sup>8</sup> (false prophets) 2Pt2<sup>1AB</sup> Judas the Galilean draws away Ac5<sup>37</sup> stir up the p against Stephen Ac6<sup>12</sup> grow and multiply in Egypt Ac7<sup>17</sup> Cornelius doing alms to the Ac10<sup>2</sup> Paul (if any entreaty for the) Ac13<sup>15</sup> (teaching against) Ac21<sup>28</sup> (a running together of) Ac21<sup>30</sup> (multitude of the p followed) Ac21<sup>36</sup> (permit me to speak to) Ac21<sup>30</sup> (gestures to) Ac21<sup>40</sup> (does nothing contrary to) Ac28<sup>17</sup> stubborn and contradicting Ro10<sup>21</sup> are seated to eat 1C10<sup>7</sup> a p to be about Him Tit2<sup>14</sup> chief priest offering for Hb5<sup>3</sup> 727 97 sons of Levi take tithes from Hb7<sup>5</sup> placed under law Hb7<sup>11</sup> Moses (every precept spoken to) Hb9<sup>19</sup> (sprinkles) Hb9<sup>10</sup> a procured p 1Pt2<sup>9</sup> once were not a 1Pt2<sup>10</sup> John must prophesy again over vRv10<sup>11</sup> observing the corpses vRv1<sup>10</sup> every p (eonian evangel to bring) vRv14<sup>6</sup> waters are vRv17<sup>15</sup> (s<sup>1</sup> Mt9<sup>35</sup>).

people, populace<sup>1</sup>, throng<sup>82</sup>.

people. See human.

peradventure, perhaps<sup>1</sup>, (if p), lest at some time<sup>1</sup>.

#### *eid'on* PERCEIVE

perceive\*. get knowledge by means of any or all the senses, with the eyes Mt2<sup>2</sup>, with the touch Jn20<sup>27</sup>, especially in the complete tense, be aware, be acquainted, acquaintance Ti1<sup>16</sup>, having perception Ga4<sup>8</sup>. In the imperative, second person, lo! Idiomatically, 2see a sign Mt12<sup>38</sup>. Christ (p their sentiments) Mt9<sup>4</sup> 12<sup>25</sup> (a vast throng) Mk6<sup>34</sup> (that disciples rebuke those bringing children) Mk10<sup>14</sup> (disciples' reasoning) Lu9<sup>47</sup> (Zaccheus) Lu19<sup>5</sup> observing and not p Mk4<sup>12</sup> scribe p that Jesus answered ideally Mk12<sup>28</sup> Mary p messenger Lu12<sup>9A</sup> p you despisers Ac13<sup>41</sup> Paul (a witness of what he had p) Ac26<sup>16</sup> (that they were not correct) Ga2<sup>14</sup> the import of a sound 1C14<sup>11</sup> no perception of God Ga4<sup>8</sup> John (testifies what he p) Rv1<sup>2</sup> (to write) Rv1<sup>10</sup> etc. be aware: woman is healed Mk5<sup>33</sup> etc. be acquainted: Herod sought to become a with Jesus Lu9<sup>9</sup> Jews (a with Jesus' parents) Jn6<sup>42</sup> (neither with Me are you) Jn8<sup>19</sup> (if you were a with Me) Jn8<sup>19</sup> 19 (become a with Lazarus) Jn12<sup>9</sup> (not a with Him Who sends Me) Jn15<sup>21</sup> (were a with the lame man) Ac3<sup>16</sup> etc. lo! star perceived in East Mt2<sup>9</sup> etc. 2see: saints rejoicing at s Epaphroditus Ph2<sup>28</sup> John expecting to s you immediately 3Jn1<sup>4</sup> etc. See under other keywords. be aware<sup>1</sup>, be sure<sup>2</sup>, behold<sup>211</sup>, can<sup>2</sup>, tell<sup>19</sup>, consider<sup>1</sup>, know<sup>282</sup>, knowledge<sup>1</sup>, lo<sup>28</sup>,

look<sup>8</sup>, perceive<sup>6</sup>, see<sup>317</sup>, show<sup>1</sup>, suppose<sup>1</sup>, understand<sup>2</sup>, wit<sup>9</sup>.

perceive, apprehend<sup>2</sup>, behold<sup>4</sup>, consider<sup>2</sup>, find<sup>1</sup>, grasp<sup>2</sup>, look<sup>1</sup>, recognize<sup>3</sup>, see<sup>1</sup>, sensible of (be)<sup>1</sup>.

#### *aph id'ō* FROM-PERCEIVE

perceive from. things about Paul Ph2<sup>23</sup>. see how it will go<sup>1</sup>.

#### *pro idōn'* BEFORE-PERCEIVING

perceiving before. David's throne Ac2<sup>31</sup> the scripture Ga3<sup>8</sup>. forse<sup>1</sup>, see before<sup>1</sup>.

#### *eid'os* PERCEPTION

perception. to bodily p as a dove (holy spirit) Lu3<sup>22</sup> to the p Christ's face became different vLu9<sup>29</sup> no p of God have you seen Jn5<sup>37</sup> walking by faith not by 2C5<sup>7</sup> from everything wicked to the p abstain 1Th5<sup>22</sup>. appearance<sup>1</sup>, fashion<sup>1</sup>, shape<sup>2</sup>, sight<sup>1</sup>.

#### *id e'a* PERCEPTION

perception. messenger as lightning Mt28<sup>3</sup>. perception (having). See perceive. perchance. See happen. perdition, destruction<sup>8</sup>. perfect. See finish and mature. perfect, accurately<sup>4</sup>, complete<sup>2</sup>, equipped<sup>1</sup>, fill<sup>1</sup>, adjust<sup>1</sup>, (make p), finish<sup>1</sup>. perfect soundness, unimpaired soundness<sup>1</sup>.

#### *tel ei ō t'ēs* FINISHER

Perfecter, maturer. Jesus the P of faith rHb12<sup>2</sup>. finisher<sup>1</sup>.

perfecting, adjusting<sup>1</sup>.

perfection. See maturing.

perfection, maturity<sup>1</sup>, adjustment<sup>1</sup>, (bring fruit to p), maturity (bring to)<sup>1</sup>.

#### *tel ei'ōs* FINISH-AS

perfectly, maturely. expect p the grace 1Pt1<sup>13</sup>. to the end<sup>1</sup>.

perfectness, maturity<sup>1</sup>.

#### *a sun'the ton* UN-TOGETHER-PLACED

perfidious, failing to fulfill an agreement. God gives them over Ro13<sup>1</sup>. covenant-breaker<sup>1</sup>.

perform. See complete and consummate (fully). perform, become<sup>1</sup>, do<sup>2</sup>, effect<sup>1</sup>, fill<sup>1</sup>, finish<sup>1</sup>, pay<sup>1</sup>.

performance, complete<sup>1</sup>, maturing<sup>1</sup>.

#### *Per'gē* PERGA

Perga, a city on the southern coast of Pamphylia, about 37° north, 31° east. Ac13<sup>13</sup> 14 14<sup>25</sup>.

#### *Per'gamos* FORTRESS

Pergamum, a city of Mysia, Asia Minor, about 39° north, 27° east. Rv11<sup>2</sup> 21<sup>2</sup>.

#### *tach'a* SWIFT

perhaps, (adverb). p some may be daring Ro5<sup>7</sup> p Onesimus separated for Phn<sup>15</sup> peradventure<sup>1</sup>, perhaps<sup>1</sup>.

perhaps, consequently<sup>1</sup>.

#### *topaz'ion* CHRYSOLITE

peridot. ninth foundation Rv21<sup>20</sup>. topaz<sup>1</sup>.

perilous. See ferocious.

perilous, ferocious<sup>1</sup>.

period. See season.

perish. See lose.

perish, corruption<sup>1</sup>, decay<sup>1</sup>, destruction<sup>1</sup>, die<sup>1</sup>, disappear<sup>1</sup>.

#### *sun ap ol'u mi*

#### TOGETHER-PROM-WHOLE-LOOSE

perish with. Rahab not Hb11<sup>13</sup>.

*epi ork e'ō* ON-OATH  
perjure. you shall not Mt5<sup>33</sup>. forswear<sup>1</sup>.  
perjured person, perjurer<sup>1</sup>.

*epi'ork on* ON-OATHED  
perjurer. law laid down for 1Ti1<sup>10</sup>. perjured person<sup>1</sup>.

permanent. See remain.

*epi trop e'* ON-REVERSION  
permission. Paul's p from the priests Ac26<sup>12</sup>. commission<sup>1</sup>.

permission, concession<sup>1</sup>.

*epi trep'o* ON-REVERT  
permit. Lord p me first Mt8<sup>21</sup> Lu9<sup>59</sup> 61 Moses p you Mt19<sup>8</sup> Mk10<sup>4</sup> Jesus p the demons Mk 5<sup>13</sup> Lu8<sup>32</sup> 32 Pilate p Joseph Jn19<sup>38</sup> Paul p (to speak) Ac21<sup>39</sup> 40 (before Agrippa) Ac26<sup>1</sup> (to go to friends) Ac27<sup>3</sup> (remain by himself) Ac28<sup>16</sup> (if the Lord should) 1Ci16<sup>7</sup> not p women (speak in the ecclesia) 1Ci14<sup>34</sup> (to teach) 1Ti2<sup>12</sup> if God may be Hb6<sup>3</sup>. give leave<sup>2</sup>. liberty<sup>1</sup>. license<sup>1</sup>. let<sup>1</sup>. permit<sup>4</sup>. suffer<sup>10</sup>.

perpetuate. See persevere.

*a por e'ō* UN-GO  
perplex. Herod about John Mk6<sup>20</sup> women at the tomb Lu24<sup>48</sup> disciples at passover Jn13<sup>22</sup> Festus about Paul Ac25<sup>20</sup> Paul (but not despairing) 2C4<sup>8</sup> (about the Galatians) Ga4<sup>20</sup>. be perplexed<sup>2</sup>. doubt<sup>2</sup>. stand in doubt<sup>1</sup>.

perplexed (be), bewildered (be)<sup>2</sup>.

*a por i'a* UN-GO-  
perplexity. nations in Lu21<sup>25</sup>.

*di o'k'ō* CHASE  
persecute with evil intent, pursue with good. happy those p Mt5<sup>10</sup> 11 the Jews p the prophets Mt5<sup>12</sup> 23<sup>34</sup> Ac7<sup>52</sup> to pray for those p Mt5<sup>44</sup> disciples will be Mt10<sup>23</sup> Lu21<sup>12</sup> Jn 15<sup>20</sup> Jesus p by (the Jews) Jn5<sup>16</sup> 15<sup>20</sup> (Saul) Ac9<sup>4</sup> 5 22<sup>7</sup> 8 26<sup>14</sup> 15 Saul p the saints Ac22<sup>4</sup> 26<sup>11</sup> 1Ci15<sup>9</sup> Ga13<sup>23</sup> Ph3<sup>6</sup> bless those p Ro 12<sup>14</sup> apostles bearing with 1Ci4<sup>12</sup> Paul p 2C4<sup>9</sup> (why am I still being) Ga5<sup>11</sup> those in flesh p the one according to spirit Ga4<sup>29</sup> Circumcision not being Ga6<sup>12</sup> devout will be 2Ti8<sup>12</sup> the dragon p the nation vRv12<sup>13</sup>

pursue: not p false rumors Lu17<sup>23</sup> righteousness (nations not p) vRo9<sup>30</sup> (Israel p a law of) vRo9<sup>31</sup> hospitality vRo12<sup>13</sup> peace vRo14<sup>19</sup> (with all) vHb12<sup>14</sup> (seek and p it) v1Pt3<sup>11</sup> love v1Ci14<sup>1</sup> Paul p prize of God's calling vPh3<sup>12</sup> 14 p the good v1Th5<sup>15</sup> Timothy to p righteousness v1Ti6<sup>11</sup> 2Ti2<sup>22</sup> (Bs Lu 11<sup>49</sup>). ensue<sup>1</sup>. follow<sup>1</sup>. - after<sup>6</sup>. given to<sup>1</sup>. persecute<sup>29</sup>. press toward<sup>1</sup>. suffer persecution<sup>2</sup>.

persecute, banish<sup>2</sup>.

*di o'g m os'* CHASING  
persecution. because of the word vMt13<sup>21</sup> Mk4<sup>17</sup> at Jerusalemd with p Mk10<sup>30</sup> Abs<sup>2</sup> ecclesia at Jerusalem Ac8<sup>1</sup> Paul and Barnabas Ac 13<sup>50</sup> can not separate from God's love Ro8<sup>35</sup> Paul (delights in) 2Ci12<sup>10</sup> (undergoes) 2Ti3 11 11 saints endurance in 2Th14<sup>1</sup>.

persecution, affliction<sup>1</sup>.

*di o'k t'ēs* CHASER  
persecutor. Paul formerly 1Ti11<sup>3</sup>.

*pros kar ter'e si s* TOWARD-HOLDING  
perseverance. in prayer Ep6<sup>18</sup>.

*pros kar ter e'ō* TOWARD-HOLD  
persevere, wait on, perpetuate (magistrates) Ro 13<sup>8</sup>. p in prayer (disciples) Ac11<sup>4</sup> (apostles to be) Ac6<sup>4</sup> (love is) Ro12<sup>12</sup> (saints to be) Co4<sup>2</sup> in the teaching Ac24<sup>2</sup> in the sanctuary Ac24<sup>6</sup> wait on: boat w o Christ Mk3<sup>9</sup> Simon o Philip Ac5<sup>13</sup> those who w o Cornelius Ac10<sup>7</sup>.

*Persis'* PERSIS  
Persis, a saint in Rome. Ro16<sup>12</sup>.

persist. See stay.

person, assumption<sup>1</sup>.

personal. See face.

*pei th'ō* PERSUADE  
persuade, have confidence, yield Ja3<sup>3</sup>, move to mental compliance. chiefs (p throngs to request Bar-Abbas) Mt27<sup>20</sup> (will p Pilate) Mt28<sup>14</sup> (by Gamaliel) Ac5<sup>40</sup> not p by one from the dead vLu16<sup>31</sup> that John is a prophet Lu20<sup>6</sup> as many as were p (by Theudas) Ac5<sup>36</sup> (by Judas) Ac5<sup>37</sup> p Blastus Ac12<sup>20</sup> Paul and Barnabas p them (at Antioch) Ac 13<sup>48</sup> Jews p throngs at Lystra Ac14<sup>19</sup> some are (at Thessalonica) Ac17<sup>4</sup> (at Rome) Ac28<sup>24</sup> Paul (at Corinth) Ac18<sup>4</sup> (Ephesus) Ac19<sup>8</sup> 26 (I am not p) Ac26<sup>26</sup> (some at Rome) Ac28<sup>23</sup> (I am p) Ro8<sup>38</sup> 14<sup>14</sup> 15<sup>14</sup> 2Ti15<sup>12</sup> (p men) 2C5<sup>11</sup> (am I p men or God) Ga1<sup>10</sup> captain should not be p by the Jews Ac23<sup>21</sup> Agrippa Ac26<sup>28</sup> centurion by navigator Ac27<sup>11</sup> to injustice Ro2<sup>8</sup> by the truth Ga5<sup>7</sup> better things Hb6<sup>9</sup> by your leaders Hb13<sup>17</sup> that we have an ideal conscience Hb13<sup>18</sup> p our hearts 1Jn3<sup>19</sup>

have confidence: those who h c in money Mk10<sup>24</sup> A man in his panoply vLu11<sup>22</sup> in themselves, that they are just Lu18<sup>9</sup> in yourself to be a guide Ro21<sup>9</sup> Paul (h no c in ourselves) 2C19 (in the saints) 2C23 (in you in the Lord) Ga5<sup>10</sup> 2Th3<sup>4</sup> (that I shall be remaining) Ph1<sup>25</sup> (coming quickly) Ph2<sup>24</sup> (no c in flesh) Ph3<sup>3</sup> (in Philemon's obedience) Phn<sup>21</sup> presuming to h 2C10<sup>7</sup> Ph3<sup>4</sup> that He Who undertakes Ph1<sup>6</sup> brethren h c as to Paul's bonds Ph1<sup>4</sup> I will h c in Him Hb2<sup>13</sup>. agree<sup>1</sup>. assure<sup>1</sup>. be confident<sup>2</sup>. believe<sup>3</sup>. have confidence<sup>5</sup>. make one's friend<sup>1</sup>. obey<sup>6</sup>. persuade<sup>21</sup>. put one's trust<sup>1</sup>. trust<sup>10</sup>. wax confident<sup>1</sup>. yield<sup>1</sup>.

persuade, induce<sup>1</sup>.

*pei s mon e'* PERSUASION  
persuasion. this p is not of Him Ga5<sup>8</sup>.

*pei th on'* PERSUASIVE  
persuasive. words of human wisdom 1C24.

*pi than o log i'a* PERSUADE-LAY (say) ing  
persuasive word. beguiling with Co2<sup>4</sup>. enticing word<sup>1</sup>.

pertain to, partake<sup>1</sup>.  
pertaining to, about<sup>1</sup>.

*phruas's ō* SNORT  
perturbed (be) force the air violently through the nostrils, as a horse. why are nations Ac4<sup>25</sup>.  
perverse. See pervers.

*dia streph'ō* THROUGH-TURN  
pervert, perverse. Jesus accused p the nation vLu23<sup>2</sup> Elymas seeking p the proconsul vAc 13<sup>8</sup> 10 perverse: generation vMt17<sup>17</sup> Lu9<sup>41</sup> Ph2<sup>15</sup> speaking p things vAc20<sup>30</sup>. perverse<sup>4</sup>. pervert<sup>2</sup>. turn away<sup>1</sup>.

pervert, convert<sup>1</sup>. turn from<sup>1</sup>.

*an aid'e'a* UN-MODESTY  
pestering. because of his vLu11<sup>8</sup>. importunity<sup>1</sup>.

## loim os' PESTILENCE

pestilence, a widespread, infectious, fatal disease, last days Lu2111 Paul called vAc245, pestilence<sup>1</sup>, pestilent fellow<sup>1</sup>.  
pestilent fellow, pestilence<sup>1</sup>.

## Pet'ros ROCK

Peter, the Greek translation of the Chaldee Cephas, rock Jb306 Jr429, the name given to the chief of our Lord's apostles as a token of his recognition of Christ as the Son of God. Simon (termed P) Mt418 102 (Christ names him P) Mt1618 Mk316Lu614 (Cephas translated P) Jn142 Jesus coming into his home Mt814 Peter to Christ: (if it is Thou, order me) Mt1428 (decipher the parable) Mt1515 (Thou art the C) Mt1616Mk829Lu920 (P rebukes Him) Mt1622Mk832 (Lord how many times) Mt1821 (we leave all) Mt1927Mk1028Lu1828 (the fig tree) Mk1121 (Doctor the throngs) Lu845 (is this parable to us) Lu1241 (to whom shall we come away) Jn668 (not washing my feet) Jn1338 (not my feet only) Jn139 (whither art Thou going) Jn1336 (wherefore cannot I follow) Jn1837 walks on the waters Mt1429 Christ to P (go behind Me Satan) Mt1623Mk833 (are you loving Me more) Jn2115

Peter James and John: (taken up into the mount) vMt171Mk92Lu228 (P speaks to Christ) vMt174Mk95Lu933 (takes them aside) Mt2637 Mk1433 (taken into Jairus' home) Mk537 Lu851 (on mount of Olives) Mk1138 (heavy with sleep) Lu932 Peter disowns Christ: and if all Mt2633Mk1429 and if ever I Mt2635Mk1431A P follows afar Mt2658Mk1454Lu2234Jn1815 outside in the courtyard Mt2669 men speak to Mt2673Mk1470 P reminded of Jesus' words Mt2675Mk1472Lu2261 in the courtyard Mk1466 67Lu2255Jn1818 25 a cock not crowing Lu2234 averred, I am not Lu2258 60 Jesus looks at Lu2261 laments bitterly Lu2262A led into the courtyard Jn1816 18 maid speaks to Jn1817 disowns Jn1827 Peter in Gethsemane: drowsing Mt2640Mk1437 draws a sword Jn1810 told to put it up Jn1811 strikes a slave's ear off Jn1826 Peter and John: to prepare the passover Lu228 P nods to J Jn1324 raced to the tomb Jn203 J runs more swiftly than P Jn204 P follows Jn206 J speaks to Jn217 P observing J Jn2120 21 went into the sanctuary Ac31 man asks alms of Ac33 4 11 boldness of Ac413 answer the Sanhedrin Ac419 529 dispatched to Samaria Ac814 Peter and Cornelius: C sends for Ac105 18 21 32 1113 P sees a vision vAc109 13 14 17 19 117 enters to C Ac1025 rise, I myself am a man Ac1026 of a truth Ac1034 while P is speaking Ac1044 faithful of Circumcision with Ac1045 can anyone forbid Ac1046 P goes to Jerusalem Ac112 4

others: tribute collectors approach Mt1724 say to His disciples and P Mk1617 prostrates before Jesus Lu58 ran to the tomb Lu2412 his brother Andrew Jn140 68 Bethesda the city of Jn144 Jesus girded coming to Jn136 Miriam runs to Jn202 Christ manifests to Jn212 goes fishing Jn213 P hearing it is the Lord Jn217 draws the net Jn2111 sorry at Christ's question Jn2117 residing in the upper room Ac113 rising in midst Ac115 with the eleven Ac214 Jews said to Ac237 averring, repent Ac238 said to the infirm man Ac36 answers the people Ac312 filled with holy spirit Ac48 P to Ananias Ac53 answered Sapphira Ac58 9 his shadow Ac

515 P to Simon Ac820 comes to Lydda Ac932 38 speaks to Eneas Ac934 in Joppa Ac939 40 ejects all Ac940 Herod apprehends Ac123 in jail Ac125 6 11 messenger smites on side Ac127 Rhoda reports Ac1214 14 persists in knocking Ac1216 what became of Ac1218 at Jerusalem council Ac151 of the Circumcision (P entrusted with evangel) Ga27 (the apostleship) Ga28 P an apostle 1Pt11 slave of Christ Jesus 2Pt11 (s2Ga118).

## de'6 si s BINDING

petition, of Zechariah Lu113 of Hannah Lu237 of John's disciples Lu533 of Paul Ro101 Ph14 4 2Ti13 of the Corinthians 2C111 (the saints' p for) 2C914 of the Ephesians Ep618 18 of the Philippians Ph119 46 for all mankind 1Ti21 of widows 1Ti55 of Christ Hb57 of the just Ja516 1Pt312, prayer<sup>12</sup>, request<sup>1</sup>, supplication<sup>6</sup>.

petition, request<sup>1</sup>.

## pha'n t a s ma APPEAR-effect

phantom, disciples suppose Christ is Mt1426Mk649, spirit<sup>2</sup>.

## Phara'o' (Egyptian) great-house

Pharaoh, a ruler of Egypt Gn1215, Joseph (favor in front of) Ac710 (his race became apparent to) Ac713 Pharaoh's daughter (lifts Moses up) Ac712 (Moses disowns the term son of) Hb1124 God rises up Ro917.

## Phares' (Hebrew) BREACH

Pharez, an ancestor of our Lord Gn3829, Mt133 Lu333Bs.

## Pharisai'os (Hebrew) SPREAD

Pharisee, a Jewish sect, numerous and powerful, close observers of the ritual, rigid adherents of the Mosaic law, of great sanctity, but at heart hypocrites, clinging more closely to their own traditions than to the Scriptures, and placing ceremony above the worship and love of God. P said (why is Jesus eating with sinners) Mt911 (by the chief of demons He) Mt994 1224 (doing what is not allowed) Mt122Mk224Lu62 (if he were a prophet) Lu739 (go hence) Lu1331 (rebuke your disciples) Lu1939 (testifying about yourself) Jn813 (this man not from God) Jn916 (not we also are blind) Jn940 (you are benefiting nothing) Jn1219 (they must be circumcised) Ac155 P and their disciples fasting Mt914Mk218 18Lu533 hold a consultation against Jesus Mt1214 are shocked Mt1512 trying Jesus Mt193 Jesus inquires of Mt2241 cleanse the cup Mt2268Lu1139 washing the hands Mk73 seeking a sign Mk811 leaven of Mk815 Lu121 inquires of Jesus Mk102 Lu1720 asks Jesus to eat with him Lu736 37 141 marvels J not first baptized Lu1138 voe to you (taking tithes) Lu1142 (loving the front seats) Lu1143 fond of money Lu1614 a P and a tribute collector vLu1830 11 dispatched (to John) Jn124 (deputies to arrest Jesus) Jn732 Nicodemus a Jn31 hear (Jesus is making more disciples) Jn41 (murmurings of the throng) Jn732 answered deputies (you also are deceived) Jn747 no one of the P believe Jn748 leading the blind one to Jn913 ask how he recovered sight Jn915 told of the raising of Lazarus Jn1146 because of (chiefs who believe did not avow it) Jn1242 Gamaliel a Ac534 Paul Ac236 6 265 Ph35 avowing the resurrection etc. Ac238

Pharisee and Sadducee: coming to John's baptism Mt37 trying Jesus Mt161 leaven of



Mt166<sup>11</sup> teaching of Mt1612 hearing that Jesus muzzles the S Mt2234 one party S, the other P Ac236 commotion of Ac237 Pharisee and scribe: except your righteousness superabound more than Mt520 want a sign Mt1238As said (why not washing hands) Mt151 (ate with sinners) Mk216 seated on Moses' seat Mt232 hypocrites Mt2313 15 23 25 27 29 Lu1144a gathering with Jesus Mk71 inquire of Him Mk75 who is this speaking blasphemies Lu521 murmured to Jesus' disciples Lu530 scrutinize Jesus Lu67 hem Him in Lu1153 grumbled Lu152 leading a woman to Jesus [Jn83] scribes of the party of Ac239 Pharisee and chief priests: hearing Jesus' parables Mt2145 gathered to Pilate Mt2762 deputies came to Jn745 said, what are we doing Jn1147 had given directions Jn1157 Judas getting a squad of Jn183 Pharisees and Herodians: hold a consultation to trap Jesus Mt2215 Mk36 1213 Pharisees and lawyers: Jesus teaching Lu517 repudiate the counsel of God Lu730 Jesus spoke to (is it lawful to cure) Lu143.

Phenice, Phœnicia<sup>2</sup>.

*Phil adel'ph i a* FOND-brother

Philadelphia. write and send to Rv111 ecclesia in Rv37.

*phil an thr ôp i'a* FOND-UP-REVERT-VIEWING philanthropy Ac282, fondness for humanity Tit34, kindness<sup>1</sup>, love toward man<sup>1</sup>.

*Phil ê'm ô'n* FOND

Philemon. Paul to Phn<sup>1</sup>.

*Phil ê't os* FOND

Philetus. swerves 2Ti217.

*Phil'ipp os* FOND-HORSE

Philip, Cæsarea Philippi Mt1613 Mk827, son of Herod the Great: Herodias the wife of Mt14 3 Mk617 Lu319a tetrarch Lu31

one of the apostles: listed with the twelve Mt103 Mk318 Lu614 Ac113 Jesus (finding) Jn 143 (saying to, whence buying bread) Jn65 (do you not know Me) Jn149 from Bethsaida Jn144 finding Nathanael Jn145 P said (come and see) Jn146 (two hundred denarii) Jn67 (show us the Father) Jn148 before P summons you Jn148 P and the Greeks Jn 1221 22 22

the evangelist: chosen to serve Ac65 at Samaria Ac5 6 12 13 with the eunuch Ac826 29 30 31 34 35 38 in Azotus Ac840.

*Phil'ipp oi* FOND-HORSES

Philippi, a city of Macedonia, near the northern coast of the Aegean sea. Paul (goes to) Ac1612 (sails off from) Ac206 (writes to the saints in) Ph11 (outraged in) 1Th22.

Philippi (Caesarea). See Philip.

*Phil'ipp ê'si os* FOND-HORSE-ian

Philippian, resident of Philippi. Ph415.

*Phil o'log os* FOND-LAT (say)

Philologos. Paul greeting Ro1615.

*phil o'soph os* FOND-WISE-

philosopher. Stoic Ac1718.

*phil o'soph i'a* FOND-WISDOM

philosophy. despoiling saints Co28.

*Phleg'ôn* BLAZING

Phlegon. Paul greets Ro1614.

*Phoi'bê* PHOEBE

Phœbe, a saint of Cenchræ. Ro161.

*Phoini'ké* PHOENICIA

Phœnicia, a country on the eastern shore of the Mediterranean, between 33°-35° north, 35°-36° east. Ac119 153 212. Phenice<sup>2</sup>, Phœnicia<sup>1</sup>.

*Phoi'ni x* PALM

Phœnix, a harbor of southeastern Crete, about 35° north, 24° east. Ac2712.

*Phru g'i'a* PHRYGIA

Phrygia, a west central, inland district of Asia Minor, between 37°-40° north, and 29°-32° east. Ac210 166 1823.

*Phu'gelos* PHYGELLUS

Phygelus, an apostate, turned from Paul 2Ti113.

phylactery, amulet<sup>1</sup>.

*ia t'ros'* HEALER

physician. no need have the strong of P Mt912 Mk217 Lu531 a woman (suffering under) Mk 526 (livelihood consumed by) Lu843As cure yourself P Lu423 Luke the beloved Co414.

*tru g'a'ô* CROP

pick. not p grapes from thorn bushes P Lu644 grapevine of the earth Rv1418 19. gather<sup>3</sup>.

pick out. See visit.

pick up. See lift.

*aph o'mo i o'ô* FROM-LIKEN

picture. Melchizedek p the Son Hb73, be made like<sup>1</sup>.

piece, drachma<sup>2</sup>, part<sup>1</sup>, patch<sup>4</sup>.

piece of money, stater<sup>1</sup>.

pieces (pull to). See pull to pieces.

*nus's ô* PIERCE

pierce. Christ's side with a lance head Mt2749 Jn1934.

pierce, stab<sup>2</sup>, try on all sides<sup>1</sup>, penetrate<sup>1</sup>.

pierce through, pass through<sup>1</sup>.

*eu lab'ei a* WELL-GETTING

piety. Christ hearkened to for His Hb57 with p and dread Hb1228. fear<sup>2</sup>.

pigeon, dove<sup>1</sup>.

*Pila'tos (Latin)* PILATUS

Pilate, procurator of the Roman government in Judea and Samaria at the time of the crucifixion Lu31, let Jesus be crucified Mt272 13 17 22 24 58 58 62 65 Mk151 2 4 5 9 12 14 15 43 44 Lu231 3 4 6 11 12 13 20 24 52 Jn1829 31 33 35 37 38 191 4 6 8 10 12 13 15 19 21 22 31 38 38 Ac313 427 1328 mixes the Galileans' blood Lu131 Jesus Christ testifies before 1Ti613.

pile. See join.

pilgrim, expatriate<sup>2</sup>.

[h]arp a g ê' SNATCHING

pillage (of possessions) Hb1034, rapacity P Mt23 23 Lu139. extortion<sup>1</sup>, ravening<sup>1</sup>, spoiling<sup>1</sup>.

[h]arp a g m os' SNATCHING

pillaging. Christ deems it not Ph26. robbery<sup>1</sup>

*stul'os* COLUMN

pillar. James Cephas and John R Ga29 the ecclesia p of the truth F1Ti315 overcomer p in the temple Rv312 messengers feet as p of fire Rv101.

pillow, cushion<sup>1</sup>.

*kuber'n ê si s* STEERING

pilotage. grace of 1C1228. government<sup>1</sup>.

pine away, dry<sup>1</sup>.

pinnacle, wing<sup>2</sup>.

*eu lab es'* WELL-GOT

pious. Simeon Lu2<sup>25</sup> p men (Jews) Ac2<sup>5</sup> (Stephen's pallbearers) Ac8<sup>2</sup> Ananias Ac22<sup>12</sup> Bb. devout<sup>4</sup>.

*eu lab e'o mai* WELL-GET

pious (be). Noah Hb11<sup>7</sup>, moved with fear<sup>1</sup>, piper, flutist<sup>1</sup>.

*Pisidi'a* PISIDIA

Pisidia, a district of south-central Asia Minor, between 37°-39° north, 29°-32° east. Antioch, P Ac13<sup>14</sup> Paul passing through Ac14<sup>24</sup>.

*both'un os* PIT

pit, a large hole in the ground, falling into a p (sheep) Pmt12<sup>11</sup> (blind) Pmt15<sup>14</sup> Lu6<sup>39</sup>, ditch<sup>2</sup>, pit<sup>1</sup>.

*dich az'ō* TWOIZE

pit. man against his father Mt10<sup>35</sup>, set at variance<sup>1</sup>.

pit, well<sup>5</sup>, (bottomless p), submerged chaos<sup>5</sup>.

*pēg'n u mi* FASTEN

pitch a tent, the tabernacle P Hb8<sup>2</sup>.

pitch. See toss.

pitcher, jar<sup>2</sup>.

*oikt i'r m on* PITIFUL

pitiful, as your heavenly Father is Lu6<sup>36</sup> 36 the Lord is very Ja5<sup>11</sup>, merciful<sup>2</sup>, of tender mercy<sup>1</sup>.

pitiful, compassionate (tenderly)<sup>1</sup>, (very p), compassionate (very)<sup>1</sup>.

*oikt i'r m os' PITY*

pity, a feeling for those in distress. God: (by the p of) Ro12<sup>1</sup> (the Father of p) P2C1<sup>3</sup> compassion (and p in Christ) Ph21 (put on) Co3<sup>12</sup> dying without p Hb10<sup>28</sup>, mercy<sup>5</sup>.

*oikt ei'r ō* PITY

pity, act to relieve those who are pitiable. God shall Ro9<sup>15</sup> 15, have compassion on<sup>2</sup>. pity (have), merciful (be)<sup>1</sup>.

*di all a'ss o mai* THROUGH-CHANGE

placate. toward your brother Mt5<sup>24</sup>. be reconciled<sup>1</sup>.

*ti'thē mi* PLACE

place, remove to a particular location, appoint to an office or fate, assign a service P Ti11<sup>12</sup>, lay cornerstone, lay aside 1C16<sup>2</sup>, lay down, lay up FLu9<sup>44</sup>, ponder, to place in one's heart, with knees, kneel, give counsel Ac27<sup>12</sup>, lamp (not under a measure) P Mt5<sup>15</sup> Mk42<sup>1</sup> Lu11<sup>33</sup> (not underneath couch) FLu8<sup>16</sup> (lampstand) P Mk42<sup>1</sup> God (p His spirit on Christ) Mt12<sup>18</sup> (enemies under C feet) Mt22<sup>44</sup> Mk12<sup>38</sup> Lu20<sup>43</sup> Ac23<sup>5</sup> 1C15<sup>25</sup> Hb11<sup>13</sup> 10<sup>13</sup> (eras, in His own jurisdiction) P Ac1<sup>7</sup> (members in the body) 1C12<sup>18</sup> (in the ecclesia) 1C12<sup>28</sup> (in us the word of the conciliation) 2C5<sup>19</sup> (Sodom and Gomorrah for an example) 2Pt2<sup>6</sup> Joseph p Christ's body in the tomb Mt27<sup>60</sup> Mk15<sup>46</sup> 49 57 166 Lu23<sup>53</sup> 55 Jn 1941 42 202 13 15 Ac13<sup>29</sup> by what parable p the kingdom Mk43<sup>9</sup> Bb p John's corpse in a tomb Mk6<sup>29</sup> p the infirm (in the markets) Mk6<sup>56</sup> 58 (on cots) Ac5<sup>15</sup> Christ (p His hands on children) Mk10<sup>16</sup> (to p paralyzed man before Him) Lu5<sup>18</sup> (right hand on John) Rv1 17<sup>Ab</sup> foundation on a rock Lu6<sup>48</sup> ideal wine first Jn2<sup>10</sup> Lazarus Jn13<sup>4</sup> Pilate p title on the cross Jn19<sup>19</sup> Bb lame man at the door of the sanctuary Ac3<sup>2</sup> Peter and John p in custody Ac4<sup>3</sup> 518 25 p the price at apostles' feet Ac4<sup>35</sup> 37 (a part) Ac5<sup>2</sup> (in your heart) P Ac5<sup>4</sup> Jacob p in the tomb Ac7<sup>16</sup> (two witnesses not p in) Rv11<sup>9</sup> Tabitha, in upper chamber Ac9<sup>37</sup> Herod p Peter in jail Ac12<sup>4</sup> saints not to p a stumbling block P Ro14<sup>13</sup>

Paul p the evangel P1C9<sup>18</sup> Moses p a covering over his face 2C3<sup>13</sup> messenger p foot on sea Rv10<sup>2</sup>

appoint: lord a slave's part with (hypocrites) P Mt24<sup>51</sup> (unfaithful) FLu12<sup>46</sup> Christ a the twelve P Jn15<sup>16</sup> God (I have a Thee for a light) Ac13<sup>47</sup> (a Abraham) P Ro4<sup>17</sup> (did not a us to indignation) P1Th5<sup>9</sup> (a Christ) P Hb1<sup>2</sup> the holy spirit a you supervisors Ac20<sup>28</sup> Paul was a a herald P Ti2<sup>7</sup> Bb 2Ti1<sup>11</sup> being stubborn, to which they were a P1Pt2<sup>8</sup> lay: foundation (of a tower) P Lu14<sup>29</sup> (Paul) P1C 310 (other f can no man) 1C31<sup>11</sup> God I (a stumbling stone) P Ro9<sup>33</sup> (corner capstone) P1Pt2<sup>6</sup> lay down: pick up what you do not P Lu19<sup>21</sup> 22 I d the soul (shepherd for the sheep) P Jn10<sup>11</sup> ABs<sup>2</sup> (Christ) Jn10<sup>15</sup> 17 18 18 1Jn3<sup>16</sup> (Peter) P Jn13<sup>37</sup> 38 (for friends) P Jn15<sup>13</sup> (for brethren) 1Jn3<sup>16</sup> Christ I d His garments Jn13<sup>4</sup> ponder: in their hearts (all who hear) Lu16<sup>6</sup> (not premeditating) Lu21<sup>14</sup> Paul p in spirit P Ac19<sup>21</sup> kneel: soldiers to Christ Mk15<sup>19</sup> Christ in Gethsemane Lu22<sup>41</sup> Stephen being stoned Ac7<sup>60</sup> Peter by Tabitha Ac9<sup>40</sup> Paul (at Miletus) Ac20<sup>36</sup> (at Tyre) Ac21<sup>5</sup> (Bb Mk42<sup>1</sup> Bb 25 Lu8<sup>16</sup> 32011), advise<sup>1</sup>, appoint<sup>6</sup>, bow<sup>1</sup>, compare<sup>1</sup>, conceive<sup>1</sup>, give<sup>1</sup>, kneel down<sup>3</sup>, lay<sup>32</sup>, - aside<sup>1</sup>, - down<sup>12</sup>, - up<sup>1</sup>, let lay<sup>1</sup>, - sink down<sup>1</sup>, make<sup>10</sup>, obtain<sup>2</sup>, purpose<sup>1</sup>, put<sup>16</sup>, set<sup>6</sup>, - forth<sup>1</sup>, settle<sup>1</sup>.

place. See constitute.

*top'os* PLACE

place, a limited part of space, a locality, position Ac25<sup>16</sup>, with through-sea, channel Ac27 41. Christ: in a desolate Mt14<sup>13</sup> Mk13<sup>45</sup> Lu 442 AB 912 feeds 5000 in wilderness Mt14<sup>15</sup> Mk6<sup>35</sup> in Gennesaret Mt14<sup>35</sup> Golgotha termed Skull's P Mt27<sup>33</sup> 38 Mk15<sup>22</sup> AB 22 Lu 23<sup>33</sup> Jn19<sup>17</sup> p where the Lord lay Mt28<sup>6</sup> Mk 16<sup>6</sup> calls disciples privately into a Mk6<sup>31</sup> 32 found the p where written Lu4<sup>17</sup> a hubbub about C to every p Lu4<sup>37</sup> stood on an even p Lu6<sup>17</sup> in every p where He was about to be entering Lu10<sup>1</sup> praying in a certain Lu 11<sup>1</sup> where Zaccheus was Lu19<sup>5</sup> at Gethsemane Lu22<sup>40</sup> where C healed the impotent man Jn5<sup>13</sup> AB where John was formerly baptizing Jn10<sup>40</sup> C remains two days Jn11<sup>6</sup> where Martha meets Him Jn11<sup>30</sup> going to make ready a Jn14<sup>2</sup> 3 where C was crucified Jn19<sup>20</sup> 41 handkerchief in one p apart Jn20<sup>7</sup> will be demolishing Jerusalem Ac6<sup>14</sup> His knowledge manifested in every 2C2<sup>14</sup> moving lampstand out of its Rv2<sup>5</sup>

others: waterless p P Mt12<sup>43</sup> Lu11<sup>24</sup> quakes in Mt24<sup>7</sup> Mk13<sup>18</sup> Lu21<sup>11</sup> abomination standing in the holy Mt24<sup>15</sup> its p (turn away your sword into) Mt26<sup>52</sup> (every island moved out of) Rv6<sup>14</sup> whatever place not receiving disciples Mk6<sup>11</sup> Bb no p (for them in the caravansary) Lu27 (Paul having) Ro15<sup>23</sup> (would be sought for a second) Hb8<sup>7</sup> (found for earth and heaven) Rv20<sup>11</sup> a Levite come to the p P Lu10<sup>32</sup> give p (this one) Lu14<sup>9</sup> 9 10 (to His indignation) P Ro12<sup>19</sup> (not to the Adversary) Ep4<sup>27</sup> at the great dinner P Lu14<sup>22</sup> of torment P Lu16<sup>28</sup> where one must worship Jn4<sup>20</sup> AB much grass in the Jn6<sup>10</sup> Romans will take away our Jn11<sup>48</sup> Judas (acquainted with the) Jn18<sup>2</sup> (to take the p of) Ac12<sup>25</sup> AB (gone into his own) Ac12<sup>25</sup> p termed Pament Jn19<sup>13</sup> p shaken Ac4<sup>3</sup> Stephen making declarations against Ac13<sup>15</sup> Israel offering divine service in this Ac7<sup>7</sup> p where Moses stood Ac7<sup>53</sup> of God's stopping Ac7<sup>49</sup> Peter went to a different Ac12<sup>17</sup> those p

(Jews in Lystra etc.)Ac16<sup>3</sup> Paul teaching against this Ac21<sup>28</sup> p in Asia (ship to be sailing for)Ac27<sup>2</sup> p called (Ideal Harbors) Ac27<sup>8</sup> (Armageddon) vRv16<sup>16b</sup> lest falling on rough Ac27<sup>29</sup> freeholds of that p Ac28<sup>7</sup> in the p where declared Ro9<sup>26</sup> every p (invoke the name in)1C1<sup>2</sup> (your faith has come out in)1Th1<sup>3</sup> (that men pray)1Ti2<sup>3</sup> filling the p of a plain person 1C14<sup>16</sup> which Abraham was about to obtain Hb11<sup>8</sup> of repentance Esau did not find rHb12<sup>17</sup> lamp appearing in dingy 2Pt1<sup>19</sup> the woman (has p made ready)vRv12<sup>6</sup> (flying into)vRv12<sup>14</sup> dragon's p not found vRv12<sup>8</sup> sailing at the p (Babylon)vRv18<sup>17</sup> (s<sup>1</sup>Lu9<sup>10</sup> AJn20<sup>25</sup>). coast<sup>1</sup>, license<sup>1</sup>, place<sup>79</sup>, plain<sup>1</sup>, quarter<sup>1</sup>, rocks<sup>1</sup>, room<sup>1</sup>.

place, context<sup>1</sup>, freehold<sup>2</sup>, hole<sup>1</sup>, (have p), contain<sup>1</sup>, (give p), simulate<sup>1</sup>, (of that p), place (in)<sup>1</sup>.

*peri ti'thē mi* ABOUT-PLACE

place about, place anything about another, invest 1C12<sup>3</sup>, stick on, stone dike a vineyard PMt21<sup>39</sup>Mk12<sup>1</sup> p a Christ (a mantle)Mt27<sup>28</sup> (wreath)Mk15<sup>17</sup> sponge on hyssop Jn19<sup>29</sup> stick on: sponge on a reed Mt27<sup>48</sup>Mk15<sup>36</sup> (pMt27<sup>29</sup>). bestow upon<sup>1</sup>, put about<sup>1</sup>, - on<sup>3</sup>, - upon<sup>2</sup>, round about<sup>1</sup>, set about<sup>1</sup>.

*para ti'thē mi* BESIDE-PLACE

place before, as food when eating, commit a charge, set a table before Ac16<sup>34</sup>. Christ p a parable b them Mt13<sup>24</sup> 31. disciples (to p cakes b the 5000)Mk6<sup>41</sup>Lu9<sup>16</sup> (the 4000)Mk8 6 7 (eating what is p b them)Lu10<sup>8</sup> naught to p b him Lu11<sup>16</sup> Paul p b them that Christ must suffer Ac17<sup>3</sup> be eating everything p b you 1C10<sup>27</sup> commit: to whom they c much Lu12<sup>48</sup> into Thy hands am I c My spirit Lu23<sup>46</sup> Paul (and Barnabas c disciples to the Lord)Ac14<sup>23</sup> (c supervisors to God)Ac20<sup>32</sup> (a charge to Timothy)1Ti1<sup>18</sup> these things to faithful men 2Ti2<sup>22</sup> souls to a faithful Creator 1Pt4<sup>19</sup>, allege<sup>1</sup>, commend<sup>3</sup>, commit<sup>3</sup>, - the keeping of<sup>1</sup>, put forth<sup>2</sup>, set before<sup>8</sup>.

place (dwelling). See dwelling place.

*en top'i on* IN-PLACE

place (in). Caesarea Ac21<sup>12</sup>, of that place<sup>1</sup>.

*en th'a'de* IN-PLACE-YET

place (in this), (adverb), have you any food Lu24<sup>41AB</sup> coming to (draw water)Jn4<sup>15AB</sup> (summon your husband)Jn4<sup>16</sup> Peter lodging (Joppa)Ac10<sup>18</sup> we are all (jail at Philippi) Ac16<sup>28</sup> Paul and Silas (Thessalonica)Ac17<sup>6</sup> Jews at (Caesarea, coming together)Ac25<sup>17</sup> (pled with Festus)Ac25<sup>24</sup>, here<sup>3</sup>, hither<sup>4</sup>, there<sup>1</sup>.

place of a son. See son (place of) a.

*epi ti'thē mi* ON-PLACE

place on, append, with blows, pound Lu10<sup>30</sup>, Christ: hands on (Jairus' daughter)Mt9<sup>18</sup>Mk 5<sup>23</sup> (little children)Mt19<sup>13</sup> 15 (a few, at Nazareth)Mk6<sup>5</sup> (deaf man)Mk7<sup>32</sup> (blind man) Mk8<sup>23</sup> 25As (many)Lu4<sup>40</sup> (woman)Lu13<sup>13</sup> p the name (Peter on Simon)Mk3<sup>16</sup> (Boanerges on James and John)Mk3<sup>17</sup>, mud on blind man's eyes Jn9<sup>15</sup> others: disciples (p garments on ass and colt)Mt21<sup>7</sup> (to p hands on the alling)Mk16<sup>18</sup> (on Barnabas and Saul) Ac13<sup>3</sup> Pharisees p loads on men Mt28<sup>4</sup> soldiers (p wreath on Jesus)Mt27<sup>29</sup>As Jn19<sup>2</sup> (p charge above His head)Mt27<sup>97</sup> (p cross on Simon)Lu23<sup>26</sup> lamp p on lampstand Mk4<sup>21A</sup>

Lu8<sup>16A</sup> man p sheep on shoulders Lu15<sup>5</sup> Pilate p title on cross Jn19<sup>19A</sup> apostles p hands on seven men Ac6<sup>6</sup> Peter and John p hands on Samaritan believers Ac8<sup>17</sup> that on whomsoever Simon p hands Ac8<sup>19</sup> Ananias p hands on Saul Ac9<sup>12</sup> 17 blows on Paul and Silas Ac16<sup>23</sup> Paul (no one shall p hands on)Ac18<sup>10</sup> (hands on disciples at Ephesus)Ac19<sup>6</sup> (kindling on fire)Ac28<sup>3</sup> (on Publius' father)Ac28<sup>8</sup> (on board what was for his need)Ac28<sup>10</sup> p hands quickly on no one 1Ti5<sup>22</sup> append: if anyone a to the words rRv22<sup>18</sup> 18s<sup>2</sup> (BJn9<sup>6</sup> sRv1<sup>17</sup>). add<sup>1</sup>, - unto<sup>1</sup>, lade with<sup>1</sup>, lay<sup>9</sup>, - on<sup>8</sup>, - upon<sup>3</sup>, put<sup>7</sup>, - on<sup>3</sup>, - upon<sup>2</sup>, set<sup>2</sup>, - up<sup>1</sup>, surname<sup>2</sup>, wound<sup>1</sup>.

place [over]. See constitute.

place under law. See law (place under).

place where two ways meet, encircling road<sup>1</sup>.

plague, blow<sup>12</sup>, scourge<sup>1</sup>.

*idi ô't ês* OWNIST

plain, plain person 1C14<sup>16</sup> 23 24, apostles unlettered and p Ac4<sup>13</sup> Paul p in expression 2C11<sup>6</sup>, ignorant<sup>1</sup>, rude<sup>1</sup>, unlearned<sup>3</sup>.

plain, correctly<sup>1</sup>, even place<sup>1</sup>, place<sup>1</sup>.

plain person. See plain.

plainness, boldness<sup>5</sup>.

*anti'dik os* INSTEAD-JUSTER

plaintiff, be humoring your Mt5<sup>25</sup> 25 going away with Lu12<sup>58</sup> the widow pLu18<sup>3</sup> the Adversary f1Pt5<sup>8</sup>, adversary<sup>5</sup>.

plait, braid<sup>5</sup>.

plaiting, braiding<sup>1</sup>.

*boul eu'o mai* COUNSEL

plan, a king going to battle pLu14<sup>31</sup> priests, to kill Lazarus Jn12<sup>10</sup> crew p to beach the ship Ac27<sup>39</sup> Paul not p according to flesh 2C17<sup>17</sup> (sBJn11<sup>53</sup>), be minded<sup>2</sup>, consult<sup>2</sup>, purpose<sup>1</sup>.

plan. See consult.

*san is'* PLANK

plank, ship timber. Ac27<sup>44</sup>, board<sup>1</sup>.

*phu t'eu'ô* SPROUT

plant, place in the ground so as to grow, which the Father does not PMt15<sup>13</sup> a vineyard (a householder)PMt21<sup>33</sup>Mk12<sup>15</sup>Lu20<sup>9</sup> (and not eating of)f1C9<sup>7</sup> a fig tree pLu13<sup>6</sup> be p in the sea pLu17<sup>6</sup> in Lot's day Lu17<sup>28</sup> Paul p1C3<sup>6</sup> 7 8.

*phu t'ei'a* SPROUT-

plant, every p My heavenly Father not planting PMt15<sup>13</sup>.

*sum'phu t on* TOGETHER-SPROUTED

planted together, likeness of Christ's death fRo6<sup>5</sup>.

*par ops i s'* BESIDE-PROVISION

plate, that on which food is served. Pharisees cleansing the outside of PMt23<sup>25</sup> 26, platter<sup>2</sup>.

platform. See dais.

*pi'na x* BOARD

platter. John's head on Mt14<sup>8</sup> 11Mk6<sup>25</sup> 28 Pharisees cleaning outside of pLu11<sup>39</sup>, charger<sup>4</sup>, platter<sup>1</sup>.

platter, plate<sup>2</sup>.

play, sport<sup>1</sup>.

play hypocrite with. See hypocrite (play..with).

*psa'l'l ô* STROKE

play music, literally stroke the strings of a musical instrument, distinguished from singing Ep5<sup>19</sup>, but possibly applied to the melody, to God's name Ro15<sup>9</sup> Paul (in the spirit)1C14<sup>15</sup> (with the mind)1C14<sup>15</sup> the saints to Ep5<sup>19</sup> Ja5<sup>13</sup>, make melody<sup>1</sup>, sing<sup>3</sup>, sing psalms<sup>1</sup>.

*en tu[n]gch[an]’ō* IN-HAPPEN[-UP]  
**plead**, the Jews with Festus Ac25<sup>24</sup> for the saints (the spirit) Ro8<sup>27</sup> (Christ) Ro8<sup>34</sup> Hb7<sup>25</sup> Elijah with God Ro11<sup>2</sup>, deal with<sup>1</sup>, make intercession<sup>4</sup>.

[*h*]uper *en tu[n]gch[an]’ō*  
 OVER-IN-HAPPEN[-UP]  
**plead for**, the spirit for us Ro8<sup>26</sup>, make intercession for<sup>1</sup>.

*en’teux is* IN-HAPPENING  
**pleading**, for all mankind 1Ti2<sup>1</sup> every creature hallowed through 1Ti4<sup>5</sup>, intercession<sup>1</sup>, prayer<sup>1</sup>.

*ares’k ō* PLEASE  
**please**, produce an agreeable sensation. Herodias’ daughter p Herod Mt14<sup>6</sup>Mk6<sup>22</sup> the word p the multitude Ac6<sup>5</sup> p God (the flesh not) Ro8<sup>8</sup> (the Jews not) 1Th2<sup>15</sup> (saints must) 1Th4<sup>1</sup> saints not to be p themselves Ro15<sup>1</sup> 2 Christ p not Himself Ro15<sup>3</sup> husband and wife 1Co7<sup>32</sup> 33 34 Paul (p all) 1Co10<sup>33</sup> (not seeking p men) Ga11<sup>10</sup> 1Th2<sup>4</sup> soldier p the one enlisting him 2Ti2<sup>4</sup>.

**pleased (be well)**. See well pleased (be).  
**pleased (be well)**, delight<sup>7</sup>.

*ares t on’* PLEASING  
**pleasing**, God (Jesus doing what is p to) Jn8<sup>29</sup> (saints doing what is p to Him) 1Jn3<sup>22</sup> not p to be serving tables Ac6<sup>2</sup> Herod p Jews by apprehending Peter Ac12<sup>3</sup>, please<sup>3</sup>, reason<sup>1</sup>.

*ares k e’i a* PLEASING  
**pleasing**, walk worthily for all Co11<sup>10</sup>.  
**pleasing (well)**. See well pleasing.  
 pleasure, grace<sup>2</sup>, gratification<sup>3</sup>, seem<sup>1</sup>, will<sup>1</sup>, (good p)<sup>5</sup>, (have p)<sup>1</sup>, delight<sup>6</sup>, (live in p), luxuriate<sup>1</sup>, squander<sup>2</sup>.  
 pleasure in (have), endorse<sup>1</sup>.

*epi boul ē’* ON-COUNSEL  
**plot**, Jews against Paul Ac24<sup>20</sup> 19 23<sup>30</sup>.

*pra si a’* PRACTICE  
**plot**, people lean back p by p Mk6<sup>40</sup> 40AB. in ranks<sup>1</sup>.

*aro tri a’ō* PLOW  
**plow**, break up ground, preparatory to planting. a slave Lu17<sup>7</sup> in expectation FlC9<sup>10</sup> 10.

*ar’o tr on* PLOW  
**plow**, putting hand on FlU9<sup>92</sup>.

*ti’l ō* PLUCK  
**pluck**, forcefully detach, as fruit from its stalk. the ears Mt12<sup>1</sup>Mk2<sup>23</sup>Lu6<sup>1</sup>.

**pluck**, snatch<sup>2</sup>.  
 pluck asunder, pull to pieces<sup>1</sup>.  
 pluck out, cast out<sup>1</sup>, scoop out<sup>1</sup>, extricate<sup>2</sup>.

*di arp a z’ō* THROUGH-SNATCH  
**plunder**, strong man’s house FlMt12<sup>29</sup> 29Mk3<sup>27</sup> 27, spoil<sup>14</sup>.

**pod (carob)**. See carob pod.  
 poet. See doer.

*ak m ēn’* POINT (of time)  
**point**, unintelligent at this Mt15<sup>16</sup>, yet<sup>1</sup>.  
 point of (be at), about (be)<sup>1</sup>.  
 poison, venom<sup>2</sup>.  
 pole. See wood.

*kēn’s os* POLL-TAX  
**poll tax**, a tax on persons. kings getting Mt 17<sup>25</sup> to Cæsar Mt22<sup>17</sup> 19Mk12<sup>14</sup>, tribute<sup>4</sup>.

*molu’n ō* POLLUTE  
**pollute**, sully by contact, conscience being p r1C8<sup>7</sup> garments FlRv3<sup>4</sup> with women vRv14<sup>4</sup>, portion, part<sup>3</sup>.

pollute, common (count)<sup>1</sup>.

*molu s m os’* POLLUTING  
**pollution**, of flesh and spirit 2Co7<sup>1</sup>, filthiness<sup>1</sup>.  
 pollution, ceremonial pollution<sup>1</sup>, defilement<sup>1</sup>.  
 pollution (ceremonial). See ceremonial pollution.

**pomp**, pageantry<sup>1</sup>.  
 [h]uper’o[n]gk on OVER-BULKED  
**pompous**, uttering p vanity 2Pt2<sup>18</sup> talking p things Ju16, great swelling words<sup>2</sup>.

**ponder**. See place.  
 ponder, parley<sup>1</sup>.

*Pontios (Latin)* PONTIUS  
**Pontius**, Pilate’s forename. Mt27<sup>2A</sup> Lu3<sup>1</sup> Ac4<sup>27</sup> 1Ti6<sup>13</sup>.

*Pontos* MARINE  
**Pontus**, a northeastern province of Asia Minor, on the Euxine or Black sea, north of 39°, east of 34°, those dwelling in Ac2<sup>9</sup> the dispersion of 1Pt1<sup>1</sup>.

*Pont ik on’* MARINE-ic  
**Pontus (of)**, Aquila a native of Ac18<sup>2</sup>.

*kolumb ē’th r a* SWIMMING-POOL  
**pool**, Bethesda Jn5<sup>2</sup> 4 7 of Siloam Jn9<sup>7</sup> 11A.

*ptōch on’* POOR  
**poor**, lacking riches or plenty, happy in spirit are Mt5<sup>3</sup>Lu6<sup>20</sup> evangel brought to Mt11<sup>5</sup> Lu 418 722 give to (sell all) Mt19<sup>21</sup>Mk10<sup>21</sup>Lu18<sup>22</sup> (attar disposed of) Mt26<sup>9</sup>Mk14<sup>5</sup>Jn12<sup>5</sup> (Zaccheus) Lu19<sup>8A</sup> (Judas may) Jn13<sup>29</sup> the p you have with you always Mt26<sup>11</sup>Mk14<sup>7</sup>Jn12<sup>8</sup> widow Mk12<sup>42</sup> 43Lu21<sup>3</sup> invite Lu14<sup>13</sup> 21 p man (Lazarus) FlLu16<sup>20</sup> 22 (entering) Ja2<sup>2</sup> 3 not that Judas cared about Jn12<sup>6</sup> p saints at Jerusalem Ro15<sup>26</sup> Paul as p yet enriching many 2Co6<sup>10</sup> remembering Ga21<sup>0</sup> infirm p elements AGa4<sup>9</sup> does not God choose Ja2<sup>5</sup> you dishonor the Ja2<sup>6</sup> not aware that you are FlRv3<sup>17</sup> rich and p given emblem vRv13<sup>16</sup>, beggar<sup>2</sup>, -ly<sup>1</sup>, poor<sup>30</sup>, -man<sup>1</sup>.

**poor**, drudge<sup>1</sup>, -ing<sup>1</sup>.

*ptōch eu’ō* be-POOR  
**poor (become)**. Christ, for us 2Co8<sup>9</sup>.

*dēm’os* PUBLIC  
**populace**, people generally, in relations common to all, retorted at Herod’s words Ac12<sup>22</sup> Jews sought to lead Paul before Ac17<sup>5</sup> Paul intended to enter to Ac19<sup>30</sup> Alexander wanted to make a defense to Ac19<sup>33</sup>, people<sup>4</sup>.

*eu peri’s t a t on* WELL-ABOUT-STOOD  
**popular**, the p sin FlHb12<sup>1</sup>, which does so easily beset us<sup>1</sup>.

**porch**, forecourt<sup>1</sup>, portal<sup>1</sup>, portico<sup>4</sup>.

*Por’kios* PORCIUS  
**Porcius**, name of Festus Ac24<sup>27</sup>.

*pul ōn’* GATE  
**portal**, the entrance area. Peter (coming into) Mt26<sup>71</sup> (men at the p for) Ac10<sup>17</sup> (at the door of) Ac12<sup>13</sup> 14 14 Lazarus cast at FlLu 16<sup>20</sup> bring bulls to (at Lycœonia) Ac14<sup>13</sup> of the new Jerusalem FlRv21<sup>12</sup> 12<sup>9</sup> 13 13 13 13 13 21 21 25 2214, gate<sup>17</sup>, porch<sup>1</sup>.  
**porter**, doorkeeper<sup>2</sup>.

*st o a’* STAND-  
**portico**, a place where people may stand, protected by a roof. Bethesda having five Jn5<sup>2</sup> of Solomon (Jesus walked in) Jn10<sup>23</sup> (people ran to) Ac3<sup>11</sup> (disciples in) Ac5<sup>12</sup>, porch<sup>4</sup>.

*sum mer iz'o mai* TOGETHER-PART  
portion (have..with). with the altar 1C9<sup>13</sup>.  
*pol u mer os'* MANY-PART-AS  
portions (by many), (adverb). God speaks  
Hb1<sup>1</sup>, at sundry times<sup>1</sup>.

position. See place.  
possess. See belong.  
possess, acquire<sup>3</sup>, retain<sup>2</sup>.  
possessed with (be), have<sup>2</sup>.  
possesseth (things one), belong<sup>2</sup>.  
possession. See belong.  
possession, acquisition<sup>4</sup>, freehold<sup>1</sup>, tenure<sup>2</sup>.  
possessor, acquirer<sup>1</sup>.  
possible. See able.  
possible, able<sup>13</sup>, (be p), able (be)<sup>1</sup>, (not p), impossible<sup>1</sup>.

*ana ba'll o mai* UP-CAST  
postpone (make). Felix of Paul's case Ac24<sup>22</sup>.  
defer<sup>1</sup>.

*ana bol e'* UP-CAST  
postponement. Festus making no Ac25<sup>17</sup>. de-  
lay<sup>1</sup>.

pot, urn<sup>1</sup>.  
pot (water). See water pot.

*dun as't es* ABLER  
potentate, a person of power, the Lord pulls  
down from thrones Lu1<sup>52</sup> of Candace Ac8<sup>27</sup>  
Christ the only 1Th6<sup>15</sup>. mighty<sup>1</sup>, of great  
authority<sup>1</sup>, Potentate<sup>1</sup>.

*kera m eu s'* HOLDER  
potter, one who holds a forming tool against  
the revolving clay. Field of the Mt27<sup>7</sup> 10  
right over the clay Ro9<sup>21</sup>.

*kera m ik on'* HOLDIC  
pottery, any product of a potter, as vessels of  
p crushed Rv22<sup>7</sup>, of a potter<sup>1</sup>.

*ther eu'o* WILD-BEAST  
pounce upon, the action of wild beasts in secur-  
ing their prey. Jesus' words Rv1<sup>154</sup>, catch<sup>1</sup>.

pound. See blow and place on.

pound, mina<sup>9</sup>, pound troy<sup>1</sup>.

*li'tr a* POUND  
pound troy, (12 ozs.) of attar Jn12<sup>3</sup> 100, of  
myrrh and aloes Jn19<sup>39</sup>. pound<sup>1</sup>, -weight<sup>1</sup>.  
pour, cast<sup>2</sup>.

*kata che'o* DOWN-POUR  
pour down. attar on Jesus' head Mt26<sup>7</sup>Mk14<sup>3</sup>.  
*epi che'o* ON-POUR

pour on. oil and wine Rv1<sup>1034</sup>, pour in<sup>1</sup>.

*ek che'o* OUT-POUR  
pour out, spill wine, shed blood. Christ (the  
brokers' change)Jn2<sup>15</sup> (holy spirit) RAc23<sup>3</sup>  
Judas' intestines Ac1<sup>18</sup> God (p o of My  
spirit)RAc2<sup>17</sup> 18 (love in our hearts)Rv5<sup>5</sup>  
(renewal of holy spirit)Rv1<sup>36</sup> gratuity of  
holy spirit on the nations RAc10<sup>45</sup> in the  
deception of Balaam's wages RJu1<sup>1</sup> seven  
bowls p o (into the land)Rv16<sup>1</sup> 2 (the sea)  
Rv16<sup>3</sup> (rivers)Rv16<sup>4</sup> (on the sun)Rv16<sup>8</sup>  
(throne of wild beast)Rv16<sup>10</sup> (the great  
river)Rv16<sup>12</sup> (the air)Rv16<sup>17</sup> spill: wine  
Rv17<sup>1</sup>Mk22<sup>22</sup>As Lu5<sup>37</sup> shed: blood (all the  
just b) Mt23<sup>35</sup> (of prophets) Lu1<sup>50</sup>As Rv16<sup>6</sup>  
(of the new covenant)Mt26<sup>28</sup>Mk14<sup>24</sup>Lu22<sup>20</sup>  
(of Stephen) Ac22<sup>20</sup>.

pour out, blend<sup>1</sup>.

*pros'chu si s* TOWARD-POURING  
pouring against, of blood a the door jambs  
Hb1<sup>128</sup>. sprinkling<sup>1</sup>.

*ptoch ei'a* POVERTY  
poverty. of the Macedonians 2C8<sup>2</sup> Christ's  
2C8<sup>9</sup> the ecclesia in Smyrna Rv29.  
powder (grind to), scatter like chaff<sup>2</sup>.

*dun'a mis* ABILITY  
power, the ability to accomplish, to be distin-  
guished from authority, delegated or moral  
right, and from strength, which need not be  
sufficient. Inherent, or displayed in a super-  
human act, the divine essence, the import of  
a sound 1C14<sup>1</sup>, the plural, by association, or-  
ganized powers of created beings, or powerful  
deeds. God's: Sadducees not acquainted with  
Mt22<sup>29</sup>Mk12<sup>24</sup> of the Most High overshadow-  
ing Miriam Lu1<sup>35</sup> the evangel is Mv1<sup>16</sup> im-  
perceptible Ro12<sup>0</sup> displaying in Pharaoh Ro  
9<sup>17</sup> word of the cross is M1C1<sup>18</sup> Christ is  
R1C12<sup>4</sup> faith may be in 1C2<sup>5</sup> will be rousing  
us through 1C6<sup>14</sup> transcendence of 2C4<sup>7</sup>  
Paul commending himself in 2C6<sup>7</sup> perfected  
in infirmity 2C12<sup>9</sup> Christ is living by 2C13<sup>4</sup> 4  
the greatness of His Ep1<sup>19</sup> suffer evil in  
accord with 2Th1<sup>8</sup> garrisoned by 1Pt1<sup>5</sup> His  
divine p 2Pt1<sup>3</sup> p be our G's vRv7<sup>12</sup> taken  
Thy great vRv11<sup>7</sup> now came the salvation  
and vRv12<sup>10</sup> 191 fumes of His vRv15<sup>8</sup> of God's  
spirit Ro15<sup>19</sup> Jesus: (coming out of Him)  
Mk5<sup>30</sup>Lu6<sup>19</sup> 846 (enjoining unclean spirits  
with)Lu4<sup>36</sup> (gives the twelve)Lu9<sup>1</sup> (anoint-  
ing Him with)Ac10<sup>38</sup> Christ: (designated  
Son of God with)Ro1<sup>4</sup> (nullifying all)1C15<sup>24</sup>  
(tabernacling over Paul)2C12<sup>9</sup> (of His resur-  
rection)Ph3<sup>10</sup> Son of mankind: (coming  
with)Mt24<sup>30</sup>Mk13<sup>26</sup>Lu21<sup>27</sup> (sitting at right  
hand) Mt26<sup>64</sup>Mk14<sup>62</sup>Lu22<sup>69</sup> of the Lord for  
healing Lu5<sup>17</sup> of our Lord Jesus 1C5<sup>4</sup> of the  
Lord Jesus Christ Ep3<sup>16</sup> 2Pt1<sup>16</sup> our Lord  
worthy to get vRv4<sup>11</sup> the Lambkin vRv5<sup>12</sup>

other (proper names): p of Elijah (John)  
Lu1<sup>17</sup> of Peter and John Ac3<sup>12</sup> 47 Stephen  
full of Ac6<sup>8</sup> Sarah obtained Hb1<sup>11</sup> others:  
kingdom of God (having com. in p)Mk9<sup>1</sup>  
(is in p)1C4<sup>20</sup> of the spirit (Christ returns  
in)Lu4<sup>14</sup> (superabounding in)Ro15<sup>33</sup> of the  
enemy Lu10<sup>19</sup> from on high Lu24<sup>49</sup> obtain-  
ing Ac1<sup>8</sup> apostles rendered testimony with  
great Ac4<sup>33</sup> of signs and miracles Ro15<sup>19</sup>  
demonstration of 1C2<sup>4</sup> of those who are  
puffed up 1C4<sup>19</sup> the dead roused in 1C15<sup>43</sup>  
of sin, is the law 1C15<sup>56</sup> operating in (you)  
AGa3<sup>5</sup> (us) Ep3<sup>20</sup> (Paul) Co1<sup>29</sup> endued with  
all Co1<sup>11</sup> evangel came in 1Th1<sup>5</sup> work of  
faith in 2Th1<sup>11</sup> operation of Satan with all  
2Th2<sup>9</sup> a spirit of A2Th1<sup>7</sup> 1Pt4<sup>14</sup>As of de-  
voutness 2Ti3<sup>5</sup> of an indissoluble life Hb7<sup>16</sup>  
of fire (quench)Hb1<sup>134</sup> the sun appearing  
in Rv1<sup>16</sup> you have a little Rv8<sup>3</sup> gives the  
wild beast (the dragon its)vRv13<sup>2</sup> (ten kings  
their) vRv17<sup>13</sup> Babylon vRv18<sup>3</sup> messengers  
2Pt2<sup>1</sup> Christ over every Ep1<sup>21</sup> of the god  
called Great ACe8<sup>10</sup>

ability: each slave's Mt25<sup>15</sup> burdened over  
2C1<sup>8</sup> Macedonians' 2C8<sup>3</sup>

powerful (deeds): God (did through the hand  
of Paul)Ac19<sup>11</sup> (operation) Ep3<sup>7</sup> (corrobo-  
rating by) AHb2<sup>4</sup> Christ (many) AMt7<sup>22</sup> (most  
were done) AMt11<sup>20</sup> (if in Tyre, Sodom) AMt  
11<sup>21</sup> 23 Lu10<sup>13</sup> (whence has) AMt13<sup>54</sup> Mk6<sup>5</sup> (in  
own country) Mt13<sup>58</sup> (they perceived) Lu19<sup>37</sup>  
(occurring) AMk6<sup>2</sup> (in My name) Mk9<sup>39</sup> (a  
Man demonstrated by) ACe2<sup>22</sup> operating in  
John Mt14<sup>2</sup> Mk6<sup>14</sup> Simon beholding ACe3<sup>13</sup>  
operations of 1C12<sup>10</sup> signs of apostles 2C12<sup>12</sup>  
messengers 2Th1<sup>7</sup> declarations Hb1<sup>13</sup> of im-  
pending eon Hb6<sup>5</sup>

**powers:** of the heavens Mt2429Mk1325Lu2126 not able to separate us ARo838 in the ecclesia A1C1228 not all have A1C1229 being subjected to A1Pt322. ability<sup>1</sup>, abundance<sup>1</sup>, meaning<sup>2</sup>, might<sup>1</sup>, mighty<sup>2</sup>, -deed<sup>1</sup>, -work<sup>1</sup>, miracle<sup>8</sup>, power<sup>77</sup>, strength<sup>7</sup>, violence<sup>1</sup>, virtue<sup>2</sup>, wonderful work<sup>1</sup>, worker of miracles<sup>1</sup>.

**power, able<sup>1</sup>, authority<sup>69</sup>, might<sup>6</sup>, origin<sup>1</sup>, strength<sup>2</sup>, (be of p), able (be)<sup>1</sup>, (have p), jurisdiction (have)<sup>3</sup>.**

**powerful. See able.**

**powerful. See power.**

**powerful, operative<sup>1</sup>, strong<sup>1</sup>.**

**powerful (be). See able (be).**

#### *pra's's* PRACTICE

**practice, continued habitual action, as putting good and evil into practice, commit evil, engage in what is good, utilize money** Lu 1923, impose excessive revenue Lu313, meddling arts Ac1919 put into p (the law) Ro225 (not what Paul is willing) Ro715 19 (good or bad) Ro911 (required for that which) 2C510 (what you learned) Ph49 commit: this thing (which disciple) Lu2223 nothing deserving of death (by Christ) Lu2315 (by Paul) Ac2511 25 2631 (those c such things) Ro132 what the malefactors c Lu2341 Christ c nothing amiss Lu2341 c bad things (hating the light) Jn320 (judgment) Jn529 it in ignorance Ac317 about to c (take heed) Ac535 c nothing (evil) Ac1628 (rash) Ac1936 Paul (things contravening Caesar) Ac177 (much contrary to Jesus) Ac269 not c in a corner Ac2626 endorsing also them that c Ro132 judging (you who are j c the same) Ro21 (those c such things) Ro23 judgment of God against those c Ro22 indignation to the one c evil Ro134 the one c this act may be taken away 1C52As the uncleanness they c 2C1221 c such things not enjoying allotment Ga521 engage: well e in keeping from idols Ac1529 in acts worthy of repentance Ac2620 Paul (if e in this voluntarily) 1C917 (what is e me) Ep621 saints to be e in own affairs 1Th411, commit<sup>1</sup>, deed<sup>1</sup>, do<sup>30</sup>, exact<sup>1</sup>, keep<sup>1</sup>, require<sup>1</sup>, use<sup>1</sup>.

#### *pra'x* PRACTICE

**practice, function** Ro124, what is committed Lu2351, God paying each in accord with Mt 1627 informing the apostles of Ac1918 of the body (put to death) Ro813 stripping off p of old humanity Co39.

**practice. See matter.**

#### *ain'e'o* PRAISE

**praise, express commendation or approbation, p God (heavenly host) Lu213 (shepherds) Lu 220 (disciples) Lu1937 245A Ac247 (lame man) Ac38 9 (all nations) Ro1511 (all His slaves) vRv195.**

#### *ain'os* PRAISE

**praise, attune (out of the mouth of minors) Mt2116 the entire people give p to God Lu 1843.**

#### *ain'e'si* PRAISING

**praise, sacrifice of AHB1315.**

**praise, applaud<sup>4</sup>, applause<sup>11</sup>, bless<sup>1</sup>, glory<sup>4</sup>, virtue<sup>1</sup>.**

**praises (sing), sing hymn<sup>2</sup>.**

**prate against, gossip<sup>1</sup>.**

**prater (vain). See vain prater.**

**prating (vain). See vain prating.**

#### *ken o phōn i'a* EMPTY-SOUND

**prattling, profane p (turn aside from) 1Ti620 (stand aloof from) 2Ti216. vain<sup>2</sup>.**

#### *pros eu ch'o nai* TOWARD-WELL-HAVE

**pray, disciples (to p for those persecuting) Mt544 (not as hypocrites) Mt65 (enter your storeroom) Mt66 (in hiding) Mt66 (not to use repetitions) Mt67 (thus then be) Mt69 Lu 112 (p that for your flight) Mt2420Mk1318 (lest entering trial) Mt2641Mk1438Lu2240 46 (believing) Mk1124 (whenever p be forgiving) Mk1125 (be vigilant and) Mk1333As (p concerning those traducing you) Lu628 (Lord teach us) Lu111 (must always be) Lu181 (considerable number were) Ac1212 (fasting and) Ac138 hypocrites fond of p standing Mt65 Christ (ascended into mountain to) Mt1423Mk 616 Lu612 928 929 (p over children) Mt1913 (in Gethsemane) Mt2638 39 42 44Mk1432 35 39 Lu2241 44 (in a desolate place) Mk135 (at His baptism) Lu321 (in the wilderness) Lu516 (in seclusion) Lu918 (in a certain place) Lu111 scribes prolix in Mk1240Lu2047 entire multitude Lu110 two men in sanctuary p Lu1810 11 apostles (Thou Lord) Ac124 (place hands on the seven) Ac66 Peter (concerning Samaria) Ac815 (kneeling) Ac940 (on the housetop) Ac 109 (in Joppa) Ac115 Paul (in the house of Judas) Ac911 (with fastings) Ac1423 (and Silas) Ac1623 (kneeling) Ac2036 215 (in the sanctuary) Ac2217 (for Publius' father) Ac288 (in a language) 1C1414 14 (in spirit, with the mind) 1C1415 15 (this I am p) Ph19 (concerning the saints) Col3 9 2Th11 (intending men p in every place) 1Ti29 Cornelius at ninth hour Ac1030 saints to be (not aware what) Ro826 (on every occasion) Ep618 (for the apostles) Co43 1Th525 2Th31 Hb1318 (uninterruptionally) 1Th517 (over one another) Ja516 (in holy spirit) Ju20 man p covered 1C114 woman uncovered 1C115 13 let him p (one speaking in a language) 1C1413 (the one suffering evil) Ja513 14 Elijah p in prayer Ja517 18 (s1\*Lu942 s1\*Ac215). make prayer<sup>8</sup>, pray<sup>83</sup>, -for<sup>1</sup>.**

**pray, ask<sup>14</sup>, beseech<sup>12</sup>, console<sup>6</sup>, wish<sup>2</sup>.**

#### *pros eu ch'e'* TOWARD-WELL-HAVING

**prayer, a house of** A Mt2113Mk1117Lu1946 disciples (requesting in) Mt2122 (with one accord in) Ac114 (made for Peter) Ac125 species can come out by Mk929 Christ (throughout the night in) Lu612 (rising from) Lu2245 persevering in (the three thousand) Ac242 (the twelve) Ac64 (saints to be) Ro1212 Co42 the hour of Ac31 Cornelius' p (a memorial) vAc 104 (hearkened to) Ac1081 beside a river AAc1613 16 Paul (beseeching in his) Ro110 (making mention in) Ep116 1Th12 Phn4 saints (to struggle with Paul in) Lu1530 (through every p) Ep618 Ph46 (Epaphras struggling in p for) Co412 (to be made for all mankind) 1Ti211 (your p be not hindered) 1Pt37 (to be sane for) 1Pt47 (incenses are the p of) vRv58 83 4 leisure for 1C75 widows remaining in 1Ti55 through Philemon's Phn 22 Elijah prays in Ja517 (s2Mt1721). earnestly<sup>1</sup>, prayer<sup>36</sup>.

**prayer, petition<sup>12</sup>, pleading<sup>1</sup>, vow<sup>2</sup>, (make p), pray<sup>3</sup>.**

**preach, announce<sup>10</sup>, argue<sup>2</sup>, evangelize<sup>22</sup>, fix upon beforehand<sup>1</sup>, herald<sup>53</sup>, publish<sup>1</sup>, speak<sup>6</sup>.**

**preach fully, fill<sup>1</sup>.**

**preach gospel, evangelize<sup>22</sup>.**

**preach the gospel before, evangel (bring before)<sup>1</sup>.**

**preached, tidings<sup>1</sup>.**

**preacher, herald<sup>4</sup>.**

**preaching, heralding<sup>6</sup>, word<sup>1</sup>.**

*pro ag'ō* BEFORE-LEAD  
 precede, take the lead 2Jn<sup>9</sup>, lead before. star  
 p the magi Mt29 disciples p Jesus to other  
 side Mt1422Mk645 Christ (thronging p Him)  
 Mt219Mk1119 (p disciples to Galilee)Mt2632  
 287Mk1428 167 (p disciples on the road)Mk  
 1032 (those p Him)Lu1889ps prostitutes p  
 priests into the kingdom Mt2131 warden p  
 Paul out Ac1690AB p prophecies over Tim-  
 othy 1Ti118 sins p into judging 1Ti524  
 p precept ¶Hb718 lead before: sought to l Paul  
 b populace Ac175 Festus l Paul b Agrippa  
 Ac2526ns (AAc126 s1\*256). bring before2,  
 -out1, go before15, trespass1.

precept. See direction.

*kath'ēg'ētēs* DOWN-LEADER  
 preceptor. disciples (not to be called)Mt2310  
 (One is your)Mt2310 (s1\*Mt238). master3.

precious. See valuable.

precious, honor (held in)2, value1, (very p),  
 costly1.

precious (equally). See equally precious.

precious (much more). See precious (very).

*pol'utim* on MANY-VALUED  
 precious (very), much more precious (than  
 gold) 1Pt17. one pearl PMt1346 attar Mt267  
 Jn123. of great price1, very costly1.

*timio'tēs* VALUABLENESS  
 preciousness. Babylon's vRv1819. costliness1.

*krēm'nos'* HANG  
 precipice, part of a hill which overhangs, or  
 nearly so. hogs rush down Mt832Mk513Lu  
 833. steep place3.

*kata krēm'nizō* DOWN-HANG  
 precipice (push over). so as to p Christ o  
 Lu429.

precipitate. See get before.

predestinate, designate beforehand4.

*pro leg'ō* BEFORE-LAY (say)  
 predict, say before. Paul 2C132 Ga521 1Th34.  
 foretell2, tell before1.

predict. See say before.

preeminence (have), first (be)1, (love to have  
 the p), fond of being foremost1.

*pro ei'p'izō* BEFORE-EXPECT  
 pre-expectant (be). the saints in the Christ  
 Ep112. trust first1.

*ep'arch[e]i'a* ON-ORIGIN  
 prefecture, a district subject to a deputy gover-  
 nor. Paul from p of Cilicia Ac2334 Festus  
 stepping into the Ac251. province2.

*[h]air e'ō* LIFT  
 prefer. Paul Ph122 God p the saints 2Th213  
 Moses p be maltreated Hb1125. choose3.

*[h]air e'tizō* LIFTIZE  
 prefer. My Boy Whom I Mt1218. choose1.

prefer, become3, deem first1.

preferring one before another, prejudice1.

pregnant. See belly.

pregnant (be). See have.

*pro'kri'ma* BEFORE-JUDGMENT  
 prejudice, decision before examination. guard  
 these things apart from 1Ti521. preferring  
 one before another1.

*ek'trō'ma* OUT-BORE  
 premature birth. Paul 1C158. born out of due  
 time1.

*pro mel e't a'ō* BEFORE-CARE  
 premeditate. a defense Lu2114. meditate be-  
 fore1.

*apo kara dok'i'a* FROM-SKULL-SEEM  
 premonition, an intuitive opinion. of the crea-  
 tion Ro819 Paul's Ph120. earnest expecta-  
 tion2.

*para skeu e'* BESIDE-INSTRUMENT  
 preparation. of the passover Mt2762Mk1542Lu  
 2334Jn1914 31 42.

preparation, readiness1.

*para skeu a'e'ō* BESIDE-INSTRUMENT  
 prepare. food for Peter vAc1010 for the battle  
 1C148 Achaia 2C92 3. be ready1, make  
 ready1, prepare self1, ready1.

prepare, construct0, adjust1, ready (make)29.

prepared, ready1.

prerogative. See excessive.

presbytery, eldership1.

*dia ta's s'ō* THROUGH-SET  
 prescribe, set a course of action. Christ (to the  
 disciples)Mt111 (food)Lu855 impose nothing  
 more than Lu313 slave does as Lu179 10ABe4  
 God (p to Moses)Ac744ABs2 (those announc-  
 ing evangel)1C944 Claudius p Jews depart  
 Rome Ac1824ABs2 Paul (p to take up at  
 Assos)Ac2043 (take him to Antipatris as)  
 Ac2331 (Felix p to keep)Ac2423 (p in the  
 ecclesias)1C717 161 (rest will I be)1C1134 (to  
 constitute elders)Ti15 law through mes-  
 sengers Ga319.

prescribe. See set.

*par ou si'a* BESIDE-BEING  
 presence. of Christ: sign of Mt243 as the  
 lightning Mt2427 as the days of Noah Mt  
 2437 39 those who are His vivified in 1C1523  
 the saints Paul's joy at 1Th219 establish  
 your hearts in 1Th313 surviving to 1Th415  
 kept blameless in 1Th523 Paul asking for  
 the sake of 2Th21 will discard man of law-  
 lessness by 2Th28 be patient till Ja57 is near  
 Ja58 we made known 2Pt116 where is the  
 promise of 2Pt34 not to be put to shame in  
 1Jn228 others: of Stephanas 1C1617 Titus  
 2C76 7 Paul (bodily p weak)2C1010 (my p  
 with you)Ph126 (obey not only in)Ph212 of  
 the man of lawlessness 2Th29 of God's day  
 2Pt312. coming22, presence2.

presence. See present (be).

presence, face1, (in p), sight of (in)2.

presence of (before the), sight (in)1, (in p),  
 front (in..of)1, sight of (in)7, (in the p),  
 front of (in)1.

*dō're'o'mai* GIVE-GUSH  
 present, give gratuitously. Pilate p the corpse  
 to Joseph Mk1545 His power has p to us  
 2Pt13 promise 2Pt14. give3.

*pari'st ē mi or pari'st[an]i'ō*  
 BESIDE-STAND[-UP]

present, stand by, stand beside, idiomatically,  
 station by side Mt2653 stand before, give stand-  
 ing 1C38. is the harvest Mk429 Christ (Mary)  
 and Joseph p Him)Lu222 (p Himself alive)  
 Ac13 (to p a chaste virgin to)2C112 (to  
 Himself glorified ecclesias)Ep527 Peter p  
 Dorcas alive Ac941 Paul (p beasts for) Ac  
 2334 (soldiers p to Felix)Ac2333 (cannot p  
 evidence against)Ac2413 (p every man na-  
 ture)Col128 God (p yourselves to)Ro613 2Pt1  
 215 (p together with)2C2414 saints (p mem-  
 bers)Ro619 19 (to p bodies)Ro121 (at dais  
 of God)Ro140 (to p you holy)Col122 stand by:  
 those s b (one pulling sword)Mk1447 (in the  
 courtyard)Mk1469 70 (at the crucifixion)Mk  
 1535 39 (noble speaks to)PLu1924 (Ananias  
 enjoins to beat Paul's mouth)Ac232 (speak  
 to Paul)Ac234 Christ (deputy s b slaps)Jn

18<sup>22</sup> (kings s b against) Ac4<sup>26</sup> saints to s b  
Phoebe R<sup>o</sup>16<sup>2</sup> stand beside: Mary b  
the cross Jn19<sup>25</sup> Mary and John b Christ Jn19<sup>26</sup>  
two men b disciples Ac11<sup>10</sup> widows b Peter  
Ac9<sup>39</sup> b Paul (a messenger) Ac27<sup>23</sup> (the  
Lord) R<sup>o</sup>21<sup>17</sup> stand before: Gabriel who s b  
God Lu11<sup>19</sup> lame man b the chiefs Ac41<sup>0</sup>  
Paul b Cæsar must s Ac27<sup>24</sup> (AAc28<sup>23</sup>).

*par i st* (an) 'ō BESIDE-STAND[-UP]

present. saints (not p members to sin) R<sup>o</sup>6<sup>13</sup>  
(to whom you are) R<sup>o</sup>6<sup>16</sup>, yield<sup>2</sup>.  
present, home (be at)<sup>1</sup>, stand<sup>1</sup>, - by<sup>1</sup>, (be p),  
come along<sup>1</sup>, home (be at)<sup>1</sup>, (things p),  
present (be)<sup>2</sup>.

*dō'r on* GIVE-GUSH

present (approach), the equivalent of the Hebrew  
"corban," offer (magi to Christ) Mt21<sup>1</sup> (at the  
altar) Mt5<sup>23</sup> 24 24 (Moses bids) Mt8<sup>4</sup> (chief  
priests) Hb5<sup>1</sup> 83 4 99 it is an Mt15<sup>5</sup> Mk7<sup>11</sup>  
swearing by Mt23<sup>18</sup> 19 19 casting into the  
treasury Lu21<sup>1</sup> A<sup>4</sup> God's R<sup>o</sup>Ep<sup>28</sup> Abel's Hb11<sup>4</sup>  
sending a p Rv11<sup>10</sup>, gift 18, offering<sup>1</sup>.

present (approach). See approach present.

*ar'ti at*-PRESENT

present (at). Idiomatically just now, (adverb),  
in contrast with both past and future, while  
now is in contrast with the past and already  
with the future, by your leave a p (Christ  
to John) Mt31<sup>5</sup> My Father will station 12  
legions Mt26<sup>53</sup> observing (blind man) Jn9<sup>19</sup>  
25 (by means of a mirror) P1C131<sup>2</sup> disciples  
(not aware what Christ doing) Jn13<sup>7</sup> (where  
C is going you cannot) Jn13<sup>33</sup> (not able bear  
it) Jn16<sup>12</sup> Abs<sup>2</sup> (are believing) Jn16<sup>31</sup> why  
cannot Peter follow C Jn13<sup>37</sup> Paul (is hun-  
gering) 1C4<sup>11</sup> (knows out of an instalment)  
1C13<sup>12</sup> (I do not want to see you) 1C16<sup>7</sup> (am  
saying again) Ga1<sup>9</sup> (persuading men or God)  
Ga1<sup>10</sup> (yet a p because of Timothy's com-  
ing to us from you) 1Th3<sup>6</sup> only when the p  
detainer 2Th2<sup>7</sup> exulting briefly at 1Pt1<sup>6</sup>  
not seeing Christ 1Pt1<sup>8</sup> just now: daughter  
deceases Mt9<sup>18</sup> Paul with Galatians Ga4<sup>20</sup>  
came the salvation Rv12<sup>10</sup>.

with from, henceforth: Christ (not per-  
ceiving Me) Mt23<sup>39</sup> (not be drinking) Mt26<sup>29</sup>  
(I am speaking) Jn13<sup>19</sup> Son of Mankind:  
you shall be viewing Mt26<sup>61</sup> the Father: you  
know Jn14<sup>7</sup> others: seeing heaven opened  
up Jn14<sup>1A</sup> those dying in the Lord Rv14<sup>13</sup>

with till, hitherto: from the days of John  
Mt11<sup>12</sup> kept the ideal wine Jn21<sup>0</sup> My Father  
is working Jn5<sup>17</sup> disciples do not request  
anything in My name Jn16<sup>24</sup> Paul became  
the scum of all things 1C4<sup>13</sup> some used to  
an idol 1Cs7<sup>1</sup> majority are remaining 1C15<sup>9</sup>  
in darkness 1Jn2<sup>0</sup>.

*par'e i mi* BESIDE-BE

present (be), presence Ga4<sup>18</sup>, for what is  
Judas Mt26<sup>50</sup> reporting concerning the Gal-  
ileans Lu13<sup>3</sup> Christ (His season not as yet)  
Jn7<sup>6</sup> (the Teacher is) Jn11<sup>28</sup> brothers' sea-  
son always p Jn7<sup>6B</sup> cause of Cornelius' men  
being Ac10<sup>21</sup> we are all p in God's sight  
Ac10<sup>33</sup> the Tyrians and Sidonians p with  
Herod Ac12<sup>20</sup> those who raise insurrection  
are Ac17<sup>6</sup> Jews obligated to be Ac24<sup>19</sup> Paul  
(p in spirit) 1Cs5<sup>3</sup> (not p to have courage)  
2C10<sup>2</sup> (such in act) 2C10<sup>11</sup> (in want) 2C11<sup>9</sup>  
(the second time) 2C13<sup>2</sup> (should not be using  
severity) 2C13<sup>10</sup> (wanted to be) Ga4<sup>20</sup> word  
of truth of the evangel p Col6<sup>1</sup> all discipline  
for the Hb12<sup>11</sup> being sufficed with what is  
Hb13<sup>3</sup> he in whom these are not p is blind

2Pt1<sup>9</sup> established in p truth 2Pt11<sup>2</sup> wild  
beast will be Rv17<sup>8</sup> (s<sup>2</sup> Lu11<sup>42</sup> Ac2Pt1<sup>8</sup>).

present (of time). See be present.

*sun par'e i mi* TOGETHER-BESIDE-BE

present with, w Festus and Agrippa Ac25<sup>24</sup>,  
present with (be), lie beside<sup>2</sup>,  
presently, forthwith<sup>1</sup>, instantly<sup>1</sup>.

*sun tēr e'ō* TOGETHER-KEEP

preserve, both wine and wine skins P<sup>o</sup>mt9<sup>17</sup> Lu  
53<sup>9A</sup> Herod p John Mk6<sup>20</sup> Miriam p decla-  
rations Lu21<sup>9</sup>, keep<sup>1</sup>, observe<sup>1</sup>, preserve<sup>2</sup>,  
preserve, live (cause to)<sup>1</sup>, save<sup>1</sup>.

*pro i st* (an) 'ō or *pro i st' ē mi*  
BEFORE-STAND[-UP]

preside, control, with diligence Ro12<sup>8</sup> over you  
in the Lord 1Th5<sup>12</sup> elder p ideally 1Ti5<sup>17</sup>  
saints p for ideal acts P<sup>o</sup>Ti3<sup>8</sup> 14 control: su-  
pervisors c his own household 1Ti3<sup>4</sup> 5 chil-  
dren 1Ti3<sup>12</sup>, be over<sup>1</sup>, maintain<sup>1</sup>, rule<sup>5</sup>.

*sun ech'ō* TOGETHER-HAVE

press, constrain (love of Christ) P<sup>o</sup>C51<sup>4</sup>, ill  
with p torments P<sup>o</sup>Mt4<sup>24</sup> by fever (Simon's  
mother-in-law) P<sup>o</sup>Lu4<sup>38</sup> (father of Publius)  
P<sup>o</sup>Ac2<sup>8</sup> multitude p with fear P<sup>o</sup>Lu8<sup>37</sup> p  
Christ (throng) Lu8<sup>45</sup> (how am I being) P<sup>o</sup>Lu  
12<sup>50</sup> (men) Lu22<sup>63</sup> enemies will p Jerusalem  
Lu19<sup>43</sup> Jews p their ears Ac7<sup>57</sup> Paul (p in  
the word) P<sup>o</sup>Ac18<sup>5</sup> (out of the two) P<sup>o</sup>Ph12<sup>8</sup>, be  
in a strait<sup>1</sup>, be straitened<sup>1</sup>, be taken with<sup>3</sup>,  
constrain<sup>1</sup>, keep in<sup>1</sup>, lie sick off<sup>1</sup>, man that  
holdeth<sup>1</sup>, press<sup>1</sup>, stop<sup>1</sup>, throng<sup>1</sup>.

press, jostle<sup>1</sup>, throng<sup>5</sup>, violently force<sup>1</sup>.

press down, squeeze<sup>1</sup>.

press toward, persecute<sup>1</sup>.

press upon, fall on<sup>2</sup>, importune<sup>1</sup>.

pressed, burdened (be)<sup>1</sup>.

*sun och'ē* TOGETHER-HAVING

pressure, of nations Lu21<sup>25</sup> of heart 2C2<sup>4</sup>,  
anguish<sup>1</sup>, distress<sup>1</sup>.

presume. See seem.

presumptuous, audacious<sup>1</sup>.

*pro'pha si s* BEFORE-APPEARANCE

pretense, prolix in praying Mk24<sup>40</sup> Lu20<sup>47</sup> no  
p concerning sin Jn15<sup>22</sup> lower the skiff  
under p Ac27<sup>30</sup> Christ announced Ph11<sup>8</sup> of  
greed (Paul not having) 1Th2<sup>5</sup>, cloak<sup>2</sup>,  
color<sup>1</sup>, pretense<sup>1</sup>, show<sup>1</sup>.

*Praitō'rion* (Latin) PRAETORIUM

Pretorium, the residence of the governor of a  
Roman province, or of the emperor of Rome.  
Christ in Mt27<sup>27</sup> Mk15<sup>16</sup> Jn18<sup>28</sup> Jews do not  
enter Jn18<sup>28</sup> Pilate entered Jn18<sup>33</sup> 19<sup>0</sup> Paul  
(in Herod's) Ac23<sup>35</sup> (bonds become apparent  
in) Ph11<sup>3</sup>, common hall<sup>1</sup>, judgment hall<sup>5</sup>,  
palace<sup>1</sup>, Praetorium<sup>1</sup>.

*kat ischu'ō* be-DOWN-STRONG

prevail, gates of the unseen not Mt16<sup>18</sup> disci-  
ples p to escape these things Lu21<sup>36B</sup> voice  
of the multitude Lu23<sup>23</sup>, prevail<sup>1</sup>, - against<sup>1</sup>.

prevail, benefit<sup>2</sup>, conquer<sup>1</sup>, strong (be)<sup>3</sup>.

prevail against, prevail<sup>1</sup>.

prevent. See forbid.

prevent, forestall<sup>1</sup>, outstrip<sup>1</sup>.

previous heralding. See heralding (previous).

previously. See former.

*pro ait i a'o mai* BEFORE-REQUEST

previously charge, all under sin Ro3<sup>9</sup>, prove  
before<sup>1</sup>.

price. See value.

price (of great), costly<sup>1</sup>, precious (very)<sup>1</sup>.



prick, sting<sup>1</sup>, prick with compunction<sup>1</sup>.

*kata nuss'o mai* DOWN-PUNCTURE

prick with compunction, the Jews' hearts fAc 237, prick<sup>1</sup>.

[h]uper ē phan'ia OVER-APPEARANCE

pride, out of the heart Mk7<sup>22</sup>.

pride, ostentation<sup>1</sup>, (be lifted up with p), concealed (be)<sup>1</sup>.

[h]ier eu s' SACRED-

priest, any one of the family of Aaron who was qualified and consecrated to officiate in the sanctuary, lepers to show themselves to Mt8<sup>4</sup>Mk1<sup>44</sup>Lu5<sup>14</sup>ABs\* 17<sup>14</sup> not allowed to eat show bread except Mt12<sup>4</sup>Mk2<sup>20</sup>Lu6<sup>4</sup> profaning the sabbath Mt12<sup>5</sup> Zechariah Lu13 descended to Jericho fLu10<sup>31</sup> ask Jesus by what authority Lu20<sup>1</sup> dispatched to John Jn1<sup>19</sup> lay hands on the apostles Ac4<sup>14</sup> as throng of, obeyed the faith Ac6<sup>7</sup>ABs<sup>2</sup> of Zeus Ac14<sup>13</sup> Christ (p for the eon)Hb5<sup>6</sup> 717<sup>21</sup> (different p to arise)Hb7<sup>11</sup> 15 (He would not even be)Hb8<sup>4</sup> (a great P)Hb10<sup>21</sup> (Israel to be p to His God)fRv1<sup>6</sup> m20<sup>6</sup> Melchizedek (p of God)Hb7<sup>1</sup> (p to a finality)Hb7<sup>3</sup> Levitical priesthood (not from Judah)Hb7<sup>14</sup> (apart from an oath)Hb7<sup>20</sup> (because death prevents) Hb7<sup>23</sup> (pass continually into the front)Hb9<sup>8</sup> (stand ministering)Hb10<sup>11</sup> (ALu20<sup>1</sup> sHb10<sup>11</sup> AsRv4<sup>3</sup> Ab5<sup>10</sup>), high priest<sup>1</sup>, priest<sup>81</sup>.

[h]ier ourg e'ō SACRED-ACT

priest (act as). Paul (of the evangel) fRo15<sup>16</sup>, minister<sup>1</sup>.

priest (chief). See chief priest.

[h]ier a't eu ma SACRED-effect

priesthood, the office of a priest, a holy p f1Pt2<sup>5</sup> a royal f1Pt2<sup>9</sup>.

[h]ier ō sun'ē SACRED-TOGETHERNESS

priesthood, that which was associated with the priestly office, Levitical Hb7<sup>11</sup> being transferred Hb7<sup>12</sup> Christ has an inviolate Hb7<sup>24</sup>.

priesthood. See priestly office.

[h]ier a't eu'ō SACRED

priestly duties, exercise the priestly office. Zechariah Lu18, execute the priest's office<sup>1</sup>.

[h]ier a't ei'a SACREDing

priestly office, priesthood (for our God)fRv5<sup>10</sup>s, custom of Lu1<sup>9</sup> sons of Levi who obtain Hb7<sup>5</sup>, office of the priesthood<sup>1</sup>, priest's office<sup>1</sup>.

priest's office (execute the), priestly duties<sup>1</sup>.

prime. See stature.

primitive. See beginning.

prince, chief<sup>11</sup>, governor<sup>1</sup>, Inaugurator<sup>2</sup>.

principal, prominent<sup>1</sup>.

principality, origin<sup>8</sup>.

principle, element<sup>1</sup>.

print. See type.

print, type<sup>2</sup>.

*Pris'ka* PRISKA

Prisca, wife of Aquila. Ro16<sup>3</sup> 1C16<sup>19</sup> 2Ti4<sup>19</sup>.

Prisca<sup>1</sup>, Priscilla<sup>2</sup>.

Priscilla, Prisca<sup>2</sup>.

*Pris'killa* PRISCILLA

Priscilla, diminutive of Prisca. Ac18<sup>2</sup> 18 26.

*de s mō tēr'i on* BIND-place

prison. John in Mt11<sup>2</sup> apostles in Ac5<sup>21</sup> 23 Paul and Silas in Ac16<sup>26</sup>.

prison, jail<sup>35</sup>, keeping<sup>1</sup>, room<sup>1</sup>, (cast into p), give up<sup>1</sup>, (put into p), give up<sup>1</sup>.

*des m ō't ēs* BONDER

prisoner. Paul and others Ac27<sup>1</sup> 42.

*de's m i'os* BOUND-one

prisoner, bound Hb13<sup>3</sup>, Bar-Abbas Mt27<sup>15</sup> 10 Mk15<sup>6</sup> at Philippi Ac16<sup>25</sup> 27 Paul (calling captain)Ac23<sup>18</sup> (left by Felix)Ac25<sup>14</sup> (Festus sending)Ac25<sup>27</sup> (given up to the Romans) Ac28<sup>17</sup> (of Christ)Ep3<sup>1</sup> Phn1<sup>9</sup> (of the Lord) Ep4<sup>1</sup> 2Ti18 sympathy with Hb10<sup>34</sup>Ab. in bonds<sup>2</sup>, prisoner<sup>12</sup>.

prisoner (fellow), captive (fellow)<sup>3</sup>.

private, privately. See own.

privately. See down and own.

*pro ech'ō* BEFORE-HAVE

privileged (be), to have the preference. are we Jews Ro3<sup>9</sup>, be better<sup>1</sup>.

privily, surreptitiously<sup>3</sup>, (bring in p), smuggle in<sup>1</sup>.

privy (be), conscious (be)<sup>1</sup>.

*brab ei'on* UMPIRE

prize, one is obtaining f1C9<sup>24</sup> of God's calling fPh3<sup>14</sup>.

*meta bai'n'ō* WITH-STEP

proceed. Christ (entreated to be)Mt8<sup>34</sup> (hour came for Him to be)Jn13<sup>1</sup> (p thence)Mt11<sup>1</sup> 12<sup>9</sup> 15<sup>29</sup> (brothers tell Him p hence)Jn7<sup>3</sup> saying to mountain fMt17<sup>20</sup> 20 do not p from house to house Lu10<sup>7</sup> p out of death into fJn5<sup>24</sup> 1Jn3<sup>14</sup> Paul p thence Ac18<sup>7</sup>, depart<sup>7</sup>, go<sup>1</sup>, pass<sup>2</sup>, remove<sup>2</sup>.

proceed. See add.

proceed, come out<sup>2</sup>, go out<sup>10</sup>, progress<sup>1</sup>.

proceed forth, come out<sup>1</sup>.

proceed further, add<sup>1</sup>.

*Pro'chor os* BEFORE-CHORUS

Prochorus, one of seven Ac6<sup>5</sup>.

proclaim, herald<sup>2</sup>.

*anth up'a t os* INSTEAD-OVER-most

proconsul. Augustus divided the Roman provinces into imperial and senatorial. The latter were ruled by proconsuls. Sergius Paul Ac13<sup>7</sup> s 12 Gallio Ac18<sup>12</sup> at Ephesus Ac19<sup>38</sup>, deputy<sup>4</sup>.

*peri poi'e'ō* ABOUT-DO

procure, seeking to p the soul Lu17<sup>33</sup> the ecclesia which God p Ac20<sup>28</sup> an ideal rank 1Ti3<sup>13</sup>, purchase<sup>2</sup>, save<sup>1</sup>.

*peri poi'e' si s* ABOUT-DOING

procure, what has been procured, deliverance of that which has been Ep1<sup>14</sup> to the p of salvation 1Th5<sup>9</sup> for the p of the glory of our Lord Jesus 2Th2<sup>14</sup> faith for the p of the soul Hb10<sup>39</sup> Israel a p people 1Pt2<sup>9</sup>, obtaining<sup>1</sup>, peculiar<sup>1</sup>, purchased possession<sup>1</sup>, saving<sup>1</sup>, to obtain<sup>1</sup>.

prodigal. See squander.

produce. See effect.

doproduce. See do.

*gen'ē ma* BECOME-effect

product of plants or qualities, progeny of animals. of the grapevine Mt26<sup>29</sup>Mk14<sup>23</sup>Lu22<sup>18</sup> of the saint's righteousness f2C9<sup>10</sup> progeny: of vipers fMt3<sup>7</sup> 12<sup>34</sup> 23<sup>33</sup> Lu37 (As<sup>1</sup>Lu12<sup>18</sup>), fruit<sup>3</sup>, generation<sup>4</sup>.

*de'bē l on* STEPPED (have)

profane, law laid down for 1Ti9<sup>19</sup> p myths refuse 1Ti4<sup>7</sup> p prattlings (turning aside from)1Ti6<sup>20</sup> (stand aloof from)2Ti2<sup>16</sup> Esau Hb12<sup>16</sup>.

*be bélo'ô* HAVE-STEP  
**profane**, being trodden by anyone, not held sacred, priests p sabbath Mt12<sup>5</sup> accuse Paul Ac24<sup>6</sup>.  
**profess**. See **promise**.  
**profess**, allege<sup>1</sup>, avow<sup>3</sup>, **promise**<sup>2</sup>.  
**professed**, avowal<sup>1</sup>.  
**profession**, avowal<sup>4</sup>.

*onin'é mi* PROFIT  
**profit**, Paul from Philemon Phn20, have joy<sup>1</sup>.  
**profit**, benefit<sup>14</sup>, expedience<sup>2</sup>, expedient (be)<sup>4</sup>, progress<sup>1</sup>, useful<sup>1</sup>.  
**profitable**, beneficial<sup>13</sup>, useful<sup>2</sup>.  
**profiting**, progress<sup>1</sup>.

*a sô t'i'a* UN-SAVE-  
**profligacy**, unsafe action, wine in which is Ep5<sup>18</sup> elder not accused of Ti1<sup>6</sup> puddle of 1Pt4<sup>4</sup>, excess<sup>1</sup>, riot<sup>2</sup>.

*a sô't ôs* UN-SAVE-AS  
**profligately**, younger son living fLu15<sup>13</sup>, riotous<sup>1</sup>.

*pro'gon os* BEFORE-BECOME  
**progenitor**, the immediate progenitors or remote ancestor 2Ti1<sup>3</sup>, paying their p 1Ti5<sup>4</sup>, forefathers<sup>1</sup>, parents<sup>1</sup>.  
**progeny**. See **product**.

*pro kop ê'* BEFORE-STRIKE  
**progress**, strike ahead, of the evangel fPh12 for the saints fPh12<sup>5</sup> may be apparent fTi14<sup>15</sup>, furtherance<sup>2</sup>, profiting<sup>1</sup>.

*pro kop t'ô* BEFORE-STRIKE  
**progress**, wax worse (swindlers) 2Ti3<sup>13</sup>, Jesus, in wisdom Lu2<sup>32</sup> the night Ro13<sup>12</sup> Paul in Judaism Gal1<sup>4</sup> profane prattlings f2Ti2<sup>10</sup> men of depraved mind, no more f2Ti3<sup>9</sup>, be far spent<sup>1</sup>, increase<sup>2</sup>, proceed<sup>1</sup>, profit<sup>1</sup>, wax<sup>1</sup>.

*dia kôlu'ô* THROUGH-FORBID  
**prohibit**, John p Jesus Mt3<sup>14</sup>, forbid<sup>1</sup>.  
**prolix**. See **far**.

*para tein'ô* BESIDE-STRETCH  
**prolong**, Paul p the word Ac20<sup>7</sup>, continue<sup>1</sup>.  
*ex och ê'* OUT-HAVING  
**prominent**, men of the city Ac25<sup>23</sup>, principal<sup>1</sup>.

*ep a[n]ggel'i'o mai* ON-MESSAGE  
**promise** a thing or action, **profess** a course of conduct, chiefs p give Judas silver Mk14<sup>11</sup> God p (Abraham) Ac7<sup>5</sup> Hb6<sup>13</sup> (He is able) Ro4<sup>21</sup> (until the Seed) Ga3<sup>19</sup> (life eonian) Tit12 Jn22<sup>5</sup> (faithful is He Who) Hb10<sup>23</sup> 11<sup>11</sup> (quaking the heavens) Hb12<sup>24</sup> (to those loving Him) Ja1<sup>12</sup> 25 p them freedom 2Pt2<sup>19</sup> **profess**: a reverence for God 1Ti2<sup>10</sup> knowledge 1Ti6<sup>24</sup>, make promise<sup>2</sup>, profess<sup>2</sup>, promise<sup>1</sup>.

*ep a[n]ggel'v'a* ON-MESSAGE  
**promise** (noun). God's: p of the Father (Christ delegates) ALu24<sup>49</sup> (remain about for) ACi1<sup>4</sup> (of holy spirit from) Ac23<sup>3</sup> to Abraham (avows) Ac7<sup>17</sup> (was not doubted) Ro4<sup>20</sup> (granted to) Ga3<sup>18</sup> led to Israel the Saviour Ac13<sup>23</sup> to the fathers Ac26<sup>6</sup> whatever p are of 2Ci20 is the law against Ga3<sup>21</sup> not requited with AHb1<sup>39</sup> the Lord not tardy as to 2Pt3<sup>9</sup> which God promises Jn22<sup>5</sup> Christ: p out of Jesus Christ's faith Ga3<sup>22</sup> nations joint partakers of Ep3<sup>6</sup> of life in 2Ti1<sup>1</sup> where is the p of His presence 2Pt3<sup>4</sup>  
 others: to you and to your children Ac23<sup>9</sup> to the fathers Ac13<sup>32</sup> p from the captain Ac23<sup>21</sup> to Abraham (not through law) Ro4<sup>13</sup>

(were declared to) Ga3<sup>18</sup> (enjoyers of the allotment) Ga3<sup>29</sup> Hb1<sup>19</sup> (happened on) Hb6<sup>15</sup> (has the) Hb7<sup>6</sup> (land of) AHb1<sup>19</sup> (receives) Hb11<sup>17</sup> nullified if through law Ro4<sup>14</sup> Ga3<sup>17</sup> 18 confirm (to the entire seed) Ro4<sup>16</sup> (patriarchal) Ro15<sup>8</sup> Israelites, whose are the Ro9<sup>7</sup> children of (reckoning for the seed) ARo9<sup>8</sup> (you are) Ga4<sup>28</sup> the word of Ro9<sup>9</sup> of the spirit (through faith) Ga3<sup>14</sup> having (cleansing ourselves) 2C7<sup>1</sup> (devoutness, for the life) 1Ti4<sup>8</sup> through the p (one out of the free woman) Ga4<sup>23</sup> sealed with holy spirit of AEp1<sup>13</sup> guests of the p covenant AEp2<sup>12</sup> first precept with Ep6<sup>2</sup> lest a p is being left Hb4<sup>1</sup> allotment of the Hb6<sup>12</sup> 17 9<sup>15</sup> better Hb8<sup>9</sup> requited with AHb10<sup>36</sup> (not AHb11<sup>13</sup> by faith happened on Hb11<sup>33</sup> (s1Ti1<sup>1</sup> As1<sup>2</sup> Ja2<sup>9</sup>), messagel, promise<sup>52</sup>.

*ep a[n]g'gel ma* ON-MESSAGE-effect  
**promise**, the precious and greatest 2Pt1<sup>4</sup> according to His 2Pt3<sup>13</sup>.

**promise**, acclaim<sup>1</sup>, avow<sup>1</sup>.  
*pro ep a[n]ggel'i'o mai* BEFORE-ON-MESSAGE  
**promise before**, the evangel Ro12 Corinthians' bounty 2C9<sup>5</sup>, had notice before<sup>1</sup>, promise afore<sup>1</sup>,  
 promised to, with<sup>1</sup>.

*pro trep'ô* BEFORE-REVERT  
**promote**, p Apollos visit Ac18<sup>27</sup>, exhort<sup>1</sup>.

*ep ana mi mnê's k ô* ON-UP-REMIN  
**prompt**, remind with a view to action, Paul, the saints Ro15<sup>14</sup> as, put in mind<sup>1</sup>.

*prôn es'* PRONE  
**prone**, Judas falling Ac1<sup>18</sup>, headlong<sup>1</sup>.  
**proof**. See **display**.  
**proof**, testedness<sup>3</sup>.  
**proper**, handsome<sup>1</sup>.

*an êk'ô* UP-ARRIVE  
**proper** (be), insinuating not Ep5<sup>4</sup> wives subject Co3<sup>18</sup> Paul enjoining what is Phn<sup>8</sup>, be convenient<sup>2</sup>, be fit<sup>1</sup>.

*[h]up'ar x is* UNDER-ORIGIN  
**property**, saints disposed of their Ac24<sup>5</sup> in the heavens Hb10<sup>34</sup>, goods<sup>1</sup>, substance<sup>1</sup>.

*pro phê t'ei'a* BEFORE-AVERTMENT  
**prophecy**, in Israel is filled up p of Isaiah Mt13<sup>14</sup> a grace given to us Ro126 1C12<sup>10</sup> Paul (if I have p and not love) 1C13<sup>2</sup> (if not speaking in) 1C14<sup>6</sup> will be discarded 1C13<sup>8</sup> not for unbelievers 1C14<sup>22</sup> saints not to scorn 1Th5<sup>20</sup> Timothy (the preceding p over you) 1Ti1<sup>18</sup> (his gift given through) 1Ti4<sup>14</sup> no p its own explanation 2Pt1<sup>20</sup> not carried on by will of man 2Pt1<sup>21</sup> happy those hearing Rv1<sup>3</sup> no rain for the days of their vRv11<sup>6</sup> the spirit of vRv19<sup>10</sup> keeping the sayings of vRv22<sup>7</sup> not sealing the sayings of vRv22<sup>10</sup> words of the p of this scroll vRv22 18 19, gift of prophecy<sup>1</sup>, prophecy<sup>15</sup>, prophesying<sup>3</sup>.

**prophecy**, prophetic<sup>1</sup>.  
*pro phê t'eu'ô* BEFORE-AVER  
**prophecy**, affirm before, in place, as Aaron spoke for Moses in the presence of Pharaoh because he was his spokesman Ex4<sup>16</sup>, not before in time, for prediction is only incidental to prophecy, in Christ's name Mt7<sup>22</sup> the prophets p (till John) Mt11<sup>13</sup> (concerning the grace) 1Pt1<sup>10</sup> Jews say to Christ Mt26<sup>68</sup> Mk14<sup>68</sup> Lu22<sup>64</sup> ideally Isaiah p Mt15<sup>7</sup> Mk7<sup>6</sup> Zechariah Lu16<sup>7</sup> Caiaphas Jn11<sup>51</sup> sons

and daughters Ac217 slaves Ac218 at Ephesus Ac196 Philip's four daughters Ac219 every (man, woman) 1C114 5 out of an instalment 1C139 yet rather that you be 1C14 1 5 speaking to men 1C143 edifying the ecclesia 1C144 greater is he who is 1C145 now if all should be 1C143 one by one 1C1431 be zealous to be 1C1439 Enoch Ju14 John vRv1011 two witnesses vRv113 (A1C1412).

prophesying, prophesy.

*pro phét' és* BEFORE-AVERER

**prophet.** God: speaks (through the mouth of) Lu170 Ac321 (announces before) Ac318 (to the fathers in) Hb11 will be raising up a P Ac 322 737 gives judges till Samuel the P Ac 1320 evangel G promises before through Ro12 places in the ecclesia 1C1228 evangelizes to His vRv107 to give wages to vRv118 of the spirits of vRv226 John called p of the Most High Lu176 Christ: came not to demolish aMt517 said to be one of the Mt 1614 Mk615 15 828 this is the P Mt2111 Jn 614 740 throng had Him for a Mt2146 dispatching to Israel Mt2334 Lu1149 a great p was roused Lu716 if He were a Lu739 some p of the ancients Lu98 19 a Man Who came to be a Lu2419 interpreters from all A Lu2427 written in (concerning Me) A Lu2444 (of Whom) A Jn145 I behold Thou art Jn419 a P is He Jn917 which should not hear that P Ac323 He Who gives Ep411

**others:** (proper names): Jeremiah (a sound in Rama) Mt217 (30 pieces of silver) Mt279 Isaiah (voice in the wilderness) Mt33 Lu34 (got of Zebulun) Mt414 (He our infirmities) Mt817 (Lo! My Boy) Mt217 (I am dispatching My messenger) Mk12 (scroll handed to Christ) Lu417 (straighten the road) Jn123 (who believes our tidings) Jn1238 (the eunuch read) A Ac828 30 (ideally the holy spirit speaks through) Ac2825 John (more than a) Mt119 Lu726 (p prophesy till J) aMt1113 (throng had J for a) Mt145 2126 Mk1132 (no greater p than) Lu728A (the p are unto J) A Lu1616 (people persuaded that J is) Lu206 (are you the P) Jn121 25 Jonah Mt1239 Lu1129A Daniel Mt2413 Mk1314A Elisha Lu427 Moses and the p (five brothers have) P Lu1629 (if they are not hearing) P Lu1631 (Paul saying nothing outside of) Ac2622 (persuading the Jews from) A Ac2823 Joel Ac216 David Ac230 Samuel Ac324 Hb1132 Agabus Ac1127 2110 Judas and Silas Ac1532 King Agrippa believing A Ac2627 in Elijah Ro113 Jews killed the Lord Jesus and the 1Th215 the Cretans own Tit112

**others: speak:** through the p (the virgin) Mt122 the p s (tardy of heart to be believing all) Lu2425 (by twos or threes) 1C1429 (in the name of the Lord) Ja510 write: through the (and you Bethlehem) Mt25 (all will be accomplished) Lu1831 in the p (shall all be taught of God) A Jn645 in the scroll of the (offer Me slain victims) Ac742 according to the law and (Paul believing all) A Ac2414 declare: through the p (out of Egypt) Mt215 (Christ to be called a Nazarene) Mt223 (opening My mouth in parables) Mt1335 (your King is coming) Mt214 in the p (Lo! you despisers) A Ac1340 d before by the holy p and apostles 2Pt32 persecute: the p (before you) Mt512 Lu623 (your fathers) Ac752 the law and the p: (thus be doing) aMt712 (these two precepts are hanging on) A Mt2240 (after the reading of) A Ac1315 (attested by) A Ro321 re-

ceiving a p Mt1041 in the name of Mt1041 perceive: do you come out to Mt119 Lu726 many years to p Mt1317 Lu1024 obtaining a p's wages Mt1041 a p not (dishonored) Mt 1357 Mk64 Jn44 (acceptable) Lu424 hypocrites building sepulchers of Mt2329 Lu1147 blood of the p (participants in) Mt2330 (shed) Lu1150 vRv166 (found in Babylon) vRv1824 murder the (sons of those who) Mt2331 killing the p (Jerusalem) Mt2337 Lu1334 the scriptures of Mt2656 all the p (in the kingdom) Lu1328 (are testifying to this One) Ac 1043 that a p perish outside Jerusalem Lu 1333 no p roused out of Galilee Jn752 the p died Jn852 53 sons of the p Ac325 p is saying (heaven is My throne) Ac748 (concerning whom) Ac834 teachers and p to accord with the ecclesia Ac131 chiefs ignorant of the voices of Ac1327 the words of the p agree Ac1515 not all are 1C1229 the spiritual endowments of 1C1432 32 if anyone presumes to be 1C1437 apostles and p (built on the foundation of) P Ep220 (revealed to) Ep35 (make merry over Babylon) vRv1820 p seek out and search 1Pt110 the insanity of the (Balaam) 2Pt216 two p torment those vRv1110 your brethren the vRv220.

**prophet (false).** See false prophet.  
**prophet (of), prophetic.**

*pro phét' is* BEFORE-AVERER

**prophetess.** Hannah Lu236 Jezebel Rv220 Abs2.

*pro phét' ik on'* BEFORE-AVERIC

**prophetic.** scriptures Ro1626 word 2Pt119, of prophecy<sup>1</sup>, of the prophets<sup>1</sup>.

[h]il as m os' PROPITIATORY-shelter  
**propitiatory** shelter. Christ is M1Jn22 f410.

[h]il as tēr' on PROPITIATORY-shelter  
**propitiatory** shelter, the place of propitiation, the mercy seat Hb95. God purposed Christ Jesus for Ro325, mercy-seat<sup>1</sup>, propitiation<sup>1</sup>.

[h]il as k' o mai make-PROPITIATORY-shelter  
**propitiatory** shelter (make), be favorably inclined on the basis of sacrifice. God to make for the tribute collector P Lu1813 for the sins of the people Hb217, be merciful<sup>1</sup>, make reconciliation for<sup>1</sup>.

[h]il' e ds PROPITIOUS

**propitious,** favorably inclined. Peter to Jesus (p be it to Thee) Mt1622 the Lord, to Israel's injustices Hb312, be it far from<sup>1</sup>, merciful<sup>1</sup>.

**proportion, analogy<sup>1</sup>.**

*t élik out' o* THE-PRIME-SAME

**proportions (such),** come to the highest crisis in its development, a death of 2C110 salvation Hb23 ships P Ja34 quake vRv1618, great<sup>3</sup>, mighty<sup>1</sup>.

*pro air e' o mai* BEFORE-LIFT

**propose,** giving as each 2C97 (s<sup>1</sup> Ac2740), purpose<sup>1</sup>.

*pros él' u t os* TOWARD-COMER

**proselyte,** to make one Mt2315 Jews as well as Ac210 Nicholas of Antioch Ac65 reverent Ac1343.

*eu od o' d* WELL-WAY

**prosper,** in the will of God Ro110 saints (whatever anyone may be) f1C162 (may be) f3Jn2 (as your soul is) f3Jn2.

*por' n é* PROSTITUTE

**prostitute,** a female who uses her body for unlawful lusts, preceding the priests into the kingdom Mt2131 32 devouring his father's

living with *p*Lu15<sup>30</sup> he who joins, is one body 1C6<sup>15</sup> 16 Rahab Hb11<sup>31</sup> Ja2<sup>25</sup> Babylon (mother of) *v*Rv17<sup>5</sup> (waters where sitting) *v*Rv17<sup>15</sup> (the ten horns hating) *v*Rv17<sup>16</sup> (God judges) *v*Rv19<sup>2</sup>, harlots, whore<sup>1</sup>.

*porn ei'a* PROSTITUTION

prostitution, dismissing a wife outside of a case of Mt5<sup>32</sup> 19<sup>9</sup> out of the heart Mt15<sup>19</sup> Mk7<sup>21</sup> Pharisees not born of Jn8<sup>41</sup> abstaining from (nations to be) Ac15<sup>20</sup> 29 21<sup>25</sup> (saints to be) 1Th4<sup>3</sup> the Corinthians (heard of among) 1C5<sup>1</sup> 1 (many not repenting of) 2C12<sup>21</sup> the body is not for 1C6<sup>13</sup> saints (to flee from) 1C6<sup>18</sup> (let it not be named among) Ep5<sup>3</sup> (to deaden) Co3<sup>5</sup> because of *p* each man have own wife 1C7<sup>2</sup> of the flesh Ga5<sup>19</sup> repent not of their (Jezebel) *Rv*2<sup>21</sup> (rest of mankind) *v*Rv9<sup>21</sup> Babylon (the wine of her) *v*Rv14<sup>3</sup> 17<sup>2</sup> 18<sup>3</sup> (of her and the earth) *v*Rv17<sup>4</sup> (corrupts the earth with) *v*Rv19<sup>2</sup>, fornication<sup>26</sup>.

*porn eu'o* PROSTITUTE

prostitution (commit), have unlawful intercourse of the sexes. Figurative, apostasy from the spiritual union which was figured by marriage, sinning against his own body 1C6<sup>18</sup> neither should we 1C10<sup>8</sup> 8 Balaam taught Balak *Rv*2<sup>14</sup> Jezebel teaching my slaves to *Rv*2<sup>20</sup> kings of the earth with Babylon *v*Rv17<sup>2</sup> Ab 18<sup>3</sup> 9, commit fornication<sup>8</sup>.

*pros pipt'o* TOWARD-FALL

prostrate, lunge *p*Mt7<sup>25</sup>, *p* to Christ (unclean spirits) Mk3<sup>11</sup> (woman with hemorrhage) Mk5<sup>38</sup> Lu8<sup>47</sup> (Syro-Phœnician woman) Mk7<sup>25</sup> (Peter) Lu5<sup>8</sup> (demoniac) Lu8<sup>23</sup> warden to Paul and Silas Ac16<sup>29</sup>, beat upon<sup>1</sup>, fall at<sup>1</sup>, - down at<sup>1</sup>, - - before<sup>5</sup>.

prostrate. See east.

*dia phula ss'o* THROUGH-GUARD

protect, messengers to *p* Christ Lu4<sup>10</sup>. keep<sup>1</sup>. protest. See declare.

protest by, by<sup>1</sup>.

[*h*] *uper e'pha n* ON OVER-APPEARING

proud, the Lord scatters Lu1<sup>51</sup> God (gives men over to be) Ro1<sup>30</sup> (resisting) Ja4<sup>6</sup> 1Pt5<sup>5</sup> in the last days men will be 2Ti3<sup>2</sup>.

proud (be), conceited (be)<sup>1</sup>.

prove, demonstrate<sup>1</sup>, present<sup>1</sup>, test<sup>10</sup>, try<sup>1</sup>, unite<sup>1</sup>.

prove before, previously charge<sup>1</sup>.

*chor'ta s ma* FODDER-EFFECT

provender, our fathers found no Ac7<sup>11</sup>, sustenance<sup>1</sup>.

*par oi m'ia* BESIDE-PATHWAY

proverb, roadside talk, a sententious saying. Jesus speaking Jn10<sup>6</sup> 16<sup>25</sup> 23 29 the true *p* 2Pt2<sup>22</sup>, parable<sup>1</sup>, proverb<sup>4</sup>.

proverb, parable<sup>1</sup>.

*pro no e'o* BEFORE-MIND

provide, think of beforehand and provide, Middle, make provision Ro12<sup>17</sup>. Paul is *p* the ideal 2Cs2<sup>1</sup> not *p* for his own 1Ti5<sup>8</sup>, provide<sup>1</sup>, - for<sup>2</sup>.

provide, acquire<sup>1</sup>, do<sup>1</sup>, look forward<sup>1</sup>, present<sup>1</sup>, ready (make)<sup>1</sup>.

*pro'no ia* BEFORE-MIND

providence Ac24<sup>2</sup>, provision, making no *p* for the lusts Ro13<sup>14</sup>.

province. See country.

province, prefecture<sup>2</sup>.

providence. See providence.  
provision (make). See provide.  
provocation, embitterment<sup>2</sup>.

*ere th iz'o* STRIVE

provoke, in a good sense. Corinthians' zeal *p* majority 2C9<sup>2</sup> (BCo3<sup>21</sup>).

provoke, challenge<sup>1</sup>, embitter<sup>1</sup>.

provoke. See illtreat.

provoke to jealousy. See jealousy (provoke to).

provoke to speak, quiz<sup>1</sup>.

provoke unto, incense<sup>1</sup>.

provoked (be easily), incite<sup>1</sup>.

*pro'ra* BEFORE-MOST-GUSH

prow, that part of a ship which makes the water gush before it, stretch anchors out of Ac27<sup>30</sup> remains sticking Ac27<sup>41</sup>, forepart<sup>1</sup>, foreship<sup>1</sup>.

*phron'e si s* DISPOSITION

prudence, stubborn to *p* of the just Lu1<sup>17</sup> grace lavished on us in all Ep1<sup>8</sup>, prudence<sup>1</sup>, wisdom<sup>1</sup>.

*phron'i mon* DISPOSED

prudent, *p* man building on a rock *p*Mt7<sup>24</sup> *p* as serpents Mt10<sup>16</sup> *p* slave *p*Mt24<sup>45</sup> *p* virgins *p*Mt25<sup>2</sup> 4 8 9 administrator *p*Lu12<sup>42</sup> sons of this eon more *p* Lu16<sup>8</sup> pass for *p* (lest you may) Ro11<sup>25</sup> (do not) Ro12<sup>16</sup> *p* in Christ 1C4<sup>10</sup> Paul saying this as to *p* 1C10<sup>15</sup> being *p* you are bearing with the imprudent 2C11<sup>19</sup>, wise<sup>14</sup>.

prudent, intelligent<sup>1</sup>.

*phron'i m os* DISPOSED-AS

prudently, (adverb), administrator does *p* Lu16<sup>8</sup>, wisely<sup>1</sup>.

*psal m os'* STROKE

psalm, a composition to be sung to music, scroll of the *p* (David saying in) Lu20<sup>42</sup> (written in) Ac1<sup>20</sup> written in (concerning Christ) *Alu*24<sup>44</sup> (the second *p*) Ac13<sup>33</sup> the saints (each of you has) 1C14<sup>26</sup> (speaking to yourselves in) Ep5<sup>19</sup> (in *p* and hymns) Co3<sup>16</sup>.

*Ptolema is'* PTOLEMAIS

Ptolemais, a city on the coast of western Galilee, now called Acre, about 32° 55' north, 35° 4' east. Paul descended to Ac21<sup>7</sup>.

*dēm os'i on* PUBLIC

public, in view of all the people, or pertaining to all, not private. priests place the apostles in *p* custody Ac5<sup>18</sup> Paul (lashing us in *p*) Ac16<sup>37</sup> (teaching the brethren in *p*) Ac20<sup>20</sup> Apollos confuted the Jews in *p* Ac18<sup>28</sup>.

public example (make a), infamy (hold up to)<sup>1</sup>.

publican, tribute collector<sup>21</sup>.

publicity. See boldness.

publicly, public<sup>2</sup>.

*di a[n] gge'l'o* THROUGH-MESSAGE

publish, you *p* the kingdom of God Lu9<sup>60</sup> Paul *p* full completion of days Ac21<sup>26</sup> so My name should be Ro9<sup>17</sup>, declare<sup>1</sup>, preach<sup>1</sup>, signify<sup>1</sup>.

publish, become<sup>1</sup>, consequence (be of more)<sup>1</sup>, herald<sup>5</sup>.

*Pop'lios* PUBLIUS

Publius, the foremost man of Melita, receiving Paul Ac28<sup>7</sup> father of Ac28<sup>8</sup>.

*ana'chu si s* UP-POURING

puddle, of profligacy *p*1Pt4<sup>4</sup>, excess<sup>1</sup>.

*Pou'd es (Latin)* PUDENS

Pudens, greeting Timothy 2Ti4<sup>21</sup>.

*phusi o'ō* INFLATE

**puff up**, swell the size of. Corinthians **F1C46**  
18 19 **52** knowledge **F1C81** love is not **F1C134**  
by a fleshly mind **F2C218**.

*phusi'o si s* INFLATING

**puffing up**. Paul afraid lest there be **F2C1220**,  
swelling<sup>1</sup>.

*spa'o* PULL

**pull**, move, or attempt to move, by power ex-  
erted from the direction toward which the  
motion tends. **p** a sword (one standing by)  
**Mk1447** (the warden)**Ac1627**, draw<sup>1</sup>, - out<sup>1</sup>.

**pull**. See **pull away**.

**pull**, snatch<sup>1</sup>.

*apo spa'o* FROM-PULL

**pull away**, pull (a sword)**Mt2651**. Jesus, from  
the disciples a stone's throw **F2C2241** men  
arising to **p** a disciples **F2C2030** Paul, from  
the brethren **Ac2114**, be gotten from<sup>1</sup>, draw<sup>1</sup>,  
- away<sup>1</sup>, withdraw<sup>1</sup>.

*ap a spa'z o mai* FROM-SIMULTANEOUS-PULL

**pull away from**. Paul from the brethren  
**Ac2116**.

**pull down**. See **take down**.

**pull out**, cast out<sup>3</sup>, pull up<sup>1</sup>.

*dia spa'o* THROUGH-PULL

**pull to pieces**, chains by the demoniac **Mk54**  
afraid lest Paul be **Ac2310**, pluck asunder<sup>1</sup>,  
pull in pieces<sup>1</sup>.

*ana spa'o* UP-PULL

**pull up**, an ox on the sabbath **Lu145** a sheet  
into heaven **Ac1110**, draw up<sup>1</sup>, pull out<sup>1</sup>.

*kath air' e si s* DOWN-LIFTING

**pulling down**, bulwarks **F2C104** Paul's author-  
ity not for **F2C108** 13<sup>10</sup>, destruction<sup>2</sup>, pull-  
ing down<sup>1</sup>.

**punch**. See **lash**.

*tim or e'o* VALUE-LIFT

**punish**, Aristotle distinguishes this from chas-  
ten, which is disciplinary and has reference  
to the one who suffers, while this word is  
penal and has reference to the satisfaction  
of the one who inflicts. Plato agrees with  
this. This is borne out by the Scripture usage.  
Saul **p** the saints **Ac225** 26<sup>11</sup>.

**punish**, chasten<sup>2</sup>, incur justice<sup>1</sup>.

*tim or i'a* VALUE-LIFT

**punishment**. Of how much worse **p** **Hb1029**.

**punishment**, avenging<sup>1</sup>, chastening<sup>1</sup>, rebuke<sup>1</sup>.

*ku n ar'i on* TEEM(dim.)

**puppy**, a little or young dog. eat what falls  
**F2C1526** 2<sup>1</sup>**Mk727** 28, dog<sup>1</sup>.

*ō n e'o mai* BEING-

**purchase**. Abraham **p** a tomb **Ac716**, buy<sup>1</sup>.

**purchase**, acquire<sup>2</sup>, procure<sup>2</sup>.

**purchase** possession, procure<sup>1</sup>.

*[h]agn on'* PURE

**pure**, of feminine virtue, chaste. Corinthians  
**p** in this matter **2C711** whatever is **Ph48**  
Timothy to keep himself **1Ti522** the wisdom  
from above is **Ja317** spectators of your **p**  
behavior **1Pt32** as Christ is **1Jn33** chaste:  
to present a **c** virgin to Christ **F2C112** young  
wives to be **Tit25**, chaste<sup>3</sup>, clear<sup>1</sup>, pure<sup>1</sup>.

**pure**, clean<sup>17</sup>, sincere<sup>1</sup>.

*[h]agn os'* PURE-AS

**purely**, (adverb), announcing Christ out of  
faction not **p** **Ph117**, sincerely<sup>1</sup>.

*[h]agn o't ēs* PURENESS

**pureness**. Paul commending himself as serv-  
ant of God in **p** **2C66** the **p** which is in  
Christ **2C113**.

**purge**, clean<sup>1</sup>, - out<sup>1</sup>, cleanse<sup>5</sup>.

**purge**. See **clean out**.

**purge out**, clean out<sup>1</sup>.

**purge** thoroughly, scour<sup>2</sup>.

**purged** (be), cleansing<sup>1</sup>.

*[h]agn is m os'* PURIFICATION

**purification**, completion of the days of Paul's  
**Ac2126**.

**purification**, cleansing<sup>1</sup>.

*[h]agn iz'o* PURIFY

**purify**. Jews ascended into Jerusalem to be **p**  
themselves **Jn1155** Paul **p** together with four  
others **Ac2124** 26 24<sup>18</sup> sinners **p** your hearts  
**FJa48** saints (having **p** your souls)**1Pt122**  
(who has this expectation **p** himself)**1Jn38**.

**purify**, cleanse<sup>5</sup>.

**purifying**, cleanness<sup>1</sup>, cleansing<sup>2</sup>.

*[h]agn i'a* PURITY

**purity**. Timothy to be a model in **1Ti412**  
younger women as sisters in all **1Ti52**.

**purloin**, embezzle<sup>1</sup>.

*porphur'a* PURPLE

**purple**, a garment colored a bluish red, by a  
dye obtained from a shell fish, purpura. It  
denotes rank or royalty, they dress Jesus in  
**AMk1517** 20 rich man dressed in **ALu1619** in  
Babylon **ARv1812bs**.

*porphur oun'* PURPLE

**purple** in color, soldiers clothe Jesus with **p**  
cloak **Jn192** 5 Babylon clothed in **ARv174**  
18<sup>16</sup>.

**purple** (seller of). See **seller of purple**.

*pro ti'thē mi* BEFORE-PLACE

**purpose**, place the ultimate result before the  
mind. Paul **p** to come to Rome **Ro113** God (**p**  
Christ for a propitiatory)**Ro325** (secret **p** in  
the Beloved)**Ep19**, purpose<sup>2</sup>, set forth<sup>1</sup>.

*pro'the si s* BEFORE-PLACING

**purpose**, literally applied to the cakes of bread  
in the holy place, the show bread. Figura-  
tively, a goal kept before the mind. with  
**p** of heart **Ac1128** of the mariners **Ac2713**  
God's (called according to)**Ro828** 2<sup>1</sup>**Ti19** (may  
be remaining as a choice)**Ro911** (designated  
beforehand)**Ep111** (of the eons)**Ep311** Paul's  
2<sup>1</sup>**Ti310** show bread: David ate **Mt124Mk226**  
**Lu64** in front part of tabernacle **FHb92**, pur-  
pose<sup>8</sup>, shewbread<sup>1</sup>.

**purpose**, do<sup>1</sup>, intention<sup>1</sup>, opinion<sup>1</sup>, place<sup>1</sup>, plan<sup>1</sup>,  
propose<sup>1</sup>.

*pro the sm'i'a* BEFORE-PLACEMENT

**purposed** (time), minor under guardians until  
**Ga42**, time appointed<sup>1</sup>.

*ball an't i on* CAST-IN

**purse**, disciples (to bear no)**Lu104** 22<sup>35</sup> (now  
pick it up)**Lu2236** make yourselves **F2C1233**,  
**purse**, girdle<sup>2</sup>.

*amphi bal'i o* ENVELOPE-CAST

**purse net**. Simon and Andrew **p** **n** **Mk116**.

*amphi'bi ē st r on* ENVELOPE-CASTER

**purse net**. Simon and Andrew casting a **p** **n**  
**Mt418** **Mk116A**, net<sup>2</sup>.

**pursee**. See **persecute**.

**push forward**. See **bud**.

push over precipice. See precipice (push over).

*stel'lo mai* PUT

put. Paul's eagerness p this so 2C820 p yourself from the one walking so 2Th36. avoid<sup>1</sup>, withdraw self<sup>1</sup>.

put, become<sup>2</sup>, cast<sup>14</sup>, - out<sup>5</sup>, drain<sup>2</sup>, give<sup>5</sup>, place<sup>16</sup>, -on<sup>7</sup>, step on board<sup>1</sup>.

do put. See do.

put about, place about<sup>1</sup>.

put away. See put off.

put away, dismiss<sup>14</sup>, expell<sup>1</sup>, let<sup>2</sup>, lift<sup>1</sup>, nullify<sup>1</sup>, putting off<sup>1</sup>, thrust away<sup>1</sup>, (to p a), repudiation<sup>1</sup>.

put forth. See cast on.

put forth, place before<sup>2</sup>, say<sup>1</sup>, sprout out<sup>2</sup>, stretch out<sup>3</sup>.

put forward, bud<sup>1</sup>.

put from, thrust away<sup>1</sup>.

*para ba'l'ō* BESIDE-CAST

put in. Paul's ship at Samos Ac2015 (AMK 430). arrive<sup>1</sup>.

put in, commission<sup>1</sup>.

*apo ti'thē mi* FROM-PLACE

put off, put away. witnesses, their garments Ac758 the acts of darkness Ro1312 the old humanity fEp422 the false fEp425 every impediment fHb121 all filthiness Ja121 all malice f1Pt21 put away: Herod p John a in jail Mt143 p a all these fCo38. cast off<sup>1</sup>, lay apart<sup>1</sup>, - aside<sup>2</sup>, - down<sup>1</sup>, put away<sup>1</sup>, - off<sup>2</sup>.

put off, loose<sup>1</sup>, strip off<sup>1</sup>.

*en du ō* or *en du n'ō* IN-SLIP

put on, slip in 2Ti36, dress. the body (worrying about what) Mt625 Lu1222 not p o wedding apparel fMt2211 soldiers p Christ's garments o Him Mt2731 Mk1520 disciples (not to p o two tunics) Mk69 (p o power) fLu2440

demoniac p on no cloak Lu827 p first robe o (the prodigal) fLu1522 saints to p o (implements of light) Ro1312 (Christ) fRo1314 Ga327 (incorruption) 1C1553 54 (immortality) 1C1553 54 (new humanity) fEp424 (panoply of God) fEp611 (cuirass of righteousness) Ep614 (young humanity) fCo310 (pitiful compassion) fCo312 (cuirass of faith) f1Th58 dress: John, in camel's hair Mk16 Herod, in royal attire Ac1221 being d, not found naked 2C53 One like a son of mankind Rv113 messengers in clean linen vRv156 armies in cambric vRv1914 (bs fMt2728 AMK1517). be arrayed in<sup>1</sup>, be clothed<sup>5</sup>, be endued with<sup>1</sup>, clothe with<sup>1</sup>, creep into<sup>1</sup>, have on<sup>1</sup>, put on<sup>19</sup>.

put on, clothe<sup>1</sup>, place about<sup>3</sup>, - on<sup>3</sup>.

put on trial. See trial (put on).

put out, depose<sup>1</sup>.

put up again, turn from<sup>1</sup>.

put up for the night. See demolish.

*Poti'oloi* PUTEOLI

Puteoli, a town on the coast of Italy, southeast of Rome, about 41° north, 14° east. Paul came the second day to Ac2313.

*apo'the sis* FROM-PLACING

putting off, the filth of the flesh 1Pt321

Peter's tabernacle 2Pt114. put away<sup>1</sup>, - off<sup>1</sup>.

putting off, stripping off<sup>1</sup>.

*en'du sis* IN-SLIPPING

putting on, wives not to be 1Pt33.

putting on, imposition<sup>1</sup>.

*Pur'os* FIERY-(red)

Pyrhus, a Berean. Sopater Ac204.

*puth'ōn* ASCERTAINER

python, maid having p spirit Ac1616, of divination<sup>1</sup>.

## Q

*kodran'tēs* QUADRANS

quadrans, a Roman brass coin, a fourth of an assarion, about 1.58 cents, 3.1 farthings, or something less than a penny. paying the last Mt526 two mites which is Mk1242. farthing<sup>2</sup>.

*te tra'po u n* FOUR-FOOT

quadruped, an animal with four feet. of the earth (in Peter's vision) vAc1012 116 image of Ro123. fourfooted beasts<sup>3</sup>.

*sei'ō* QUAKE

quake, move suddenly and violently to and fro. aquake: city at Jesus' entry Mt2110. earth Mt2751 Hb1226 the keepers Mt284 fig tree fRv613 bs. move<sup>1</sup>, quake<sup>1</sup>, shake<sup>3</sup>.

*sei s m os'* QUAKING

quake, of the earth, earthquake, cosmic cataclysm (at the sixth seal) vRv612. in the sea Mt324 at the end time Mt247 Mk138 Lu2111 at Golgotha Mt2754 at the resurrection Mt282 at Philippi Ac1620 great vRv1618 earthquake: at the seventh seal vRv35 as the two witnesses ascended vRv1113 13 temple opened vRv11 19As at the seventh bowl vRv1618, earthquake<sup>13</sup>, tempest<sup>1</sup>.

qualified. See tested.

quantity. See multitude.

quarrel, complaint<sup>1</sup>.

*plē'ktēs* BLOWER

quarrelsome. supervisor not 1Ti33 Tit17. striker<sup>2</sup>.

*la tom e'ō* BEDROCK-CUT

quarry. Joseph's tomb Mt2760 Mk1546. hew<sup>2</sup>.

quarter, corner<sup>1</sup>, place<sup>1</sup>.

*Kou'artos (Latin)* QUARTUS

Quartus, a brother. Ro1624.

*te tra'diōn* FOUR-diminutive

quaternion, a guard of four soldiers. Peter given over to Ac124.

*basil'is s a* KINGESS

queen, a female ruler of a kingdom. of the south Mt1242 Lu1131 of the Ethiopians Ac827 Babylon sitting a fRv187.

quench. See extinguish.

*zē'iē ma* SEEK-effect

question, the statement of a problem. of circumcision Ac152 of Jewish (law) Ac1815 2329 (religion) Ac2519 of the Jews (expert in) Ac263.

question, discuss<sup>1</sup>, inquire<sup>1</sup>, questioning<sup>6</sup>, word<sup>1</sup>, (ask q), examine<sup>2</sup>, (call in q), indict<sup>1</sup>.

*zēt'ē si s* SEEKING  
questioning, the process of solving a problem.  
of John's disciples Jn325 Paul and Barnabas  
with the Jews Ac152 7 Paul before Festus  
Ac2520 morbid about 1Ti64 stupid q (re-  
fuse) 2Ti223 (stand aloof from) Ti39 (b1Ti  
14). how to inquire1, question6.

quick, live4.  
quicken, vivify9.  
quicken together with, vivify together2.  
quickly. See swiftly.  
quickly. See swiftly.  
quickly (more). See swiftly (more).

*tach'ist a* SWIFT-MOST  
quickly (most), (adverb). Silas and Timothy  
to come to Paul Ac1715, with all speed1.

*Sur't is* DRAG  
quicksand. the Syrtis q Ac2717.  
[h]ésuch'i os QUIET

quiet, making no sound or noise or disturb-  
ance. life 1Ti22 spirit 1Pt34. peaceable1,  
quiet1.

quiet, compose1, mild1.

[h]ésuch az'ō QUIETIZE  
quiet (be). Pharisees, etc. Lu144 women, on  
the sabbath Lu236 at Peter's recital Ac1118  
disciples, at Caesarea Ac2114 ambitious to  
be 1Th411. be quiet1, cease1, hold one's  
peace2, rest1.

[h]ésuch i'a QUIETNESS  
quietness. the people, at Paul's words Ac222  
working with 2Th312 women to be learning  
in 1Ti211 12. quietness1, silence3.  
quietness, peace1.

*Kurénios (Latin)* QUIRINTUS  
Quirinius, governor of Syria Lu22.

*bel ti'on* more-CASTING  
quite well, (adverb). know how Onesiphorus  
serves 2Ti118. very well1.

*apo stom a ti z'ō* FROM-MOUTHIZE  
quiz. Pharisees q Jesus Lu1153. provoke to  
speak1.

## R

*r[h]abbi' (Hebrew)* MY-MUCH  
rabbi, a title of honor among the Jews, which  
our Lord forbade His disciples. called r  
(Pharisees fond of being) Mt237 (disciples  
may not be) Mt238Bs14 (John the baptist) Jn  
326 Christ (by Judas) Mt2625 49Mk1445 45A  
(by Peter) Mk95 1121 (by His disciples) Mk14  
19A Jn431 92 118 (two of John's disciples)  
Jn193 (by Nathanael) Jn149 (by Nicodemus)  
Jn32 (by the throng) Jn625. master9, rabbi8.

*r[h]abbouni' (Chaldee)* RABBOUNI  
rabboni, is explained as equivalent to teacher.  
Christ called by (Bar-Timeus) Mk1051 (Mary  
Magdalene) Jn2016, lord1, Rabboni1.

*trech'ō* RACE  
race, run swiftly and competitively. Miriam  
Magdalene, to Peter and John Jn202 Peter  
and John, to the tomb Jn204 not of him  
who is rRo916 for the prize (in the stadium)  
r1C924 24 (saints thus to r) r1C924 Paul r  
(not as dubious) r1C926 (not for naught) rGa22  
the Galatians r ideally rGa57 word of the  
Lord r2Th31 saints to r with endurance  
rHb121 chariot horses into battle rVr99.

race, contest1, stadium1.  
*gen'os* BECOME

race of mankind, a native of a country, species  
of animal or language. chief priestly r Ac49  
Joseph's Ac713 of Israel (Pharaoh dealing  
astutely with) Ac719 (a chosen r) 1Pt29 of  
Abraham Ac1326 of God rAc1728 29 Paul  
(in dangers of his) 2C1126 (progressed beyond  
many contemporaries in his) Gal14 (of the r  
of Israel) Ph35 Christ, of David's rRv2216  
native: of Syro-Phoenicia Mk726 Barnabas  
a n Cyprian Ac436 Aquila a n of Pontus  
Ac182 Apollon a n Alexandrian Ac1824 species:  
of fish rMt1347 of unclean spirit Mk  
929 of languages 1C1210 28ABs\* of sounds  
1C1410 (sMt1722). born at (in) 2, diversity1,  
generation1, kind5, kindred3, nation2, of the  
country of1, offspring3, one's own country-  
men1, stock2.

*epi sun trech'ō* ON-TOGETHER-RACE  
race on together. the throng Mk925. come  
running together1.

*sun trech'ō* TOGETHER-RACE  
race together. into profligacy 1Pt44. run1.

*pros trech'ō* TOWARD-RACE  
race toward. the throng toward Jesus Mk915Bs.  
run to1.

*R[h]achél' (Hebrew)* EWE  
Rachel, Jacob's wife Gn29. lamenting over her  
children aMt218.

rage, perturbl.  
raging, surge1, wild1.

*R[h]aab' (Hebrew)* WIDE  
Rahab, the prostitute Js21. perished not Hb1131  
justified by works Ja225.

*R[h]achab' (Hebrew)* WIDE  
Rahab. Salmon begets Boaz of Mt15.

rail on, blaspheme2.

railer, reviler1.

railing, blaspheming1, blasphemy2, reviling2.

*kata stol é'* DOWN-PUT  
raiment. women adorning in r decorously  
1Ti29. apparel1.

raiment, apparel5, attire1, garments12, shelter1,  
vesture1.

*bro ch é'* RAIN  
rain. descended rMt725 27.

*brech'ō* RAIN  
rain, the falling of. on the just and unjust  
Mt545 tears, on Jesus' feet rLu738 44 fire  
from heaven rLu1728 Elijah prays for it not  
to Ja517 17 no shower of rVr116.

*i'ri s* RAINBOW  
rainbow. surrounding the throne rVr43b on  
the messenger's head rVr104ABs\*.

*om'b r os* LIKE-GUSH  
rainstorm (is coming) rLu1254. shower1.

*R[h]aiphān' (Coptic)* Saturn  
**Raiphān**, the name of an idol. Israel wor-  
 shipped Ac743.

**raise**. See **rise** and **rouse**.

**raise**, **rousel**, - up<sup>1</sup>.

*ex an'ist é mi* OUT-UP-STAND

**raise up**. seed to brother FMk1219Lu2028 sect  
 of Pharisees Ac155.

**raise up**, **concourse**, **rouse up**<sup>2</sup>.

**raise up together**, **rouse together**<sup>1</sup>.

**raised to life again**, **resurrection**<sup>1</sup>.

*r[h]aka' (Aramaic)* EMPTY

**raka**, a term of contempt. saying to a brother  
 Mt522.

*R[h]ama' (Hebrew)* exalted

**Rama**, a Judean city, near Jerusalem. a sound  
 heard in Mt218.

*cha'ra x* PALISADE

**rampart**, a wall, an elevated barrier formed  
 from the earth thrown out of a ditch and  
 stuck with sharp stakes. about Jerusalem  
 Lu1943. trench<sup>1</sup>.

**range**. See **ruler**.

*bath m os'* STEP

**rank**. procuring an ideal 1Ti313. degree<sup>1</sup>.

**rank**, **plot**<sup>1</sup>.

*lu tr o'ō* LOOSEN

**ransom** (from vain behavior) FIPt118, **redeem**.  
 Loosen is used many times in the LXX for each  
 of two Hebrew words, *gal* **redeem** and *phde*  
**ransom**. **ransom** is used only in relation to  
 the claims of Jehovah, especially as to the  
 firstborn of man and beast Ex1313 15 3420  
 Nu346.49, vows Lv273 1S1445 involving death.  
**redeem** is used of human rights, as property  
 Ru44 6 Lv2525 54 2713 33 and the avenger Nu58  
 3512 27. **ransom** involves the divine, **redeem**  
 the human: the former is religious in scope,  
 the latter social, and is seldom used in the  
 later Scriptures. Christ r (Israel) Lu2421 (the  
 saints) FTit214, **redeem**<sup>3</sup>.

**ransom**, **correspondent ransom**<sup>1</sup>.

*lu' tr on* LOOSENER

**ransom** in relation to God. Christ giving His  
 soul a Mt2028Mk1045.

**ransom** (correspondent). See **correspondent**  
**ransom**.

**rapacious**. See **extortioner**.

**rapacity**. See **pillage**.

*pro pet es'* BEFORE-FALLING

**rash**. commit nothing r Ac1936 men will be  
 2Ti34. heady<sup>1</sup>, rashly<sup>1</sup>.

*mal'lon* RATHER

**rather**, comparative preference, suitability or  
 intensity; of quantity, *more*. go r to those  
 selling Mt259 cast in sea Mk942 Peter r die Mk  
 1431A release Bar-Abbas Mk1511 use it r (to be-  
 come free) 1C721 Paul (partaking) 1C912 (to be  
 dying) 1C915 (delighting) 2C58 (rejoice) 2C77 13  
 (glory in infirmities) 2C129 (affairs for prog-  
 ress) Ph112 (have confidence) Ph34 (entreat-  
 ing) Phn9 to deal graciously 2C27s dispensa-  
 tion of the spirit 2C38 much better (with  
 Christ) Ph123 Moses preferring r be mal-  
 treated Hb1125 endeavor 2Pt110

much r: God garbing you Mt630 Bar-  
 Timeus cried Mk1048 being justified Ro59  
 being conciliated Ro510ps grace (of God)  
 Ro515 (obtaining) Ro517 members 1C1222  
 dispensation of righteousness 2C39 that  
 which is remaining 2C311 in Paul's absence

Ph212 you are observing the day Hb1025 be  
 subject Hb129 we, turning from Him Hb1225  
**how much r**: the Father giving (good things)  
 Mt711 (holy spirit) Lu1113 surname Beezeboul  
 Mt1025 God garbing you Lu1228 that which  
 fills Israel Ro1112ns cultivated olive Ro124  
 to Philemon Phn16 the blood of Christ Hb  
 914 yet r: be going to the lost sheep Mt106  
 be fearing Him Mt1028 heralded the cure  
 Mk736 account concerning Christ Lu515  
 multitude believing Ac514 Jesus being roused  
 Ro534 that you may be prophesying 1C141 5  
 being known by God Ga49 he tolling Ep428  
 be exposing Ep511 lame may be healed Hb  
 1213 r **than**: over the ninety-nine Mt1318  
 men love darkness r t the light Jn319 r t  
 the glory of God Jn1243 hearing you r t  
 God Ac419 yielding to God r t to men Ac529  
 happiness to give r t to get Ac2035 centu-  
 rion persuaded by navigator r t Paul Ac2711  
 r t of her who has the husband Ga427 r t  
 God's administration 1Ti14 r t fond of God  
 2Ti34 but r: a tumult Mt2724 woman com-  
 ing to be worse Mk536 decide this Ro1413  
 thanksgiving Ep54 let them slave 1Ti62  
 not r: you mourn n r 1C52 being injured  
 1C677

*more*: you of m consequence (than flying  
 creatures) Mt626 Lu1224 the mendicant cried  
 the m Lu1839 sought the m to kill Christ  
 Jn518 Pilate the m afraid Jn198 Saul the  
 m invigorated Ac922 Jews tendered m quiet-  
 ness Ac222 m than all (Paul speaks in lan-  
 guages) 1C1418 saints to be superabounding  
 Ph19 9 1Th41 10 (sMt2031). more<sup>43</sup>, much<sup>1</sup>,  
 rather<sup>33</sup>.

**rather**. See **or**.

**rather**, **but**<sup>1</sup>.

*kur o'ō* SANCTION

**ratify**, give the customary approval. Corinthi-  
 ans, their love 2C28 human covenant Ga315.  
 confirm<sup>2</sup>.

*pro kur o'ō* BEFORE-SANCTION

**ratify before**, a covenant, by God Ga317. con-  
 firm before<sup>1</sup>.

*ops on' on* PROVISION-PURCHASE

**rations**, an allowance of food. soldiers to be  
 sufficed with Lu314 r of Sin is death rRo623  
 what soldier supplying his own P1C97 other  
 ecclesias getting 2C118. charges<sup>1</sup>, wages<sup>3</sup>.

*porth e'ō* RAVAGE

**ravage**, savagely destroy. **Paul** (the saints) Ac  
 921 (the ecclesia) Ga113 (the faith) rGa123.  
 destroy<sup>2</sup>, waste<sup>1</sup>.

*kor'a x* RAVEN

**raven**, a term which includes the whole family  
 of crows, unclean for food Lv1115, black in  
 color, subsisting principally on carrion. con-  
 sider the r Lu1224.

*pros'pein on* TOWARD-HUNGRY

**ravenous**. Peter Ac1010, very hungry<sup>1</sup>.

*phar'a[n]g x* RAVINE

**ravine**, a narrow valley, with steep sides. every  
 r filled Lu35, valley<sup>1</sup>.

**raze**. See **loose**.

**reach**, **carry**<sup>2</sup>, **follow**<sup>1</sup>.

**reach forth unto**, **stretch on**<sup>1</sup>.

**reach** (if ever should). See **if ever should**  
**reach**.

*eph ik n e'o mai* ON-REACH

**reach on**. as far as you 2C1013 14. **reach unto**<sup>2</sup>.



*aph ik n e'o mai* FROM-REACH  
reach out, the saints' obedience Ro16<sup>19</sup>, come abroad<sup>1</sup>.

*aph'ix is* FROM-REACHING  
reach (out of), after Paul is Ac20<sup>29</sup>, departing<sup>1</sup>.

reach unto, reach on<sup>2</sup>.

reaching to the feet. See feet (reaching to the).

*ana ginō'skō* UP-KNOW  
read, in the sense of re-knowing. The knowledge which comes when we read, did you not r (what David does) Mt12<sup>9</sup> Lu6<sup>3</sup> (in the law) Mt12<sup>5</sup> (that the Maker) Mt19<sup>4</sup> (declared to you) Mt22<sup>31</sup> (the Stone which) Mk12<sup>10</sup> (in scroll of Moses) Mk12<sup>28</sup> did you never r (out of the mouth) Mt21<sup>16</sup> (in the scriptures) Mt21<sup>42</sup> (what David does) Mk2<sup>25</sup> let him who is r apprehend Mt24<sup>13</sup> Mk13<sup>14</sup> Jesus (rose to r) Lu4<sup>16</sup> (how are you r) Lu10<sup>26</sup> (Jews r His title) Jn19<sup>20</sup> the eunuch r Isaiah Ac8<sup>23</sup> 30 30 32 prophets r every sabbath Ac13<sup>27</sup> 15<sup>21</sup> 2C3<sup>15</sup> saints (r the epistle) Ac15<sup>31</sup> (than what they are r) 2C11<sup>13</sup> (known and r of all) 2C3<sup>2</sup> (able to apprehend) Ep3<sup>4</sup> Felix r the letter Ac23<sup>34</sup> epistle to be r (in Laodicean ecclesia) Co4<sup>16</sup> 16 16 (to all the brethren) 1Th 5<sup>27</sup> happy is he r the prophecy Rv1<sup>3</sup>.

*[h]etoim a si'a* READINESS  
readiness, of the evangel of peace Ep6<sup>15</sup>, preparation<sup>1</sup>.

readiness, eagerness<sup>2</sup>.  
readiness (hold in). See ready (hold).

*ana'gnō si s* UP-KNOWING  
reading, of the law Ac13<sup>15</sup> of the old covenant 2C3<sup>14</sup> Timothy to give heed to 1Ti4<sup>13</sup>.

*[h]etoim on* READY  
ready, a state of preparedness for any occasion or action, luncheon PMt22<sup>4</sup> the wedding PMt22<sup>8</sup> disciples to become Mt24<sup>44</sup> Lu12<sup>40</sup> those r entered PMt25<sup>10</sup> a large room Mk14<sup>15B</sup> the dinner PMt14<sup>17</sup> Peter r to die Lu22<sup>33</sup> Jesus' brothers season always Jn7<sup>6</sup> to assassinate Paul Ac23<sup>15</sup> 21 promised bounty 2C9<sup>5</sup> to avenge disobedience 2C10<sup>6</sup> over that which is 2C10<sup>16</sup> saints to be r (every good work) Tit3<sup>1</sup> (with a defense) 1Pt3<sup>15</sup> salvation r to be revealed 1Pt1<sup>5</sup>, prepared<sup>1</sup>, readiness<sup>1</sup>, ready<sup>15</sup>.

ready, about (be)<sup>5</sup>, eager<sup>2</sup>, near<sup>1</sup>, prepare<sup>1</sup>, (be r), prepare<sup>1</sup>, (make r), prepare<sup>1</sup>.

*pro etoim a s'ō* BEFORE-MAKE-READY  
ready before (make). God (vessels of mercy) Ro9<sup>23</sup> (saints good works) Ep2<sup>10</sup>, ordain before<sup>1</sup>, prepare afore<sup>1</sup>.

*[h]etoim'ōs ech'ō*  
READY-AS HAVE  
ready (hold), Paul h r to visit Corinth 2C12<sup>14</sup>, hold in readiness: Paul (to die) Ac21<sup>13</sup> God, to judge 1Pt4<sup>5</sup>, (A2C13<sup>1</sup> s1\*1Pt1<sup>5</sup>).

*[h]etoim a s'ō* make-READY  
ready (make). God: Salvation He m r Lu23<sup>1</sup> for those loving Him 1C2<sup>9</sup> a city Hb11<sup>16</sup> place for the woman vRv12<sup>6</sup> by the Father (at Christ's side) Mt20<sup>23</sup> Mk10<sup>40</sup> Christ going to make r a place Jn14<sup>2</sup> 3 others: the road (of the Lord) PMt3<sup>3</sup> Mk13<sup>13</sup> Lu3<sup>4</sup> a king m r a luncheon PMt22<sup>4</sup> the kingdom Mt25<sup>34</sup> fire eonian Mt25<sup>41</sup> the passover Mt26<sup>17</sup> 19 Mk14

12 15 16 Lu22<sup>8</sup> 9 12 13 John to m r (a people) Lu1<sup>17</sup> (the Lord's roads) Lu1<sup>76</sup> for Christ Lu9<sup>52</sup> the rich man PMt12<sup>20</sup> the slave not PMt12<sup>47</sup> something to eat Lu17<sup>8</sup> women m r spices Lu23<sup>56</sup> 24<sup>1</sup> centurion m r two hundred soldiers Ac23<sup>23</sup> for every good act 2Ti 22<sup>1</sup> lodging for Paul Phn22 messengers m r (seven) vRv8<sup>6</sup> (four) vRv9<sup>15</sup> horses for battle vRv9<sup>7</sup> kings of the orient vRv16<sup>12</sup> bride (holy city) vRv19<sup>7</sup> 21<sup>2</sup> (sMk15<sup>1</sup>), make ready 10, prepare<sup>20</sup>, provide<sup>1</sup>.

ready mind, eagerness<sup>1</sup>, (of a r m), eagerly<sup>1</sup>, ready to distribute, liberal<sup>1</sup>, realization. See recognition, realize. See recognize.

*ont'ōs* BEING-AS  
really, (adverb). John r a prophet Mk11<sup>32</sup> Ab2<sup>2</sup> r this Man was just Lu23<sup>47</sup> the Lord r roused Lu24<sup>34</sup> will be r free Jn8<sup>36</sup> that God is r among you 1C14<sup>25</sup> law able to vivify r Ga3<sup>21</sup> r a widow 1Ti5<sup>3</sup> 5 16 get hold of life r 1Ti6<sup>19</sup> As (s1\*2Pt2<sup>18</sup>), certainly<sup>1</sup>, clean<sup>1</sup>, indeed<sup>9</sup>, of a truth<sup>1</sup>, verily<sup>1</sup>.

*pol'i'teu ma* MANY-effect  
realm, our r inherent in the heavens Ph3<sup>20</sup>, conversation<sup>1</sup>.

*ther is'ō* WARMIZE  
reap, 'reaper, flying creatures not Mt6<sup>26</sup> Lu12<sup>24</sup> the Lord r where He is not sowing PMt 25<sup>24</sup> 26 Lu19<sup>21</sup> 22 one r getting wages Jn4<sup>38</sup> disciples commissioned by Jesus to r Jn4<sup>38</sup> saints (r of your fleshly things) 1C9<sup>11</sup> (r sparingly) 2C9<sup>6</sup> (bountifully) 2C9<sup>6</sup> (what-ever a man sowing) r Ga6<sup>7</sup> (corruption) r Ga6<sup>8</sup> (life eonian) r Ga6<sup>9</sup> (in due season) r Ga6<sup>9</sup> send Thy sickle and r vRv14<sup>15</sup> hour came to vRv14<sup>15A</sup> the earth vRv14<sup>16</sup>  
'reaper: sower and r rejoicing Jn4<sup>38</sup> one is the sower, another the r Jn4<sup>37</sup> imploring of the r Ja5<sup>4</sup>.

reap down, mow<sup>1</sup>.

*ther is tēs'* WARMIST  
reaper, cull the darnel Mt13<sup>30</sup> are messengers PMt13<sup>30</sup>.

reaper. See reap.

*ana treph'ō* UP-NOURISH  
rear, Jesus, in Nazareth Lu4<sup>16A</sup> Moses Ac 720 21 Paul Ac22<sup>3</sup>, bring up<sup>2</sup>, nourish<sup>1</sup>, -up<sup>1</sup>.

rear up, rouse<sup>1</sup>.

*dia log is'o mai* THROUGH-LAYIZE  
reason, lay facts in relation to one another so as to be the basis of opinion, disciples (r among themselves) Mt16<sup>7</sup> Mk8<sup>16</sup> (why are you r) Mt16<sup>8</sup> Mk8<sup>17</sup> 9<sup>33</sup> chief priests r with themselves Mt12<sup>25</sup> Mk11<sup>31B</sup> scribes r concerning Jesus Mk2<sup>8</sup> 8 Lu5<sup>21</sup> 22 Miriam r what manner salutation Lu12<sup>9</sup> the people r concerning John Lu3<sup>15</sup> rich man r in himself PMt12<sup>17</sup> farmers r with one another PMt20<sup>14</sup>, cast in mind<sup>1</sup>, consider<sup>1</sup>, dispute<sup>1</sup>, muse<sup>1</sup>, reason<sup>11</sup>, think<sup>1</sup>.

reason, argue<sup>4</sup>, discuss<sup>1</sup>, pleasing<sup>1</sup>, reckon<sup>1</sup>, word<sup>2</sup>.

reason of (by), through<sup>4</sup>, reason together, discuss<sup>1</sup>, reason with, reckon together<sup>1</sup>, reasonable, logical<sup>1</sup>.

*dia log is m os'* THROUGH-LAYIZING  
**reasoning**, out of the heart (wicked r) Mt1519  
 (evil r) Mk721 r of many hearts revealed  
 Lu235 of the scribes Lu522 68 among the  
 disciples (as to which of them should be  
 greatest) Lu946 47 (concerning the appear-  
 ance of Jesus) Lu2438 men made vain in  
 Ro121 discrimination of Ro141 of the wise  
 1C320 saints to do all (without r) Ph214  
 (apart from) 1Ti28 judges with wicked r Ja  
 24. disputation<sup>1</sup>, disputing<sup>1</sup>, doubting<sup>1</sup>, imag-  
 ination<sup>1</sup>, reasoning<sup>1</sup>, thought<sup>9</sup>.

*R[h]ebek'ka (Hebrew)* captivating  
**Rebecca**, the wife of Isaac, Gn24. Ro910.

*an oik o dom e'o* UP-HOME-BUILD  
**rebuild**, tabernacle of David PaAc1516 10, build  
 again<sup>2</sup>.

*epi tim i'a* ON-VALUE  
**rebuke**, by the majority 2C28, punishment<sup>1</sup>.

*epi tim a'o* ON-VALUE  
**rebuke**, for a past act, warn of a future one.  
 In some passages it probably has the force  
 of both 2Ti42. **Christ r** (winds) Mt826 Mk439  
 Lu824 (demons and unclean spirits) Mt1718  
 Mk125 925 Lu485 41 942 (Peter) Mk833 (the  
 fever) Lu439 (the disciples) Lu955 1939 Peter r  
 Jesus Mt1622 Mk832 disciples r the people  
 Mt1913 Mk1013 Lu1815 the throng r (two  
 blind men) Mt2031 (Bar-Timeus) Mk1048 Lu18  
 39 to r the sinning brother Lu173 malefac-  
 tor r the other one Lu2340 may the Lord r  
 you (Adversary) Ju9 warn: **Christ w** (dis-  
 ciples) Mt1216 Mk830 Lu921 (unclean spirits) Mk  
 312 (B'Mt1620). charge<sup>4</sup>, -straitly<sup>1</sup>, rebuke<sup>24</sup>.

**rebuke**, expose<sup>6</sup>, exposed<sup>1</sup>, upbraid<sup>1</sup>, (without  
 r), flawless<sup>1</sup>.

**rebuke** (without). flawless<sup>1</sup>.  
**rebuked** (be), have<sup>1</sup>.

*dech'o mai* RECEIVE  
**receive**, admit into presence, recognition, or  
 favor, as many as (should not r you) Mt1014  
 Lu95 1010 (should be r you) Lu108 he who  
 is r you (is r Me) Mt1040 40 40 (Him Who  
 commissions Me) Mt1040 he who r a prophet  
 Mt1041 r a just man Mt1041 r a child (is r  
 Christ) Mt185 5 Mk937 37 Lu948 48 48 (is not r  
 Me but Him Who) Mk937 37 Lu948 whatever  
 place not r you Mk611 not r the kingdom  
 Mk1015 Lu1817 Jesus (by Simeon) Lu228 (Sa-  
 maritans not) Lu953 (r the cup) Lu2217 (Galli-  
 leans r) Jn446 Abs<sup>2</sup> r the word with joy Lu  
 813 r the unjust administrator Lu164 a bill  
 Lu166 7 into conian tabernacles Lu169  
 heaven must (Christ) Ac321 the fathers r  
 the oracles Ac738 r my spirit (Stephen's)  
 Ac759 r the word of God (Samaria) Ac814  
 (the nations) Ac111 (those of Berea) Ac1711  
 Saul r letters Ac225 not r letters concern-  
 ing Paul Ac2821 soulish man not 1C214 to  
 r the grace of God 2C61 Titus r (by the  
 Corinthians) 2C715 (the treaty) 2C817 not  
 r a different evangel 2C114 r me (Paul) as  
 imprudent 2C116 the Galatians r Paul Ga  
 414 r the helmet of salvation Ep617 Paul r  
 from Epaphroditus Ph415 Colossians to r  
 Mark Co410 Thessalonians r (the word in  
 affliction) 1Th16 (word of God) 1Th213 men  
 not r love of the truth 2Th210 Rahab r the  
 spies Hb1131 r the implanted word Ja121  
 (ALu911). accept<sup>2</sup>, receive<sup>52</sup>, take<sup>6</sup>.

**receive**, admit<sup>1</sup>, away (be)<sup>2</sup>, contain<sup>1</sup>, enter-  
 tain<sup>4</sup>, fetch<sup>10</sup>, get<sup>133</sup>, -away<sup>11</sup>, partake<sup>1</sup>, take

along<sup>15</sup>, -to<sup>1</sup>, -up<sup>1</sup>, welcome<sup>5</sup>, (can r), con-  
 tain<sup>1</sup>.

*epi dech'o mai* ON-RECEIVE  
**receive**. Diotrophes not r (the apostles) 3Jn9  
 (the brethren) 3Jn10.

*ana dech'o mai* UP-RECEIVE  
**receive**. Publius r Paul Ac287 Abraham, the  
 promises Hb1117.

**receive**. See anticipate and assent to.  
**receive sight**. See sight (receive).  
**receive up, take up**<sup>3</sup>.  
 received (to be), partake of<sup>1</sup>.  
 received (well). See well received.  
 receiving, getting<sup>1</sup>, taking back<sup>1</sup>.  
 receiving of sight. See sight (receiving of).  
 receiving up, taking up<sup>1</sup>.

*pro spha't os* TOWARD-SLAY-AS  
**recently** (adverb). Aquila r from Italy Ac182,  
 lately<sup>1</sup>.

*arti gen'ne't on* at-PRESENT-BECOME  
**recently born**, putting off malice, guile, hypoc-  
 risies etc. as r b babes FiPt22. new-born<sup>1</sup>.

*pro spha't on* TOWARD-SLAIN  
**recently slain**, slain for the offering about to  
 be made. for the entrance of the holy places  
 by a r s and living way Hb1020, new<sup>1</sup>.

*doch e'* RECEPTION  
**reception**. Levi makes for Jesus Lu529 when-  
 ever you make Lu1413, feast<sup>2</sup>.

*a moib e'* RECIPROCATATION  
**reciprocate**, by paying progenitors 1Ti54. re-  
 quite<sup>1</sup>.

*log iz'o mai* LAYIZE  
**reckon**, take account. **Christ r** with the law-  
 less Lu2237 expedient that one die Jn1150  
 Artemis r nothing Ac1927 r on this O man  
 Ro23 uncircumcision r for circumcision Ro  
 226 mankind justified by faith Ro328 Abra-  
 ham (r to him for righteousness) Ro43 9 10  
 22 23 Ga30 Ja223 (r God able) Hb1119 wage  
 not r as a favor Ro44 faith r for righteous-  
 ness Ro45 God (r righteousness) Ro46 (by no  
 means r sin) Ro48 (r children of the promise)  
 Ro98 (not r their offenses) 2C519 saints  
 (righteousness r to) Ro411 24 (r yourselves  
 dead) Ro611 (as sheep for slaughter) Ro836  
 (let him r this) 2C107 11 **Paul** (r the suf-  
 ferings) Ro818 (be r with us) 1C41 (not com-  
 petent to r anything of ourselves) 2C35 (r to  
 dare) 2C102 2 (r to be deficient in nothing)  
 2C115 (no one r me to be) 2C126 (not r to  
 have grasped) Ph313 r anything to be con-  
 temning Ro1414 not r against them 2Ti410  
 Peter r Silvanus faithful 1P1512

take account: not of evil 1C135 of things  
 as a minor 1C1311 be taking these into Ph48  
 (AMk1131). account<sup>3</sup>, -of<sup>1</sup>, conclude<sup>1</sup>, count<sup>5</sup>,  
 esteem<sup>1</sup>, impute<sup>8</sup>, lay to one's charge<sup>1</sup>, num-  
 ber<sup>1</sup>, reason<sup>1</sup>, reckon<sup>6</sup>, suppose<sup>2</sup>, think<sup>8</sup>, -of<sup>1</sup>,  
 -on<sup>1</sup>.

**reckon**, settle<sup>2</sup>.

*sul log iz'o mai* TOGETHER-LAY(say)ize  
**reckon together** (priests and scribes) Lu205.  
 reason with<sup>1</sup>.

*log is m os'* LAY(say)-  
**reckonings**. men's Ro215 pulling down 2C104,  
 imagination<sup>1</sup>, thought<sup>1</sup>.

*ex agor a'ed* OUT-BUY  
**reclaim**, buy back or up. **Christ r** (from the  
 curse of the law) PaGa313 (those under law)  
 r Ga45 the era PaEp518 Co45, redeem<sup>4</sup>.

*klin'ō* -CLINE

**recline** the head, **decline** (of the day) **†**Lu912 2429 **incline** (of faces) **Lu**245, **roul** (an army) **Hb**1134, **Christ** (has nowhere to) **Mt**820 **Lu**958 (His head on the cross) **Jn**1930, **be far spent**<sup>1</sup>, **bow**<sup>2</sup>, **lay**<sup>2</sup>, **turn to flight**<sup>1</sup>, **wear away**<sup>1</sup>.

*kata klin'ō* DOWN-CLINE

**recline**, **Jesus** (in the Pharisee's house) **Lu**736 **BS**<sup>2</sup> (at Emmaus) **Lu**2430 the five thousand **Lu**914 15 **not to r** in the first places **†**Lu148, **sit down**<sup>1</sup>, - **at meat**<sup>1</sup>.

*ana klin'ō* UP-CLINE

**recline**, **cradle** (in a manger) **Lu**27, with **Abraham** in the kingdom **Am**811 **Lu**1329 the throngs on the grass **Mt**1419 **Mk**639 the **Lord** causing His slaves to **ALu**1237 (**ALu**736). **lay**<sup>1</sup>, **sit down**<sup>1</sup>.

*prō tō kli si'a* BEFORE-MOST-CLINE

**reclining place** (first), on the host's right. **Scribes** and **Pharisees fond** of **Mt**236 **Mk**1239 **Lu**147 2046 you should **not recline** in **†**Lu148, **chief room**<sup>2</sup>, **highest room**<sup>1</sup>, **uppermost room**<sup>2</sup>.

*epi gnō si s* ON-KNOWLEDGE

**recognition**, connecting with some previous conception or with some vital fact, **realization**. **men do not have God** in **Ro**128 through **law r** of **sin** **Ro**320 **not in accord** with **Ro**102 **young humanity renewed** into **Co**310 of the truth **Hb**1026 **saints** (r of **God**) **2Pt**12 3 (of our **Lord**) **2Pt**18 220 **realization**: **God** (may give the saints) **Ep**117 (r of His will) **Co**19 (growing in r of) **Co**10 (r of the secret of) **Co**22 **saints** (r of the son of **God**) **Ep**413 (more and more in) **Ph**19 (of every good thing) **Phn**6 of the truth **1Ti**24 2 **Ti**225 37 **Ti**11, **acknowledging**<sup>3</sup>, **acknowledgment**<sup>1</sup>, **knowledge**<sup>16</sup>.

*epi gnō'sk ō* ON-KNOW

**recognize persons** **Ac**310, or **principles** **Ro**132, marking a conviction which attends such knowledge, **realize**, **get to know** **Ac**2328, r from their fruits **†**Mt716 20 **no one r** (the **Son** except) **Mt**1127 (the **Father** except) **Mt**1127 **Jesus** (men r Him) **Mt**1435 **Mk**654 (r in His spirit) **Mk**28 (in Himself) **Mk**530 (r their reasonings) **Lu**522 (certain women r Him) **Lu**737 (disciples did not) **Lu**2416 (did r Him) **Lu**2431 **AB**23 the **Jews** (not r **Eljah**) **Mt**1712 (r disciples were with **Jesus**) **Ac**413 the **people** (r the disciples) **Mk**633 **AB**2 (r **Zechariah** has seen an apparition) **Lu**122 to r the certainty **Lu**14 **Rhoda** r **Peter's** voice **Ac**1214 r **Alexander** is a **Jew** **Ac**1934 the **captain** r concerning **Paul** **Ac**2224 **BS** 29 r charges against **Paul** **Ac**248 11 2510 did not r as **Melita** **Ac**2739 **AS** 281 **Paul** (shall r as I am r) **1Cl**312 12 (as unknown and r) **2C**69 **saints** (to r **Paul's** writing as a precept) **1Cl**437 **AS** (r such as **Stephanas**) **1Cl**618 (will r ultimately) **2Cl**13 **AS** 13 14 (are you not) **2Cl**135 r the way of righteousness **2Pt**221 21 **realize**: **Pilate** r **Jesus** of **Herod's** jurisdiction **Lu**237 the **saints** r (**Paul's** danger) **Ac**930 (the grace of **God**) **Co**16 (the truth) **1Ti**43, **acknowledge**<sup>5</sup>, have knowledge of<sup>1</sup>, **know**<sup>30</sup>, - **well**<sup>1</sup>, **perceive**<sup>3</sup>, **take knowledge** of<sup>2</sup>.

*apo chōr iz'ō* FROM-SPACIze

**recoil**, **Paul** and **Barnabas** **Ac**1539 **heaven** **vRv** 614, **depart**<sup>1</sup>, - **asunder**<sup>1</sup>.

*ana mimnē'sk ō* UP-REMINd

**recollect**, **remind**, **Peter** r (about the fig tree) **Mk**1121 (Jesus' declaration) **Mk**1472 of the **Corinthians'** obedience **2C**713 the former

**days** **Hb**1632 **remind**: **Timothy** to r the **Corinthians** **1C**417 **Paul** r **Timothy** **2Ti**16 (**BRo** 1515). **call to mind**<sup>1</sup>, **remembrance**<sup>4</sup>.

*ana'mnē si s* UP-REMINdING

**recollection**, the bread and cup a **Lu**2219 1C 1124 258 a r of sins year by year **Hb**103, **remembrance**<sup>4</sup>.

**recommend**, **give up**<sup>2</sup>.

*anti misth'ta* INSTEAD-HIRE

**recompense** (in kind) **2C**613, **retribution** (of deception) **Ro**127, **recompense**<sup>2</sup>.

**recompense**, **repay**<sup>7</sup>, -**ment**<sup>2</sup>.

**recompense** of reward, **reward**<sup>3</sup>.

*apo kat all a'ss ō* FROM-DOWN-CHANGE

**reconcile**, both sides in an estrangement, to **God** (Jew and gentile in one body) **Ep**216 (all) **Co**120 (the saints) **Co**121 (**AB**215).

**reconcile**, **conciliate**<sup>6</sup>, **placate**<sup>1</sup>.

**reconciliation**, **conciliation**<sup>3</sup>.

**record**, **testimony**<sup>1</sup>, **witness**<sup>2</sup>, (bear r), **testify**<sup>13</sup>.

*ex a[n]agel'ō* OUT-MESSAGE

**recount**, the virtues of Him **Who** calls you **1Pt**29, **shew forth**<sup>1</sup>.

**recover**. See **fetch**.

**recover** self, **sober up**<sup>1</sup>.

*eu thut'ēs* WELL-PLACING

**rectitude**, straightness, **scepter** of **AB**18, **rightness**<sup>1</sup>.

*eruth r on'* RED

**red**, the color of blood, the **R Sea** (miracles in) **Ac**736 (**Israel** crossed) **Hb**1129.

**red** (fiery-) **See fiery-red**.

**redeem**. See **ransom**.

**redeem**, **buy**<sup>3</sup>, **reclaim**<sup>4</sup>, **redemption**<sup>1</sup>.

*lutr ō t'ēs'* LOOSENER

**redeemer** (**Moses** commissioned) **Ac**735 **AB**3, **deliverer**<sup>1</sup>.

*lutr ō si s* LOOSENING

**redemption**, for **God's** people **Lu**108 in **Jerusalem** **Lu**238 **eonian** r **Hb**912, **redeem**<sup>1</sup>, **redemption**<sup>2</sup>.

**redemption**, **deliverance**<sup>9</sup>.

**redound**, **superabound**<sup>1</sup>.

*kal'am os* REED

**reed**, a hollow, tube-like stem, a pen for writing **3Jn**13, shaken by the wind **†**Mt117 **Lu**724 **Christ** (not fracturing) **†**Mt1220 (r placed in His hand) **Mt**2729 (His head beaten with) **Mt**2730 **Mk**1519 sponge placed on **Mt**2748 **Mk**1530 a r like a rod **vRv**111 measuring r (golden) **vRv**2115 (city measured with) **vRv**2116.

*spotl as'* SPOT

**reef**, in your love feasts **MJ**12, **spot**<sup>1</sup>.

**re-erect**. See **erect** again.

**refine**. See **fire** (be on).

**reflect**. See **cast** on.

*di orth'ō ma* THROUGH-ERECTment

**reform**, through **Felix** **Ac**242.

*di orth'ō si s* THROUGH-ERECTING

**reformation**, statutes until the period of **Hb**910.

*steg'ō* EXCLUDE

**refrain**, **forgo**, **Paul** could by no means longer **1Th**34 5 **forgo**: **Paul** f all **1C**912 **love** is f all **1C**137, **bear**<sup>1</sup>, **can forbear**<sup>2</sup>, **suffer**<sup>1</sup>.

**refrain**, **cease**<sup>1</sup>.

**refrain** from, **withdraw**<sup>1</sup>.

*ana psuch'ō* UP-COOL

**refresh**, **Paul**, by **Onesiphorus** **†**2Ti116.

## refresh

refresh, care<sup>1</sup>, rest<sup>1</sup>,  
refresh self, happen<sup>1</sup>,  
refreshed (be), rest together<sup>1</sup>.

*ana'psu x is* UP-COOLING

refreshing, seasons of fAc319.

refuge (flee for). See flee for refuge.

*apo ti'n o* FROM-VALUE

refund, Paul will Phn<sup>19</sup>, repay<sup>1</sup>.

*par ait e'o mai* BESIDE-REQUEST

refuse, when giving a reason excuse (guests make) fLu1418 18 19, Paul not r to die Ac 25<sup>11</sup> Timothy to r (myths) 1Ti47 (younger widows) 1Ti5<sup>11</sup> (questionings) 2Ti2<sup>23</sup> a sectarian man r Tit3<sup>10</sup> Israel r to hear Hb12<sup>19</sup> beware of r Christ Hb12<sup>25</sup> 25 (s<sup>1</sup>\*Mt27<sup>15</sup> Abs<sup>1</sup>\*Mk15<sup>6</sup>), avoid<sup>1</sup>, entreat<sup>1</sup>, excuse<sup>3</sup>, refuse<sup>5</sup>, reject<sup>1</sup>.

refuse, cast away<sup>1</sup>, deny<sup>2</sup>.

*sku'bal on* REFUSE

refuse, "As when one sifts with a sieve, the refuse remains" Ecclesiasticus 27<sup>4</sup>, Paul's Jewish prerogatives fPh3<sup>8</sup>, dung<sup>1</sup>.

regard, abash<sup>2</sup>, disposed (be)<sup>3</sup>, look on<sup>1</sup>.

regard not, neglect<sup>1</sup>, risk<sup>1</sup>.

regard to (have), heed<sup>1</sup>.

*ana gen n a'o* UP-BECOME

regenerate, according to His mercy f1Pt13 not of corruptible seed f1Pt1<sup>23</sup>, be born again<sup>1</sup>, beget again<sup>1</sup>.

regeneration, renascence<sup>2</sup>.

*kli'ma -cline-effect*

region, Paul (no place in) Ro15<sup>23</sup> (boasting in r of Achaia) 2Co11<sup>10</sup> (came into r of Syria) Gal<sup>12</sup>, part<sup>1</sup>, region<sup>2</sup>.

region, country<sup>5</sup>.

region round about, country about<sup>6</sup>.

*apo gra'ph o* FROM-WRITE

register, the inhabited earth Lu2<sup>1</sup> each into his own city Lu2<sup>3</sup> Joseph with Miriam Lu2<sup>5</sup> ecclesia of firstborn, in heaven Hb12<sup>23</sup>, be taxed<sup>3</sup>, be written<sup>1</sup>.

*apo graph e'* FROM-WRITING

registration, during Quirinius' governing Lu2<sup>2</sup> in the days of Judas the Galilean Ac5<sup>37</sup>, taxing<sup>2</sup>.

*meta mel'o mai* after-CARE

regret, a change of feeling, to be carefully distinguished from repent, a change of mind, parable of one r fMt21<sup>29</sup> Jews did not Mt 21<sup>32</sup> Judas r his deed Mt2<sup>73</sup> Paul 2Co7<sup>8</sup> 8 the Lord will not Hb7<sup>21</sup>, repent<sup>6</sup>.

rehearse, expound<sup>1</sup>, inform<sup>1</sup>.

*R[h]cbo am' (Hebrew)* WIDE-PEOPLE

Rehoboam, son and successor of Solomon 1K12. Solomon begets Mt17 7.

*basil eu'o* be-KING

reign, exercise a king's sovereignty, 'kings (King of) 1Ti6<sup>15</sup>, Archelaus r in Judea Mt2<sup>22</sup> Christ (r over house of Jacob) Lu13<sup>33</sup> (r until) 1Co15<sup>25</sup> (for the sons of the eons) vRv11<sup>15</sup> (Thou dost r) vRv11<sup>17</sup> (saints live and r with) vRv20<sup>4</sup> 8 do not want this man to fLu19<sup>14</sup> 27 death (r from Adam unto Moses) fRo5<sup>14</sup> (through the one) fRo5<sup>17</sup> (sin r in) fRo5<sup>21</sup> saints (r in life) Ro5<sup>17</sup> (let not sin be r in) fRo6<sup>12</sup> (r on the earth) vRv5<sup>10</sup> (for the eons of the eons) vRv2<sup>25</sup> grace r through righteousness fRo5<sup>21</sup> Corinthians r apart from Paul f1Co4<sup>8</sup> 8 the Almighty r vRv19<sup>16</sup>.

## Greek-English Keyword Concordance

## rejoice

reign, government<sup>1</sup>,  
reign together, begin<sup>1</sup>.

*sum basil eu'o* be-TOGETHER-KING

reign together, saints (Paul should be r with) f1Co4<sup>8</sup> (r t also) 2Ti2<sup>12</sup>, reign with<sup>2</sup>.

reign with, reign together<sup>2</sup>.

reins, kidneys<sup>1</sup>.

*apo dok im a z'o* FROM-SEEMIZE

reject, put away from after a test, the stone r by the builders fMt21<sup>42</sup> Mk12<sup>10</sup> Lu20<sup>17</sup> 1Pt2<sup>27</sup> Son of Mankind must be Mk8<sup>31</sup> Lu9<sup>22</sup> 1725 Esau Hb12<sup>17</sup> living Stone r by men f1Pt2<sup>4</sup>, disallow<sup>2</sup>, reject<sup>1</sup>.

reject, loathe<sup>1</sup>, refuse<sup>1</sup>, repudiate<sup>4</sup>.

rejected, disqualified<sup>1</sup>.

*chair'o* JOY

rejoice, with very: be overjoyed Lu23<sup>8</sup>, magi Mt 21<sup>0</sup> disciples (r when persecuted) Mt5<sup>12</sup> (r in that day) Lu6<sup>33</sup> (that your names in heaven) Lu10<sup>20</sup> 20 (begin r and praising God) Lu19<sup>37</sup> (r that Jesus going to the Father) Jn14<sup>28</sup> (your heart shall be) Jn16<sup>22</sup> (at perceiving the Lord) Jn20<sup>20</sup> (r that they were deemed worthy) Ac5<sup>41</sup> as a greeting (Judas greets Jesus) Mt26<sup>49</sup> (r King of the Jews) Mt27<sup>29</sup> Mk15<sup>18</sup> Jn19<sup>3</sup> (Jesus, to the disciples) Mt23<sup>9</sup> (to Miriam) Lu1<sup>28</sup> (to the brethren at Antioch) Ac15<sup>23</sup> (to Felix) Ac23<sup>26</sup> (to the twelve tribes) Jn1<sup>1</sup> over the one lost sheep Mt18<sup>13</sup> Lu15<sup>5</sup> priests r at Judas' words Mk14<sup>11</sup> Lu 22<sup>5</sup> many, at John's birth Lu1<sup>14</sup> Christ (throng r at His deeds) Lu13<sup>17</sup> (because of the disciples) Jn11<sup>15</sup> at the prodigal's return Lu15<sup>32</sup> Zaccheus entertains Jesus with Lu 19<sup>6</sup> friend of the Bridegroom Jn3<sup>29</sup> sower and reaper Jn4<sup>36</sup> Abraham, at perceiving Christ's day Jn8<sup>56</sup> the world will be Jn16<sup>20</sup> the eunuch Ac8<sup>39</sup> Barnabas Ac11<sup>23</sup> the nations Ac13<sup>48</sup> saints (at Antioch) Ac15<sup>31</sup> (r with those r) Ro12<sup>15</sup> 15 (furthermore brethren be) 2Co13<sup>11</sup> (to be r with Paul) Ph2<sup>18</sup> (at seeing Epaphroditus) Ph2<sup>28</sup> (to be r in the Lord) Ph3<sup>1</sup> 44 4 (to be r always) 1Th5<sup>16</sup> (r as participating in Christ's sufferings) 1Pt4<sup>13</sup> 13 (seeing the wedding of the Lambkin came) Rv19<sup>7</sup> (r in expectation) Ro12<sup>12</sup> love (not r in injustice) 1Co13<sup>6</sup> Paul (r over the saints) Ro16<sup>19</sup> (at presence of Stephanas and Fortunatus) 1Co16<sup>17</sup> (binding to be causing me to r) 2Co23<sup>3</sup> (as sorrowing yet ever r) 2Co6<sup>10</sup> (so that I rather r) 2Co7<sup>7</sup> (not that you were made sorry) 2Co7<sup>9</sup> (in the joy of Titus) 2Co7<sup>13</sup> (in everything I am encouraged in you) 2Co7<sup>16</sup> (r whenever we may be weak) 2Co13<sup>9</sup> (that Christ is being announced) Ph1<sup>18</sup> 18 (r with the Philippians) Ph2<sup>17</sup> (in the Lord greatly) Ph4<sup>10</sup> (in his sufferings) Co12<sup>4</sup> (and observing your order) Co2<sup>5</sup> (because of the saints) 1Th3<sup>9</sup> those r as not 1Co7<sup>30</sup> 30 John r much 2Jn<sup>4</sup> 3Jn<sup>3</sup> say not to that one r 2Jn<sup>10</sup> 11 those dwelling on the earth Rv11<sup>10</sup>, all hail<sup>1</sup>, be glad<sup>14</sup>, farewell<sup>1</sup>, God speed<sup>2</sup>, greeting<sup>1</sup>, hail<sup>5</sup>, joy<sup>5</sup>, joyfully, send greeting<sup>2</sup>.

rejoice, boast<sup>1</sup>, exult<sup>7</sup>, glad (-den) (be)<sup>6</sup>,

vaunt<sup>1</sup>, (greatly r), exult<sup>1</sup>.

rejoice in, rejoice together<sup>1</sup>.

*su[n]g chair'o* TOGETHER-JOY

rejoice together, with Elizabeth Lu15<sup>8</sup> over the lost sheep and coin fLu15<sup>6</sup> 9 the members 1Co12<sup>26</sup> love r with the truth 1Co13<sup>8</sup> Paul, with the Philippians Ph2<sup>17</sup> Abs<sup>1</sup>\* 18, rejoice in<sup>1</sup>, - with<sup>6</sup>.

rejoice with, rejoice together<sup>6</sup>.

rejoicing, boast<sup>5</sup>, -ing<sup>4</sup>.

*ana ne o'ō* UP-YOUNG

rejuvenate, make young again, in the spirit of the mind *†Ep423*, be renewed<sup>1</sup>.

*ana zō pur e'ō* UP-LIVE-FIRE

rekindle, gift of God *†2Ti10*, stir up<sup>1</sup>.

*ana gnōr iz'ō* UP-KNOWIZE

re-known (make), Joseph to his brethren *Ac713s* (*s<sup>1</sup>1Pt120*), be made known<sup>1</sup>.

*di ēg e'ō mai* THROUGH-LEAD

relate, about the demoniac *Mk516* Christ (cautions disciples not to) *Mk99* (disciples to Him) *Lu910* (who r His generation) *Ac833* demoniac to r how much God does *Lu839* (Barnabas r how Paul) *Ac927* Peter r how the Lord led him out *Ac1217* r concerning Gideon *Hb1132*, declare<sup>3</sup>, show<sup>1</sup>, tell<sup>1</sup>.

*[h]i s t o r e'ō* PERCEIVE-GUSH

relate story, Paul, to Cephas *Gal18*, see<sup>1</sup>.

*su[n]g gen'eī a* TOGETHER-BECOME

relationship, none of r called John *Lu161* come out from your (Abraham) *Ac73* Joseph's entire *Ac714*, kindred<sup>3</sup>.

*su[n]g genes'ō* TOGETHER-BECOME

relative, a prophet dishonored among his *Mk64* Elizabeth's *Lu158* hunted Jesus among (Mary) *Lu244* summon not your *Lu1412* disciples will be given up by *Lu2116* a slave's *Jn1826* Cornelius calling together his *Ac1024* Paul's *Ro93* 167 11 21 (*B<sup>2</sup>Lu136*), cousin<sup>2</sup>, kin<sup>1</sup>, kinsfolk(man)<sup>9</sup>.

*su[n]g gen is'* TOGETHER-BECOME

relative, Elizabeth, Mary's *Lu136AsD*, cousin<sup>1</sup>.

release. See dismiss.

relief, service<sup>1</sup>.

*ep ark e'ō* ON-SUFFICE

relieve, widow r the afflicted *1Ti510* r the widows *1Ti516* 16.

religion, ritual<sup>3</sup>, (Jew's r), Judaism<sup>2</sup>.

*de i s i d a i m o n t'a* DREAD-TEACH-

religion, of the Jews *Ac2519*, superstition<sup>1</sup>.

*de i s i d a i m ōn* DREAD-TEACH-

religious, the Athenians *Ac1722*, too superstitious<sup>1</sup>.

religious, reverse<sup>1</sup>, ritualist<sup>1</sup>.

*[h]ēd e'ōs* GRATIFY-AS

relish (with), Herod heard John *Mk620* through heard Jesus *Mk1237* bearing with the imprudent *2Ci119* with the greatest r (superlative); will Paul (be glorying) *2Ci29* (spend and be bankrupted) *2Ci215*.

rely. See expect.

*men'ō* REMAIN

remain, be without change in place, condition, or character; used as an adjective, permanent. Christ r in (Zaccheus' house) *Lu195* (Capernaum) *Jn212* (Sychar) *Jn440* 40 (r in Him) *Jn636* 155 6 7 *1Jn26* 24 27 28AB 36 24 413 (Galilee) *Jn79* (Ephraim) *Jn1154Bs* (the Father's love) *Jn1510AB32* (His joy) *Jn1511* (in us) *1Jn324* with the two disciples *Lu2429* 29 where art Thou *Jn138* 39 the Son r (for the eon) *Jn835B* 1234 *Hb724* (a priest to a finality) *Hb73* on other side Jordan *Jn1040* 116 r faithful *2Ti213* God: indignation r on the stubborn *Jn336* the Father r in Christ *Jn1410* purpose r as a choice *Ro911* righteousness r for the eon *2C99* His seed r in him *1Jn39* r in us *1Jn412* 15 16 16Bs disciples: to r in

that house *Mt1011* *Mk610* *Lu94* Peter James and John to r and watch *Mt2638* *Mk1434* the 72 to r in the same house *Lu107* two of John's d r with Jesus *Jn139* Jesus r with *Jn1425* r in Christ *Jn154* 4 r at Troas *Ac205* if anyone's work r *1C314* r in what you learned *2Ti314* r in the light *1Jn210* that which you have heard be r in you *1Jn224* 24 the anointing r in you *1Jn227* truth r in us *2Jn2Bs* r in the teaching *2Jn9* 9 Paul: r at Lydia's house *Ac1615* with Aquila *Ac183* bonds r for *Ac2023* with (brethren) *Ac217* (Philip) *Ac218* (Philippians) *Ph125* by himself *Ac2816*

others: Sodom might r to this day *Mt1123* Miriam r with Elizabeth *Lu156* demoniac r in no house *Lu827* spirit (holy s r on Christ) *Jn132* 33 (of truth r with disciples) *Jn1417* word (God's w not r in the Jews) *Jn538* (in Christ's) *Jn831* (in the saints) *1Jn214* food r for life eonian *Jn627* slave (not r) *Jn835* (let him be) *1C720* 24 the Jews' sin *Jn941* kernel of wheat *Jn1224* in darkness *Jn1246* branch r in the grapevine *Jn154* declaration (of Christ) *Jn157* (of the Lord) *1Pt125* (in love Christ's) *Jn159* 10 (of God) *1Jn317* 418 fruit may be (disciples') *Jn1510* bodies on the cross *Jn1931* John (if Christ wanting him to) *Jn2122* 23 price of Ananias' freehold r his *Ac54* 4 Peter r in Joppa *Ac943* mariners to r in the ship *Ac2731* ship's prow r sticking *Ac2741* unmarried r as Paul *1C78* 11 40 now r faith, expectation *1Ci313* majority of the 500 *1Ci56* that which r is in glory *2C311* covering on Israel *2C314* r in faith and love *1Ti215* Erastus r in Corinth *2Ti420* what is not being shaken *Hb1227s* brotherly fondness *Hb131* for the eon *1Jn217* would have r with us *1Jn219* r in death *1Jn314* man-killer has not life eonian r in him *1Jn315* king r briefly *Rv1710*

permanent: property *Hb1034* city *Hb1314* word of God *1Pt123* (*ABs<sup>1</sup>Ac1820* *As<sup>2</sup>2830*), remain, continue<sup>2</sup>, leave<sup>3</sup>, rest<sup>1</sup>, superabound<sup>4</sup>, survive<sup>2</sup>.

*peri men'ō* ABOUT-REMAIN

remain about, apostles, for the promise *Ac14*, wait for<sup>1</sup>.

remain behind. See endure.

*em men'ō* IN-REMAIN

remain in. Paul (entreats to r in the faith) *†Ac1422* (r two years in hired house) *Ac28* 30Bs<sup>1</sup> accused those not (law) *†Ga310* not r in God's covenant *†Hb89* (*ARv203*), continue in<sup>3</sup>.

remain in. See remain with.

*pros men'ō* TOWARD-REMAIN

remain with or in, the throng r three days *Mt1153* *Mk82* saints entreated (r in the Lord) *Ac1123* (in the grace of God) *Ac1343* Paul r with brethren *Ac1818* Timothy to r in Ephesus *1Ti13* widow to r in petitions *†1Ti55*.

*mnē m o n eu'ō* REMIND-

remember, recall to mind, r the five cakes of bread *Mt169Bs2* *Mk818* Lot's wife *Lu1732* r Christ's words *Jn1520* 164 *Ac2035* a woman no longer r the affliction *Jn1621* saints to r (Paul's admonition) *Ac2031* (the poor) *Ac210* (that once you the nations) *En211* (Paul's bonds) *Co418* (his toil) *1Th29* (his instructions) *2Th25* (that Christ is of David's seed) *2Ti28* (their leaders) *Hb137* Paul r the saints' work of faith *1Th13* if the faithful had r *Hb1115* Joseph r the exodus *Hb1122* the ecclesia (in

Ephesus to r)Rv25 (in Sardis)Rv33 God r Babylon's injuries Rv18<sup>5</sup>. be mindful<sup>1</sup>, make mention<sup>1</sup>, remember<sup>19</sup>.

remember. See remind.

remember, mindful (be)<sup>1</sup>, remind<sup>6</sup>.

*mn ei'a* REMINDER

remembrance, mention. Paul's r of (the Philippians)Ph13 (Timothy)2Ti13 Thessalonians r of Paul 1Th3<sup>6</sup> mention: Paul m in prayer (saints in Rome)Ro19 (the Ephesians)Ep116 (Thessalonians)1Th12 (Philemon)Phn4.

remembrance, mention<sup>1</sup>, recollect<sup>1</sup>, -lon<sup>1</sup>, remember<sup>3</sup>, (in r), remind<sup>3</sup>, (put in r), jeopardize<sup>1</sup>.

remembrance (bring to). See remind.

*mna'o mai* REMIND

remind, bring to remembrance, middle voice, remember, be r at the altar Mt52<sup>3</sup> of the Lord's declarations (Peter)Mt2675 Ac1116 (priests and Pharisees)Mt2763 (the disciples) Lu246<sup>8</sup> Jn222 God r of His mercies Lu154 72 be r that you got your good PLu1625 be r of me Lord (malefactor)Lu2342 r of the prophecy Jn217 1216 God no longer r of Israel's sins Hb812 1017 Peter writes to 2Pt32 remember: Corinthians to r all of Paul's 1C112 Paul r Timothy's tears 2Ti114 saints admonished to Ju17 remembrance (bring to): Cornelius' alms, to God Ac1031 Babylon, in sight of God vRv1619, in remembrance<sup>3</sup>, mindful of<sup>2</sup>, remember<sup>16</sup>.

[h]upo mi mnē's kō UNDER-REMINd

remind. Peter r of the Lord's declaration Lu 2261 to r the saints (the holy spirit)Jn1426 (Timothy)2Ti214 (to be subject)Tit33 (Peter) 2Pt112 (Jude intending)Ju5 John r Diotrephes 3Jn10, put in mind<sup>1</sup>, remember<sup>6</sup>.

remind. See recollect.

[h]upo mnē's i AGAIN-REMINdING

reminder, of Timothy's faith 2Ti5 Peter rousing the saints by 2Pt113 31, remembrance<sup>3</sup>, remission, pardon<sup>9</sup>, passing over<sup>1</sup>. remit. See let.

*leim'ma* LACK-effect

remnant. Israel, according to grace Ro115. remnant, residue<sup>1</sup>, rest<sup>4</sup>.

*meta kin e'ō* after-STIR

remove, from expectation of evangel Col23. move away<sup>1</sup>.

remove, carry aside<sup>1</sup>, depose<sup>1</sup>, lift<sup>2</sup>, proceed<sup>2</sup>, stir<sup>1</sup>, transfer<sup>1</sup>, (can r), depose<sup>1</sup>.

remove into, exile<sup>1</sup>.

removing, transference<sup>1</sup>.

*pali n gen e si'a* AGAIN-BECOMING

renascence, Son of Mankind's kingdom Mt1928 bath of Tit35, regeneration<sup>2</sup>.

*schī z'ō* SPLIT

rend, temple curtain Mt2751Mk1538Lu2345 the rocks Mt2751 Jesus perceived the heavens Mk110 patch from new cloak PLu536B3 36 not r Christ's tunic Jn1924 the net not Jn 2111 the multitude vAc144 237. break<sup>1</sup>, divide<sup>2</sup>, make a rent<sup>1</sup>, open<sup>1</sup>, rend<sup>6</sup>.

rend, burst<sup>1</sup>, - through<sup>3</sup>, convulse<sup>1</sup>.

rend off, tear off<sup>1</sup>.

render. See pay.

render, repay<sup>1</sup>.

*ana kain o'ō* UP-NEW

renew, make new again, man within 2C416 young humanity Co310.

*ana kain iz'ō* UP-NEWIZE

renew, to repentance Hb6<sup>9</sup>.

*ana kain'ō si s* UP-NEWING

renewal, of the mind Ro122 of holy spirit Tit35, renewing<sup>2</sup>.

renowed (be), rejuvenate<sup>1</sup>.

renewing, renewal<sup>2</sup>.

*ap arn e'o mai* FROM-UN-LAMB

renounce, abjure (Peter a acquaintance with Jesus)Lu2234, let him r himself Mt1624Mk834 Peter r Christ Mt2634 35 75Mk1430 31 72Lu 2261Jn1338As one disowning Christ will be Lu129 (BLu923), deny<sup>13</sup>.

renounce, spurn<sup>1</sup>.

*eu phē m i'a* WELL-AVERMENT

renown, defamation and (Paul)2C6<sup>9</sup>. good report<sup>1</sup>.

*eu'phē m on* WELL-AVERRED

renowned, whatever is Ph4<sup>9</sup>, of good report<sup>1</sup>.

*schī's ma* SPLIT-effect

rent in cloth vMt916Mk221, schism among people, in the throng vJn743 916 among the Jews vJn1019 not to be (among saints)1C 119 (in the body)1C1225 Paul hearing of 1C1118, divisions<sup>5</sup>, rent<sup>2</sup>, schism<sup>1</sup>.

rent (make a), rend<sup>1</sup>.

*epi dēm e'ō* ON-PUBLIC

repatriate, come back home from a foreign residence. Romans Ac210 guests of Athens Ac 1721, be there<sup>1</sup>, stranger<sup>1</sup>.

*ant apo di'dō mi* INSTEAD-FROM-GIVE

repay, the poor have naught to r you Lu1414 in the resurrection Lu1414 God (who will be r by)Ro1135 (the Lord will)Ro1219 Hb1030 (thanksgiving we r to)1Th39 (just of G to r affliction)2Th16, recompense<sup>9</sup>, -again<sup>1</sup>, render<sup>1</sup>, repay<sup>1</sup>.

repay, pay<sup>1</sup>, refund<sup>1</sup>.

*ant apo'do ma* INSTEAD-FROM-GIVE-effect

repayment (for dinner) Lu1412 (Israel's table) Ro119, recompense<sup>2</sup>.

*meta no e'ō* after-MIND

repent, to be distinguished from after-care, regret. It is simply a mental change, heralding (John)Mt32 (Jesus)Mt417Mk115 (disciples)Mk612 Tyre and Sidon would have Mt 1121 Lu1013 men, Ninevites Mt1241 Lu1132 one sinner r (joy over)PLu157 10 will be r (if someone should be going from the dead) PLu1630 if he should be (forgive)Lu173 4 and be baptized Ac238 and turn about Ac319 Simon Ac322 God charging all men to Ac 1730 Paul proclaiming Ac2620 Ephesus to Rv25 Pergamum Rv216 I give Jezebel time to Rv221 Sardis Rv33 Laodicea Rv319 do not r (cities)Mt1120 (those perishing)Lu133 5 (many)2C1221 (if Ephesus)Rv25 (Jezebel)Rv 221 22 (rest of mankind)Rv920 21 169 11 (s1-Rv33).

repent, regret<sup>6</sup>, (not to r), unregretted<sup>2</sup>.

*meta'no i'a* after-MIND

repentance, worthy of (fruits)Mt38Lu38 (acts) Ac2620 baptizing in water for Mt311 baptism of (heralding)Mk14Lu33 Ac1324 (John baptizes with)Ac194 Jesus came to call sinners to Lu532 the just have no need of Lu157 r for the pardon of sins (heralded)Lu2447 (God to give to Israel)Ac531 r unto life (God gives to the nations)Ac1118 r toward

God (Jews and Greeks)Ac20<sup>21</sup> leading men to (God's kindness)Ro2<sup>4</sup> Corinthians made sorry to 2C7<sup>9</sup> sorrow producing 2C7<sup>10</sup> God may give them 2Ti2<sup>25</sup>Ab<sup>8</sup> from dead works Hb6<sup>1</sup> renewing again to Hb6<sup>8</sup> place for (Esau did not find)Hb12<sup>17</sup> make room for 2Pt3<sup>9</sup>.

*batta log e'ō* STUTTER-LAY (say)  
repetitions (use useless). in praying not to Mt6<sup>7</sup>. use vain repetitions<sup>1</sup>.

*pros ana plē r o'ō* TOWARD-UP-FILL  
replenish. r wants (of the saints)2C9<sup>12</sup> (Macedonians r Paul's)2C11<sup>9</sup>. supply<sup>2</sup>.  
replete. See brim.

*ep akou'ō* ON-HEAR  
reply. in a season acceptable I r 2C6<sup>2</sup>.

*ap a[n]ggel'ō* FROM-MESSAGE  
report. magi to r to Herod Mt2<sup>8</sup> graziers r about demoniac Mt8<sup>33</sup>Mk5<sup>14</sup>Lu8<sup>34</sup> 36 John's disciples r (to him)Mt11<sup>4</sup>Lu7<sup>18</sup> 22 (to Jesus) Mt14<sup>12</sup> Christ (My Boy r judging)Mt12<sup>18</sup> (r to Him that His mother)Lu8<sup>20</sup> (about the Galileans)Lu13<sup>1</sup> (with boldness shall I be r to you)Jn16<sup>25</sup> (r Thy name)Hb2<sup>12</sup> disciples (the women r to)Mt28<sup>8</sup> 9A 10Lu24<sup>9</sup> (r to Jesus)Mk6<sup>30</sup> (Mary Magdalene r to)Mk16<sup>10</sup> Jn20<sup>18</sup>s<sup>2</sup> (two r to the rest)Mk16<sup>13</sup> (r nothing of what they have seen)Lu9<sup>36</sup> some of the detail r to the chiefs Mt23<sup>11</sup> demoniac to r to his own Mk5<sup>19</sup>Bs healed woman r in sight of all Lu8<sup>47</sup> slave r to his lord ¶Lu14<sup>21</sup> r to the blind man Lu18<sup>37</sup> courtier's slave r that his son is living Jn4<sup>51</sup>As Peter and John (r to their own)Ac4<sup>23</sup>AB (are r in the sanctuary)Ac5<sup>25</sup> deputies r the prison locked Ac5<sup>22</sup> Cornelius concerning the messenger Ac11<sup>13</sup> Rhoda r Peter before the portal Ac12<sup>14</sup> r to James Ac12<sup>17</sup> Judas and Silas to r the same by word Ac15<sup>27</sup> warden r to Paul Ac16<sup>38</sup> constables r to officers Ac16<sup>38</sup> centurion r to the captain Ac22<sup>26</sup> Paul's nephew r Ac23<sup>16</sup> 17 10 Paul r (that they are to be repenting)Ac26<sup>20</sup> (nothing wicked to r concerning P)Ac28<sup>21</sup> (brethren r to)1Th1<sup>9</sup> r that God is really among you 1C14<sup>25</sup> r life eonian 1Jn12<sup>3</sup> (BsAc17<sup>30</sup>).

report, inform<sup>1</sup>, (commonly r), blaze abroad<sup>1</sup>, (have a good r), testify<sup>2</sup>, (obtain a good r), testify<sup>2</sup>, (of good r), testify<sup>1</sup>, (of honest r), testify<sup>1</sup>.  
report slanderously, blaspheme<sup>1</sup>.  
reported (be), hear<sup>1</sup>.

*koim a'ō* LIE  
repose, though all of the occurrences seem to imply sleep, the noun Jn11<sup>13</sup> shows that it refers to the repose of sleep. r saints (bodies roused)¶Mt27<sup>52</sup> (considerable number r)¶1C11<sup>30</sup> as we (soldiers) r Mt28<sup>13</sup> Christ (found disciples r)Lu24<sup>45</sup> (Firstfruit of those)1C15<sup>20</sup> Lazarus has found Jn11<sup>11</sup> 12 put to r (Stephen)¶Ac7<sup>60</sup> (David)Ac13<sup>36</sup> (some of the disciples)¶1C15<sup>6</sup> (in Christ)¶1C15<sup>18</sup> (all the saints shall not)¶1C15<sup>51</sup> (those will God lead forth)¶1Th4<sup>14</sup> 15 (since the fathers)¶2Pt3<sup>14</sup> Peter r between two soldiers Ac12<sup>6</sup> if the husband should be ¶1C7<sup>39</sup>Bs concerning those ¶1Th4<sup>13</sup>. be dead<sup>1</sup>, - asleep<sup>2</sup>, fall asleep<sup>4</sup>, fall on sleep<sup>1</sup>, sleep<sup>10</sup>.

*koim ēsi s* LIE-ing  
repose of sleep Jn11<sup>13</sup>. taking of rest<sup>1</sup>.

*anti'tup on* INSTEAD-BEAT  
representation. holy places r of the true Hb9<sup>24</sup> baptism 1Pt3<sup>21</sup>, (like)figure<sup>2</sup>.

*on'eid os* REPROACH  
reproach, that which is subject to censure or is disgraceful. Elizabeth's r eliminated Lu12<sup>5</sup>.

*oneid is'ō* REPROACH  
reproach, censure disparagingly. happy are you whenever Mt5<sup>11</sup>Lu6<sup>22</sup> Christ (r the cities)Mt11<sup>20</sup> (robbers r Him)Mt27<sup>44</sup>Mk15<sup>32</sup> (r the eleven)Mk16<sup>14</sup> God (r of those r Him) Ro15<sup>3</sup> (G not r)Ja1<sup>5</sup> Paul tolling and being 1Ti4<sup>10</sup>Bs\* r in the name of Christ 1Pt4<sup>14</sup>, cast in one's teeth<sup>1</sup>, reproach<sup>4</sup>, revile<sup>2</sup>, upbraid<sup>3</sup>.

*oneid is m os'* REPROACH  
reproach. r of those r God Ro15<sup>3</sup> of the adversary 1Ti3<sup>37</sup> gazing stock of Hb10<sup>33</sup> Moses deeming the r Hb11<sup>26</sup> carrying Christ's Hb13<sup>13</sup>.

reproach, dishonor<sup>1</sup>, outrage<sup>2</sup>.  
reprobate, disqualified<sup>6</sup>.

*[h]erpet on'* REPTILE  
reptile. Peter sees in vision vAc10<sup>12</sup> 11<sup>6</sup> images of Ro12<sup>3</sup> nature of r tamed Ja3<sup>7</sup>. creeping thing<sup>3</sup>, serpent<sup>1</sup>.

*a the t e'ō* UN-PLACE  
repudiate, have no place for. Herod does not want to Mk6<sup>20</sup> Pharisees r (the precept of God)Mk7<sup>9</sup> (God's counsel)Lu7<sup>30</sup> r the disciples Lu10<sup>16</sup> r Christ Lu10<sup>16</sup> 18 Jn12<sup>48</sup> r Him Who commissions Christ Lu10<sup>16</sup> God r the understanding of the intelligent 1C11<sup>9</sup> Paul not r the grace of God Ga2<sup>21</sup> no one r a human covenant Ga3<sup>15</sup> he who is r is r God 1Th4<sup>8</sup> 8 r their first faith 1Ti5<sup>12</sup> r Moses' law Hb10<sup>28</sup> r lordships Ju<sup>8</sup>. bring to nothing<sup>1</sup>, cast off<sup>1</sup>, despise<sup>8</sup>, disannul<sup>1</sup>, frustrate<sup>1</sup>, reject<sup>1</sup>.

*a the' tē si s* UN-PLACING  
repudiation. of the preceding precept Hb7<sup>13</sup> of sin Hb9<sup>20</sup>. disannulling<sup>1</sup>, to put away<sup>1</sup>.

*anti kath i'st ē mi* INSTEAD-DOWN-STAND  
repulse. not unto blood Hb12<sup>4</sup>. resist<sup>1</sup>.

reputation (be of), seem<sup>1</sup>, (had in r), valuable<sup>1</sup>, (make of no r), empty<sup>1</sup>.  
repute (be of). See seem.

*ait e'ō* REQUEST  
request, express a desire to have or do something. to him r you, give Mt5<sup>42</sup>Lu6<sup>30</sup> saints (God aware before)Mt6<sup>8</sup> (and it shall be given)Mt7<sup>7</sup>Lu11<sup>9</sup> Jn16<sup>24</sup> (obtaining)Mt7<sup>8</sup>Lu11<sup>10</sup> (two agreeing)Mt18<sup>19</sup> (in prayer)Mt21<sup>22</sup> (be believing)Mk11<sup>24</sup> (in Christ's name) Jn14<sup>13</sup> 14 16<sup>26</sup> (the Father in My name)Jn15<sup>16</sup> 16<sup>23</sup> (it will be occurring)¶Jn15<sup>7</sup> (hitherto r nothing)Jn16<sup>24</sup> (God able to do above all)Ep3<sup>20</sup> (wisdom from God)Ja1<sup>5</sup> (in faith) Ja1<sup>6</sup> (you are not r)Ja4<sup>2</sup> (whatever we may be)1Jn3<sup>22</sup> (according to God's will)1Jn5<sup>14</sup> 15 (we have the requests)1Jn5<sup>15</sup> (life for a brother)1Jn5<sup>16</sup> a son r (bread)¶Mt7<sup>9</sup>Lu11<sup>11</sup> (a fish)¶Mt7<sup>10</sup> (an egg)¶Lu11<sup>12</sup> God giving (to those r)Mt7<sup>11</sup> (holy spirit)Lu11<sup>13</sup> the maiden r (Herod will give whatever)Mt14<sup>7</sup> Mk6<sup>22</sup> 23 24 (John's head)Mk6<sup>25</sup> r of Christ (mother of Zebedee's sons)Mt20<sup>20</sup> (James and John)Mk10<sup>35</sup> (not aware what they)Mt20<sup>22</sup>Mk10<sup>38</sup> Jews (r Bar-Abbas)Mt27<sup>20</sup>Lu23<sup>25</sup> (a prisoner be released)Mk15<sup>6</sup>s<sup>2</sup> 8 (r Pilate crucify Jesus) Lu23<sup>23</sup> Ac13<sup>28</sup> (r a murderer)

Ac314 (Festus against Paul)Ac253 (Paul's conviction)Ac2515 (signs)1C122 Joseph r Jesus' body Mt2758Mk1543Lu2352 Zechariah r a tablet Lu169 more excessively Lu1248 Christ (r a drink)Jn49 (you would r Him) Jn410 (whatever Thou shouldst)Jn1122 lame man r alms Ac32 David r to find a tabernacle Ac746ABs2 Paul r (letters)Ac92 (the Ephesians)Ep313 (God, for the Colossians) Co19As r peace with Herod Ac1220 Israel r a king Ac1321 warden r lights Ac1629 r for gratification Ja43 3 (B'Mt164 BLu1220 Bs\*1Pt315). ask48, beg2, call for1, crave1, desire17, request2.

*ait'ê ma* REQUEST-effect

request. Jews r granted Lu2324 make known your Ph46 saints have their 1Jn515, petition1, request1, require1.

request, petition1, (make r), beseech1.

*pros de'o mai* TOWARD-BIND

require. God not r anything Ac1725. need1.

require, practice1, request3, seek2, - out2.

required (be), demand1.

*epi tē dei on* ON-THE-BIND

required. for the body Ja216, that are needful1.

requite, pay1, reciprocate1.

required (be). See fetch.

*apo'kri ma* FROM-JUDGE-effect

rescript. of death A2C19. sentence1.

*r[h]u'o mai* HAUL

rescue, drag away from danger 'Rescuer arriving Ro1126 Jesus, our R 1Th110. God (r us from the wicked one)Mt613Lu114As2 (let Him r him now)Mt2743 (r the saints)Co113 (r Lot)2Pt27 (r of the devout)2Pt29 that Israel may be Lu174 Paul (what will r me)Ro724 (from the stubborn)Ro1531 (God r from death) 2C110 10Bs 10 (from wicked men)2Th32 (the Lord r me)2Ti311 (out of the lion's mouth) 2Ti417 (from every evil work) 2Ti418.

rescue, extricate1.

'Rescuer. See rescue.

*par omo i az'ô* BESIDE-LIKEize

resemble (sepulchers)Mt2327As. be like unto1.

resemble, like (be)1.

*ag an akt e'ô* VERY-MUCH-GRUDGE

resent. the ten r about James and John Mt2024 Mk1041 scribes r about boys crying Hosanna Mt2115 disciples r about the attar Mt268Mk 144 Christ r forbidding children Mk1014 chief r that Christ cures on sabbath Lu1314, be moved with indignation1, - much displeased2, - sore displeased1, have indignation2, with indignation1.

*ag an akt ê sis* VERY-MUCH-GRUDGING

resentment. sorrow produces 2C711, indignation1.

*apo'kei mai* FROM-LIE

reserve, lay away. your mina I r fLu1920 the expectation fCo15 a wreath for Paul f2Ti48 to men to be dying fHb927. be appointed1, - laid up3.

reserve, leave1.

*kata men'ô* DOWN-REMAIN

reside. apostles, in Jerusalem Ac113 (B1C166). abide1.

*[h]upo'teim ma* UNDER-LACK-effect

residue. of Israel shall be saved Ro927. remnant1.

residue, left1, rest1.

*anti ta s' s o mai* INSTEAD-SET

resist, set oneself against. the Jews r the word Ac186 the authority Ro132 God the proud is r Ja46 1Pt55 the just one not r you Ja59. oppose self1, resist1.

resist, clash with1, repulse1, withstand9.

resolve. See intend.

resort, come2, - together2, gather1, go together1.

*êche'ô* RESOUND

resound, repeat sound, reverberate. r copper 1C131ABs12. roar1, sound1.

*êch'os* RESOUND

resounding of the sea Lu2125, blare of a trumpet Ac22 Hb1219, hubbub about Christ Lu437. fame1, sound2.

respect. See abash.

respect, part2, (have r), look away1.

*ou dam ôs'* NOT-YET-SIMULTANEOUS-AS

respect (in any). Bethlehem least Mt26. not1.

respect of persons, partial1, -ity4, (have r), partiality (show)1, (without r), impartially1.

*eu schêm o sun'ê*

WELL-FIGURE-TOGETHERNESS

respectability, its accompaniments. indecent members have 1C1223, comeliness1.

*eu schêm'on* WELL-FIGURED

respectable. Joseph a r counselor Mk1543 women Ac1350 1712 that which is 1C735 members 1C1224. comely2, honorable3.

*eu schêm on'ôs* WELL-FIGURE-AS

respectably. walking Ro1313 1Th412 let all occur 1C1440. decently1, honestly2.

respectively. See up.

resplendent. See splendid.

*anth omo log e'o mai*

INSTEAD-LIKE-LAY (say)

response (make). Hannah, to God Lu238. give thanks1.

*loip on'* LACK

rest, that which is lacking, further Ac2720As, furthermore, marking a transition to another subject, taking hold of the slaves Mt226 of the virgins Mt2511 the r said let be Mt2749 desires about the r Mk419 of the disciples Mk1613 to the r in parables Lu810 why worrying about the Lu1220 scorning the r Lu189 Pharisee not as the Lu1811 the eleven and the r Lu249 10 of the apostles Ac237 1C95 of the r no one dared Ac513 Jason and the Ac179 r on planks from the ship Ac2744 of those in the island Ac230 of the nations Ro113 r were calloused Ro117 Paul (to the r I am speaking)1C712 (the r I shall be prescribing)1C1134 (predicting to all the) 2C132 (bonds apparent to)Ph113 (r of my fellow workers)Ph43 wheat or some of the 1C1537 of the ecclesias 2C1213 of the Jews Ga213 for the r (let no one afford weariness)Ga617 (brethren mine)Ep610 children of indignation even as Ep23 for the r brethren (rejoice)Ph31 (whatever is true)Ph48 (we are asking you)1Th41 sorrow according as the 1Th413 saints not drowsing as the 1Th56 the r may have fear 1Ti520 of the scriptures 2Pt316 r in Thyatira Rv224 r about to be dying Rv32 of the soundings Rv813 of mankind Rv920 r became affrighted Rv1113 of the woman's seed Rv1217 r were killed Rv1921 of the dead Rv205 furthermore: are you drowsing f Mt2645



Mk1441 Paul (if I am not aware) 1C116 (there is reserved) 2Ti48 f being sought in administrators 1C42 f those having wives 1C729 f brethren (rejoice) 2C131 (prayer concerning us) 2Th31 waiting f till His enemies Hb1013 (s2Ep417), besides<sup>1</sup>, finally<sup>5</sup>, from henceforth<sup>2</sup>, furthermore<sup>1</sup>, henceforth<sup>1</sup>, moreover<sup>1</sup>, now<sup>2</sup>, other<sup>20</sup>, remnant<sup>4</sup>, residue<sup>1</sup>, rest<sup>12</sup>, then<sup>1</sup>, the other<sup>1</sup>, things which remain<sup>1</sup>.

*epi'loip on* ON-LACK

rest. of lifetime in the flesh 1Pt42,

*ana pau'o* UP-CEASE

rest persons, soothe feelings, given through Jesus rMt1128 disciples (r in Gethsemane) Mt2645 Mk1441 (r briefly) Mk681 r eat and drink rLu1240 God's spirit r1Pt414Bs souls under the altar rRv611 martyrs, from toil rRv1413 soothe: spirit s (Paul's) r1C1618 (Titus) r2C713 compassions (of the saints) rPhn7 (Philemon to s Paul's) Phn20, refresh<sup>4</sup>, rest<sup>1</sup>, take ease<sup>1</sup>.

*ana'pau sis* UP-CEASING

rest. the humble find Mt1129 unclean spirit not finding rMt1249 Lu124 four animals have no rRv45 worshipers have no rRv1411.

rest, ease<sup>3</sup>, peace<sup>1</sup>, quiet (be)<sup>1</sup>, sabbatism<sup>1</sup>, stop<sup>2</sup>, -ing<sup>9</sup>, tent<sup>1</sup>, (taking of r), repose<sup>1</sup>.

*ep ana pau'o mai* ON-UP-CEASE

rest on. peace on a house rLu106 the Jews r on law rRo217 (1APt414).

*sun ana pau'o mai* TOGETHER-UP-CEASE

rest together. the saints and Paul Ro1532As. be refreshed<sup>1</sup>.

rest upon, tabernacle over<sup>1</sup>, restitution, restoration<sup>1</sup>.

*kata strēni a'o* DOWN-SOLID

restive against (be). Christ 1Ti511, begin to wax wanton against<sup>1</sup>.

*apo kata'st a si s* FROM-DOWN-STANDING

restoration. times of Ac321 restitution<sup>1</sup>.

*apo kath i'st ē mi* FROM-DOWN-STAND[-UP]

restore. Christ r man's hand Mt1213 Mk35Lu 610 Elijah will be r all Mt1711 Mk912 man's eyesight r Mk825 kingdom to Israel Ac16 I may be r to you Hb1319.

restore, pay<sup>1</sup>, adjust<sup>1</sup>.

restrain, stop<sup>1</sup>.

*ana'sta sis* UP-STANDING

resurrection from death. It has special reference to the body, which will stand up, while rousing refers to the soul, which will awake, and vivification refers to the return of the spirit, rising from a fall Lu234, saying there is no (Sadducees) Mt2238 Mk1218 Lu2027 Ac238 (Corinthians) r1C1512 in the r (which of the seven) Mt2228 Mk1223 Lu2038 (neither marrying) Mt2230 Lu2035 (repaid you) Lu1414 of the dead (concerning) Mt2231 (Athenians hearing of) Ac1732 (Paul judged concerning) Ac238 2421 (Son of God by) Ro14 (through a man) 1C1521 (thus is the r) 1C1542 (rudiments of) Hb62 of the r (sons) aLu2038 (saints shall be) Ro63 of life Jn529 of judging Jn529 Lazarus rising in Jn124 Jesus said, I am the Jn1125 of Christ (witness of) Ac122 (David speaks of) Ac231 (testimony to) Ac433 (power of His) Ph310As8 (through the) 1Pt13 321 from among the dead (in Jesus) Ac42 (Christ first out of a) Ac2623

evangel of Jesus and the Ac1718 r which is impending Ac2415 if there is no r1C1513As8<sup>1</sup> saying already occurred 2Ti228 women obtained their dead by Hb1135 a better Hb1136 the former rRv205 6, raised to life again<sup>1</sup>, resurrection<sup>39</sup>, rising again<sup>1</sup>, that should rise<sup>1</sup>.

resurrection, resurrection from among<sup>1</sup>, rousing<sup>1</sup>.

*ex ana'st a si s* OUT-UP-STANDING

resurrection from among. attaining to Ph311, resurrection<sup>1</sup>.

*kat ech'o* DOWN-HAVE

retain, detain, hold (of disease) Jn54, keep course (of a ship) Ac2740, r the word rLu 815 the last place rLu149 r the truth in injustice Ro18 saints (in that in which we were) Ro78 (those buying as not r) 1C730 (r the traditions) 1C112 (r what Paul said) 1C152 (r the ideal) 1Th521 (boldness of the expectation) Hb36 (beginning of the assumption) Hb 314 (avowal of the expectation) Hb1023 Paul (as having nothing and r all) 2C610 (intended r Onesimus) Phn13 detain: throng d Christ Lu442 unveiling of man of lawlessness 2Th 26 'detainer: the present d coming to be out of the midst 2Th27.

retain, have<sup>1</sup>, hold<sup>2</sup>.

reticent. See spare.

*ana chōr e'o* UP-SPACE

retire. magi r another way Mt212 13 Joseph (into Egypt) Mt214 (into Galilee) Mt222 Jesus (into Galilee) Mt412 (thence) Mt1215 (wilderness) Mt1413 (parts of Tyre) Mt1521 (to the sea) Mk37 (into a mountain) Jn615As2 the throng to r Mt924 Judas Mt275 captain, to privacy Ac2319 Agrippa and others Ac2631, depart<sup>3</sup>, give place<sup>1</sup>, go aside<sup>2</sup>, turn aside<sup>1</sup>, withdraw self<sup>2</sup>.

*epi phōn e'o* ON-SOUND

retort. the multitude, to Pilate Lu2321 the populace Ac1222 others r some other thing Ac 2134 Jews r at Paul Ac2224, cry<sup>1</sup>, -against<sup>1</sup>, give a shout<sup>1</sup>.

*meta ba'll'o* after-CAST

retract. islanders r about Paul Ac286, change mind<sup>1</sup>.

*[h]upo chōr e'o* UNDER-SPACE

retreat. Christ (in the wilderness) Lu516 (privately) Lu910, go aside<sup>1</sup>, withdraw self<sup>1</sup>.

retribution. See recompense.

*[h]upo streph'o* UNDER-TURN

return. centurion, to his house Mt813s Miriam, to her home Lu156 shepherds, to their flocks Lu220 Jesus' parents (into Galilee) Lu239As2 43 (into Jerusalem) Lu245 Jesus (from the Jordan) Lu41As8\* (into Galilee) Lu414 898 40 (no longer to decay) Ac1334 centurion's friends Lu710 demoniac, to his home Lu839 disciples Lu910 1017 2433 52 Ac112 825 216 unclean spirit Lu1124 a leper Lu1715 is a noble Lu1912 throng from the cross Lu2348 women, from the tomb Lu2356 249 eunuch Ac828 Paul Ac1225 1421 203 2217 Ga117 John Mark Ac1313 soldiers Ac2332 Abraham Hb71 (AMk1440 b2Pt221), come again<sup>1</sup>, return<sup>27</sup>, -again<sup>4</sup>, -back again<sup>1</sup>, turn back<sup>1</sup>, - - again<sup>1</sup>.

return, break loose<sup>1</sup>, come back<sup>1</sup>, overturn<sup>2</sup>, turn back<sup>6</sup>.

return again, return<sup>4</sup>.

return back again, return<sup>1</sup>.

return (invite in). See invite in return.

*R[h]agau' (Hebrew) ASSOCIATE*

Reu, an ancestor of Christ Lu335.

*R[h]ou ben' (Hebrew) SEE-SON*

Reuben, one of the twelve patriarchs Gn2932, the tribe of vRv75.

*apo kalu'p t d FROM-COVER*

reveal things, unveil persons. all covered shall be rMt1028Lu122 God (r the truth to minors) Mt1125Lu1021 (to Peter) Mt1617 (r all to the saints) 1C210 (if in anything differently disposed) Ph315 reasonings Lu235 arm of the Lord r Jn1238 God's (righteousness r) Ro117 (indignation) Ro118 the glory about to be Ro818 1Pt51 one's work, by fire 1C313 prophecy 1C1430 faith about to be Ga323 secret of Christ Ep35 salvation 1Pt15 12 unveil: the Son u the Father Mt127 rLu1022 Son of Mankind rLu1730 God u His Son in Paul rGa118 man of lawlessness r2Th23 6 8. reveal26.

reveal, apprise<sup>1</sup>.

*apo kalu'p si s FROM-COVERING*

revelation, unveiling. of the nations Lu232 of God's just judgment Ro25B of a secret Ro1625 Paul (speaking in) 1C146 (r given to) 2C127 (his evangel came through a) Ga112 (went up to Jerusalem in accord with) Ga22 (secret made known by) Ep33 in the ecclesia 1C1426 of the Lord (given Paul) 2C121 a spirit of rEp117 unveiling: of the sons of God rRo819 of our Lord Jesus Christ r1C17 2Th17 1Pt17 13 Rv11 (of His glory) r1Pt413.

revelling, revelry<sup>2</sup>.

*kôm'os REVELRY*

revelry. saints not to walk in Ro1313 of the flesh Ga321 nations gone on in 1Pt43. revealing<sup>2</sup>, rioting<sup>1</sup>.

revenge, avenger, -ing<sup>1</sup>.

revenger, avenger<sup>1</sup>.

*seb'o mai REVERE*

revere, reverent. r God (in vain) Mt159Mk77 (Lydia) Ac1614 (Titus Justus) Ac187 (aside from the law) Ac1813 r Artemis Ac1927 reverent: proselytes Ac1343 women Ac1350 Greeks Ac174 Paul argued with Ac1717. devout<sup>3</sup>, religious<sup>1</sup>, worship<sup>6</sup>.

reverence, abash<sup>1</sup>, fear<sup>1</sup>.

*the o seb'ei a PLACE (God) -REVERENCE*

reverence for God. professing 1Ti210. godliness<sup>1</sup>.

reverent. See revere.

*the o seb' es' PLACER (God) -REVERER*

reverer of God. God is hearing Jn931. worshipper of God<sup>1</sup>.

*loi dor e'ô LAY (say) -SPEAR*

revile, wound with words. Jews r the blind man Jn925 r God's chief priest Ac234 Paul being 1C412 Christ being 1Pt223 (s1Pt223).

revile, blaspheme<sup>1</sup>, reproach<sup>2</sup>.

*anti loi dor e'ô INSTEAD-LAY (say) -SPEAR*

revile again. Christ not 1Pt223AB.

*loi'dor os LAY (say) -SPEARER*

reviler. saints not to commingle with 1C511 not enjoying the allotment 1C610. railer<sup>1</sup>, reviler<sup>1</sup>.

*loi dor i'a LAY (say) -SPEARING*

reviling. nothing as an incentive favoring 1Ti 514 not rendering r for r 1Pt39 9. railing<sup>2</sup> speak reproachfully<sup>1</sup>.

*ana za'ô UP-LIVE*

revive. my son was dead and rLu1524As 32A Sin r rRo79. alive again<sup>2</sup>, revive<sup>1</sup>.

*trop e' REVERTING*

revolving motion, a turning so as to come back to the previous position. no shadow from its rJa117, turning<sup>1</sup>.

*mish apo do si'a HIRE-FROM-GIFT*

reward. every disobedience obtained a fair Hb 22 saints' boldness having Hb1055 Moses looked away to Hb1126. recompense of reward<sup>3</sup>.

reward, compensation<sup>1</sup>, pay<sup>6</sup>, wages<sup>24</sup>.

*mish apo do't es HIRE-FROM-GIVER*

Rewarder. God becoming Hb116.

*R[h]e'gion RHEGIUM*

Rhegium, a city on the southern tip of Italy, about 38° north, 16° east. ship arrives at Ac2813.

*R[h]esa' RHESA*

Rhesa, our Lord's ancestor. Lu327.

*R[h]od'e RHODA (Rose)*

Rhoda, a girl's name. Ac1213.

*R[h]o'dos RHODES*

Rhodes, an island in the eastern Mediterranean, off the southwestern point of Asia Minor, about 36° north, 28° east. ship comes to Ac211.

*plou's i on RICH*

rich, having much of value. entering the kingdom (squeamishly) Mt1923 (easier than for the r) Mt1924Mk1025Lu1825 Joseph of Arimathea Mt2757 r man running Mk1017A casting into the treasury Mk1241Lu211 woe to you Lu624 country place of a r man rLu1216 not summan r neighbors Lu1412 parable of (a r man) rLu161 (r man and Lazarus) rLu 1619 21 22 r chief Lu1823 Zaccheus Lu192 the Lord Jesus Christ being 2C89 God r in mercy rEp24 not to be haughty 1Ti617 r to glory in humiliation Ja110 shall fade Ja111 the poor r in faith rJa25 the r tyrannizing Ja26 will illuminate Ja51 ecclesia r (in Smyrna) rRv29 (in Laodicea) rRv317 hide themselves vRv615 emblem given vRv1310.

*plou't e'ô be-RICH*

rich (be). God (sends away empty) rLu153 (not r for) Lu1221 (r for all invoking Him) Ro1012 Corinthians M1C48 through Christ's poverty r2C89 those intending 1Ti69 in ideal acts r1Ti 618 ecclesia of Laodicea vRv317 18 through Babylon vRv183 15 19. be increased with goods<sup>1</sup>, rich<sup>11</sup>.

rich (make), enrich<sup>1</sup>.

*plou't os RICHES*

riches, an abundance of that which is esteemed of value. seduction of Mt1322Mk419 men stifled by rLu814 r of God's (kindness) Ro24 (glory) Ro923 (depth of the) Ro1133 (grace) Ep17 27ABs1\* (of His glory) Ep316 (His r in glory) Ph419 Israel's (offense the world's r) Ro1112B3 (discomfiture the nations r) Ro 1112B3 r of the generosity (Macedonia) 2C82 r of the glory of the enjoyment Ep118 untraceable r of Christ Ep38 of the secret Col27 r of the assurance of understanding Co22 dubiousness of 1Ti617 reproach of Christ greater rHb1126 have rotted Ja52

worthy the Lambkin to get vRv512 of Babylon desolated vRv1817.  
riches, money<sup>3</sup>.

*plous i'ōs* RICH-AS

richly. saints (to let Christ's word make its home r) Co316 (God tendering all things r) 1Ti617 (spirit poured out r on) Tit36 (entrance into kingdom r supplied) 2Pt11, abundantly<sup>2</sup>, richly<sup>2</sup>.

ridden (idol). See idol-ridden.

*kata gel a'ō* DOWN-LAUGH

ridicule. throug r Christ Mt924 Mk540 Lu853, laugh to scorn<sup>3</sup>.

*dex i'on'* RIGHT

right, the side opposite the heart. eye rMt529 hand rMt530 cheek Mt539 what your r is doing iMt63 Christ (desire to sit at His) AMt2021 22 Mk1037 40 (seated at God's) AMt224 Mk1236 Lu2042 Ac234 Hb113 (sheep at) AMt2533 34 (robber) Mt2736 Mk1527 (malefactor) Lu2333 (at r of the throne) AHb51 youth sitting at Mk165 messenger at r of altar Lu11 withered r hand Lu66 r ear amputated Lu225 Jn1810 net cast on Jn219 places r foot vRv102

right hand: Christ (seated at God's) AMt266 Mk1619 Ac225 Ro834 Ep120 Co31 Hb13 1012 (a reed in His) Mt2729 (at r h of power) AMk1462 Lu2260 (exalted to God's) AAC233 531 (standing at God's) AAC755 56 (of the throne) AHb122 (is at God's) A1Pt322 (seven stars in) Rv116 20 21 (placed on John) Rv117 of the infirm man Ac37 righteousness of 2C67 of fellowship AGa29 of the One on the throne vRv51 messenger lifts vRv105b emblem on the vRv1316 (s<sup>1</sup> Lu629).

right. See authority.

right, just<sup>5</sup>, straight<sup>3</sup>.

right mind (be in), sane (be)<sup>2</sup>.

righteous (be), justify<sup>1</sup>.

righteous judgment, just judgment<sup>1</sup>.

righteously, justly<sup>2</sup>.

*dik ai o sun'ē* JUST-TOGETHERNESS

righteousness, the quality or state of being righteous, the status of one who is justified, righteously (acting) Ac1035, God's (judging the earth in) Ac1731 (revealed in the evangel) Ro117 (if our injustice is commending) Ro35 (through Jesus Christ's faith) Ro321 22 (display of) Ro325 26 (Israel ignorant of) Ro103 3s (becoming, in Him) A2C521 (remains for the eon) 2C90 (the anger of man is not working) Ja120 (in the r of our G) 2Pt11 Christ (to fulfill all) Mt315 (became to us) FlC130 (Thou lovest) Hb19 (in r is He judging) vRv1911

others: happy those (hungering for) Mt50 (persecuted on account of) Mt510 your r (more than the Pharisees) Mt520 (in front of men) AMt61 (product of) p2C910 the kingdom and its r Mt633 John came in the road of AMt132 divine service to Him in Lu175 the holy spirit exposing concerning Jn16810 Elymas enemy of all Ac1310 Paul arguing concerning Ac2425 r and faith Ro411 13 930 30 104 6 10 Ga55 Ph39 Hb117 (f reckoned for r) Ro43 5 9 11 22 Ga36 Ja223 (apart from acts) Ro46 gratuity of Ro547 Grace reigning through Ro521 implements of r Ro613 2C67 slaves of Ro616 118 19 free as r Ro620 the spirit is life because of Ro810 pursuing Ro930 1Ti611 2Ti222 a law of Ro931 31s<sup>2</sup> seeking to establish Ro103 which is of law Ro105 Ga221 321

Ph36 9 kingdom of God is r Ro1417 dispensation of 2C39 r and lawlessness 12C614 Satan's servants as dispensers of A2C1115 new humanity created in Ep424 fruit of the light in) Ep59 (filled with the f of) Ph111 (peaceable f of) Hb1211 (sown in peace) Ja318 cuirass of Ep614 discipline in 2Ti316 wreath of 2Ti48 not for works of Tit35 untried in the word of Hb513 king of AHb72 who through faith work r Hb1133 living for 1Pt224 suffer because of 1Pt314 Noah a herald of 2Pt25 the way of (not to have recognized) 2Pt221 dwelling in the new earth 2Pt313 doing r (begotten of Him) r1Jn229 (is just) 1Jn37 (not d, not of God) 1Jn310 (let the just) vRv2211 (sRo928 A1Th313).

righteousness, just<sup>41</sup>, - statute<sup>1</sup>, rectitude<sup>1</sup>, (to r), justly<sup>1</sup>.

rightly, correctly<sup>3</sup>.

rightly divide, correctly cut<sup>1</sup>.

*dakul'ios* FINGERED

ring. give the prodigal PLu1522.

ring (gold). See gold ring (with).

*prō t o st a'ū ēs* BEFORE-MOST-STANDER  
ringleader. Paul called Ac245.

*plun'ō* PLUNGE

rinse, plunge into a liquid in order to cleanse. robes vRv714 f2214AS (BSLu52). wash<sup>2</sup>.

*apo plun'ō* FROM-PLUNGE

rinse off. fish nets Lu52A. wash<sup>1</sup>.

riot. See conspiracy.

riot, luxury<sup>1</sup>, profligacy<sup>2</sup>.

rioting, revelry<sup>1</sup>.

riotous, profligately<sup>1</sup>.

*ak m a'ō* POINT (of ripeness)

ripe (dead). grapes vRv1418, fully ripe<sup>1</sup>.

*an ist'ēmi* UP-STAND

rise\*, raise, figuratively, refers especially to the body, which rises, while the soul is roused and the spirit is vivified.

literally: Christ: r early Mk135 thence, r came away Mk724 101 in the synagogue Lu416 in Gethsemane Lu2245 others: Levi Mt99 Mk214 Lu528 chief priests Mt2662 Mk1460 Ac517 false witnesses Mk1457 Peter Lu2412 Ac115 Paul Ac96 2210 2616. Frequent, see under other keywords.

figuratively: from the dead (a faded figure) men, Ninevites Mt1241 Lu1132 r up seed to his brother Mt2224 Mk1223A 25 Jarius' daughter Mk542 Lu855 Christ Mk831 90 10 31 1034 169A Lu1833 247 46 Jn209 Ac224 32 326 1041 1333 34 173 31 1Th414 if someone should Lu1631 in last days Jn639 40 44 54 Lazarus Jn1123 24 Tabitha Ac940 41 the drowsy Ep514 dead in Christ 1Th416 others: Satan Mk326 some prophet Lu93 19 Ac322 737 Theudas and Judas Ac530 37 certain of the synagogue Ac69 a different king Ac718 Christ to be Chief Ro1512 different priest Hb711 15 (sMt179 B23 B2019 AMk1050 ALu922 s1630 B1712 s<sup>2</sup> Ro149 A1C1552). arise<sup>38</sup>, -up<sup>1</sup>, lift up<sup>1</sup>, raise<sup>1</sup>, -up<sup>14</sup>, -up again<sup>2</sup>, rise<sup>19</sup>, -again<sup>13</sup>, -up<sup>16</sup>, rising<sup>1</sup>, stand up<sup>8</sup>, -up-right<sup>1</sup>.

rise. See arise and rouse.

rise (that), resurrection<sup>1</sup>.

rise up, step up<sup>2</sup>.

*ep an ist'ēmi* ON-UP-STAND

rise up against. children a parents rMt1021 Mk1312.

rise up together, assault.  
rise with, rouse together.<sup>2</sup>  
rising. See resurrection.  
rising, rise!.

*para boul eu'o mai* BESIDE-CAST  
risk. Epaphroditus r his soul Ph230, regard  
not!.

*thrēsk ei'a* RITUAL  
ritual, a religious ceremonial observance. of  
the Jews Ac265 of messengers Co218 vain  
r Ja126 clean r MJa127, religion<sup>3</sup>, worship-  
ing!.

ritual (willful). See willful ritual.

*thrēsk on'* RITUALIST  
ritualist, if anyone seeming to be Ja126, re-  
ligious!.

*phil o'neik on* FOND-CONQUESTOR  
rivalrous, desirous of worsting another. pre-  
suming to be 1C1116, contentious!.

*phil o'neik i'a* FOND-CONQUEST  
rivalry. among the disciples Lu2224, strife!.

*po ta mos'* DRINK  
river. the Jordan (baptized under John in)  
Mt38Mk15 Jn128s bursts through FLu648 49  
of living water PJn738 Paul (came beside  
the)Ac1613 (in danger of)2C1124 star falls  
on one third the vRv810 Euphrates (mes-  
senger bound at)vRv914 (pours bowl on)vRv  
1612 serpent casts water as vRv1215 the earth  
swallows vRv1216 pours bowl on vRv164 of  
water of life vRv221 2 (3<sup>rd</sup>)vRv118 A1616).  
flood<sup>4</sup>, river<sup>9</sup>, stream<sup>2</sup>, water!.

road. See way.

road (encircling). See encircling road.

*ōru'o mai* ROAR  
roar, the sound made by a wild beast after its  
prey. Adversary as a r lion 1Pt58.

roar, bellow! , resound!.

rob, despoil!.

rob churches, despoil sanctuary!.

*lēst ēs'* ROBBER  
robber, a highwayman, one who steals by force,  
also used for Hebrew *phritz* burglar rMt2113  
Mk1117Lu1946, Christ (apprehending Him as a)  
Mt2655Mk1448Lu2252 (two crucified with)  
Mt2738 44Mk1527 man falls among PLu10  
30 36 climbing up elsewhere PJn101 those  
coming before are PJn108 Bar-Abbas Jn1840  
Paul in dangers of 2C1126, robber<sup>4</sup>, thief!.

robbery, pillaging!.

*stol ē'* PUT-  
robe. scribes want to walk in Mk1238Lu2046  
a youth clothed with a white Mk165 the  
first r for the prodigal PLu1522 saints (to  
each was given a white)vRv611 (clothed in)  
vRv79 13 (they rinse their)vRv714, long  
clothing! , - garment! , - robe! , robe<sup>5</sup>.

robe, attire! , garments<sup>2</sup>, mantle<sup>2</sup>.

*pet'ra* ROCK  
rock, a hard, solid portion of the earth's sub-  
stance, builds house on rMt724 23Lu648 Christ  
(building ecclesia on)AMt1618 (the spiritual  
R)FC104 M4 are rent Mt2751 tomb quar-  
ried in Mt2760Mk1548 seed falls on PLu86 13  
in Zion a Snare R rRo933 1Pt28 men (hide  
in)vRv615 (say to r fall on us)vRv616.

*la xe u ton'* BEDROCK-HEWN  
rock-hewn. Joseph's tomb Lu2358, hewn in  
stone!.

rocks, place! , rough!.

*petr ō'd es* ROCK-PERCEIVED  
rocky place. seed falls on PMt135 20Mk43 16,  
r[h]ab'd os ROD

rod, the scepter of a king AHb18 8, a shepherd's  
club Mt1010 rRv227 125 1915, a traveler's  
staff. Paul coming with 1C421 to measure  
the temple vRv111 staff: disciples (nothing  
for the road except)Mk68 (not to pick up)  
Lu98 Aaron's Hb94 Joseph worships lean-  
ing on his Hb1121.

*r[h]ab'd iz'ō* RODIZE  
rod (flog with). Paul and Silas Ac1622 Paul  
thrice 2C1125, beat<sup>2</sup>.

*apo kul i'ō* FROM-ROLL  
roll away. stone from the tomb (a messenger)  
Mt282 (Who will)Mk163 (women found it r  
a)Lu242. (AMk164).

*ana kul i'ō* UP-ROLL  
roll back. the stone from the tomb Mk164Bs.

*pros kul i'ō* TOWARD-ROLL  
roll to. Joseph r a stone on t door of tomb  
Mt2760Mk1546.

*[h]elis's ō* WHIRL  
roll up, give a circular motion. the heavens  
Hb112ABS<sup>2</sup> vRv614.

*R[h]ōm a ik on'* ROMAIC  
Roman, the language of Rome. Christ's in-  
scription inscribed in Lu2338.

*R[h]ōm a i'os* ROMAN  
Roman. will take away our place Jn1148 re-  
patriated Ac210 Paul (announcing customs  
not allowed by)Ac1621 (and Silas belonging  
to)Ael637 38 (is it allowed you to scourge)  
Ac2225 (this man is a R)Ac2226 27 29 2327  
(given into hands of)Ac2817 not surrender-  
ing as a favor Ac2516.

Romans, human!.

*R[h]ōm'ē* ROME  
Rome, the political capital of the Roman em-  
pire, in Italy, about 42° north, and 13° east.  
Jews depart from Ac182 Paul (must see)  
Ac1921 (to testify in)Ac2311 (thus to R we  
come)Ac2844 16 (writes to saints in)Ro17  
(eagerness to bring evangel)Ro115 (Onesiph-  
orus seeks him in)2Ti117.

*steg'ē* EXCLUDER  
roof, which excludes sun and rain. under the  
centurion's AMt88Lu76 unroof the r where  
Christ was Mk24.

*sper m o log'os* SOW-LAYER  
rook, a bird which picks up a living by gath-  
ering scraps in the market. Athenians call  
Paul rAc1718, babblers!.

*oik'ē ma* HOME-effect  
room. light shines in Ac127, prison!.  
room, place! , (chief r)2, (highest r)1, (upper-  
most r)2, reclining place (first)3.  
room (be). See contain.  
room (chief of the dining). See chief of the  
dining room.  
room of (in the), instead!.  
room (make). See contain.  
room (upper). See upper room.

*kata skēn'ō si s* DOWN-BOOTH  
roost. flying creatures have Mt820Lu958, nest<sup>2</sup>.  
roost. See tent.

*r[h]iz'a* ROOT  
root, that part of a plant which is in the soil.  
the ax is lying at the r of rMt810 Lu39 par-

able of the sowing (no r) *PMt136Mk46* (no r in himself) *PMt132Mk47Lu83* fig tree withered from *Mk1120* olive tree (r is holy) *Ro1116* (joint participant of) *Ro1117* (r is bearing you) *Ro1118* r of Jesse *FRo1512* of all the evils *1Ti610* of bitterness *FRb1215* R of David *FRv55* *M2216*.

*r[h]iz o'o ROOT*

root, be firmly fixed and nourished. the saints (r and grounded) *FEp317* (and built up) *FCo27*.

*ek riz o'o OUT-ROOT*

root up. grain, with the darnel *PMt1329* every plant not p by the Father *PMt1513* black mulberry *PLu176* unfruitful trees *PJu12*, pluck up by the roots<sup>2</sup>, root up<sup>2</sup>.

*schoin'ou RUSH*

rope. Jesus makes a whip out of *Jn215* r of the skiff *Ac2732* rope<sup>1</sup>, small cord<sup>1</sup>.

rose, spring up<sup>1</sup>.

*sep'o ROT*

rot, make rotten. your riches have *Ja52*. corrupt<sup>1</sup>.

*sapron' ROTTEN*

rotten, tainted words *Ep429*. r tree (producing noxious fruit) *PMt717* (not producing ideal) *PMt718Lu643* 43 (make tree r and its fruit r) *PMt1233* 33 ideal tree not producing r fruit *PLu643* r species cast out *PMt1348*. bad<sup>1</sup>, corrupt<sup>1</sup>.

*trach'u' ROUGH*

rough, uneven, not smooth. r roads made smooth *PLu35* lest the ship falling on r places *Ac2728*, rocks<sup>1</sup>, rough<sup>1</sup>.

round about, about<sup>1</sup>, around<sup>1</sup>, everywhere<sup>1</sup>, place about<sup>1</sup>, surround<sup>2</sup>.

*egeir'o ROUSE*

rouse, awake from sleep, or drowsiness, usually used as a faded figure of awakening from the dead, with special reference to the soul, as resurrection is applied to the body and vivification to the spirit; idiomatically it is sometimes necessary to render it rise or raise. Joseph (from sleep) *Mt124* (being r take the Boy) *Mt213* 14 20 21 God (able to r children to Abraham) *PMt39Lu38* (horn of salvation) *Lu169* (David for king) *FRa1322* (the faltering) *Ja515* Christ (Peter's mother-in-law) *Mt815Mk131* (being r rebukes the wind) *Mt286* (the paralytic r) *Mt98* *7Mk211* *12Lu524* (r, followed the chief) *Mt919* (to the disciples, R) *Mt177* *2646Mk1442* *Jn1431* (man with dumb spirit) *Mk927* (man with withered hand) *Lu68* (a great prophet r) *PLu716* (to inform man, R) *Jn58* 9s

roused from the dead: Christ (r *Jarius'* daughter) *PMt925Mk541Lu854* (r the third day) *PMt1621* *1723s* *2019s* *Lu922bs* *1C154* (till the Son of Mankind is) *PMt179B* (after My) *PMt2632Mk1428* (tell Pilate He said He would be) *PMt2763* 64 (messengers announce) *PMt238* *7Mk166Lu246* (gaze on Him after) *PMk1614* (r son of the widow) *PLu714* (disciples say He was r) *PLu2434* (He said He would be) *FRj222* (He r Lazarus) *FRj2121* 9 17 (third time manifested) *Jn2114* (because of our justifying) *FRo425* (even as C was) *FRo64* (no longer dying) *FRo69* (Another Who is r) *FRo74* (One dying yet rather being) *FRo834* (proclaimed that He has been) *1C1512* (if He has not) *1C1514* 17 (if dead not roused neither has Christ) *1C1516* (yet now C has been) *1C1520* (for our sakes) *FR2C515* (is of the seed of David) *FR2Ti28*

God (the Father r the dead) *FRj521* (r

Christ) *FRa315* *410* *530* *1330* *37* *1C614* *Co212* *1Th110* (the third day) *Ac1040* (is it judged unbelievable if) *Ac268* (believing on Him Who) *FRo424* *1Pt121* (the spirit of Him Who) *FRo811* 11 (believing He r Christ) *FRo109* (Paul testifies He r C) *1C1515* (He r not if) *1C151515* (the dead) *FR2C19* (Lord Jesus) *FR2C414* (the saints) *FR2C414* (the Father Who r Him) *FRGa11* (when r Him) *FRp120* (Abraham reckons Him able to) *FRb1119*

others: disciples (r Christ) *Mt825* (say to blind man, R) *Mk1049* or to be saying, R *Mt95Mk29Lu523* no greater prophet r *PMt1111* queen of the south will be *PMt1242Lu131* John the baptist r (Herod said) *PMt142Mk614bs* 16 (some said) *PLu97* nation r against nation *Mt247Mk138Lu2110* false prophets *FRMt241124* *Mk1322* ten virgins *FRMt257* bodies of the saints *FRMt2752* man drowsing and r *PMk427* Moses divulges concerning *FRMk1228Lu2037* a friend being *PLu118* the householder *PLu1325* no prophet out of Galilee *FRj2732* Mary r swiftly *Jn1129* messenger r Peter *Ac127* saints (out of sleep) *FRo1311* (drowsy one) *FRp514* (some r affliction for Paul) *Ph117* John told r *VRv111*

the dead (apostles commissioned to r) *FRMt108* (report to John) *PMt115Lu722* (if they are not) *1C1513* 16 29 32 (how are they) *1C1535* (in incorruption) *1C1542* (in glory) *1C1543* (in power) *1C1543* (a spiritual body) *1C1544* (incorruptible) *1C1552bs*

rise: man with withered hand *Mk33* Christ, from dinner *Jn134* raise: sheep from a pit *PMt1211* this temple *Jn219* *r20* Peter r (the lame man) *Ac37* (Cornelius) *Ac1026* Saul from the earth *Ac98* (SB) *Mk438* *ALu324* *AAc36*.

*di egeir'o THROUGH-ROUSE*

rouse. Christ (from sleep) *Mk438AB* *Lu824* (rebukes the wind) *Mk439Lu824bs* sea r by wind *Jn618* Peter r the saints (by a reminder) *2Pt113* (their comprehension) *2Pt131*. arise<sup>2</sup>, awake<sup>2</sup>, raise<sup>1</sup>, stir up<sup>2</sup>.

*sun egeir'o TOGETHER-ROUSE*

rouse together. the saints (God r t) *FEp26* (through faith) *FCo212* (with Christ) *FRCo31*.

*epegeir'o ON-ROUSE*

rouse up. persecution for Paul *Ac1350* the stubborn Jews r u *Ac142*. raise<sup>1</sup>, stir up<sup>1</sup>.

*ex egeir'o OUT-ROUSE*

rouse up. God r u (Pharaoh) *Ro917* (the saints) *1C614*. raise up<sup>2</sup>.

*eg' er si s ROUSING*

rousing. after Christ's *Mt2753*. resurrection<sup>1</sup>.

roul. See recline.

*eph emer'ia ON-DAY*

routine. Zechariah of the r of Abiah *Lu18* 8. course<sup>2</sup>.

row. See drive.

*basilei'on KINGISH*

royal, having a king's functions. those in luxury among the *Lu725* a r priesthood *1Pt29*. king's court<sup>1</sup>, royal<sup>1</sup>.

royal. See king's.

*aleiph'o RUB*

rub, apply with pressure and motion. the head with oil *Mt617* r the ailing (apostles to) *Mk613* (elders) *Ja514* Christ (women buy spices to) *Mk161* (woman r His feet) *Lu738* 46 (Simon r not) *Lu746* (Mary r His feet) *Jn112* *128*. anoint<sup>9</sup>.

rub, rub together<sup>1</sup>.

*psō ch'ō* STROKE-HAVE

rub together. ears of grain Lu6<sup>1</sup>. rub<sup>1</sup>.

*pēd a'li on* SPRING

rudder, a kind of large oar fastened to the stern of a ship to be used in steering. slackening the lashing of Ac274<sup>0</sup> steered by the least PJa34. helm<sup>1</sup>, rudder<sup>1</sup>.

rude, plain<sup>1</sup>.

rudiment, element<sup>2</sup>.

rudiment, rudimentary. See origin.

*pē'gan on* RUE

rue, the Ruta graveolens of botanists, a garden herb. Pharisees tithing Lu114<sup>2</sup>.

*R[h]ouph'os (Latin)* reddish

Rufus, an early believer. Simon, father of Mk 15<sup>21</sup> Paul sends greetings to Ro1613.

ruin, crash<sup>1</sup>.

*kan ōn'* RULE

rule, range. observe (the elements by this r) Ga616 (elementary r) Ph316s\* range: apostles r (God parts to us) 2C1013 (according to our) 2C1016 (not to boast in another's) 2C1016, line<sup>1</sup>, rule<sup>1</sup>.

rule, arbitrate<sup>1</sup>, origin<sup>1</sup>, preside<sup>5</sup>, shepherd<sup>4</sup>.

rule over, begin<sup>1</sup>, (have r o), deem<sup>3</sup>.

ruler. See deem.

ruler. See governor.

ruler, chief<sup>22</sup>, governor<sup>2</sup>, world-might<sup>1</sup>, (make r), constitute<sup>6</sup>.

ruler of the city, magistrate<sup>2</sup>.

ruler of the feast, chief of the dining room<sup>1</sup>.

ruler of the synagogue, chief of the synagogue<sup>7</sup>.

rumor, tidings<sup>1</sup>, word<sup>1</sup>.

*dram ein'* RUN

run, move more swiftly than a walk. r and getting a sponge Mt2748 Mk1536 women r to report Mt288 man r to Jesus Mk56 a father, to his son P Lu1520 Peter, to the tomb Lu2412 lest Paul r for naught r Ga22 Ph216.

run, race together<sup>1</sup>, rush<sup>1</sup>.

*peri e'dram on* ABOUT-RUN

run about. men r a that country (Gennesaret) Mk655.

*dramein* RUN is an irregular form of *trechō* RACE. So are its compound forms beginning with *peri-*, *pro-*, *kata-*, *eis-*, *sun-*, *pros-*, [*h*]*upo-*, which are listed above.

*epi kel'ō* ON-PROPEL

run aground of a ship Ac274<sup>1</sup>.

*pro dram ōn'* BEFORE-RUN

run before. Zaccheus Lu194 John r more swiftly b Peter Jn204.

*kat e'dram en* DOWN-RUN

run down. soldiers, to Paul Ac2132.

*eis dram ou'sa* INTO-RUN

run in. Rhoda, to report Ac1214.

run in, spring out<sup>1</sup>.

run out, pour out<sup>1</sup>.

[*h*]*uper ek chu'nn* δ OVER-OUT-POUR

run over. a measure P Lu638.

*eu thu drom e'ō* WELL-PLACE-RUN

run straight. the ship (to Samothrace) Ac1611 (to Coos) Ac211. with a straight course<sup>2</sup>.

run to, race toward<sup>1</sup>.

*sun e'dram en* TOGETHER-RUN

run together. the people to (Jesus) Mk633 33A (Solomon's portico) Ac311.

*pros dram ōn'* TOWARD-RUN

run toward. rich man r t Jesus Mk1017 Philip r t the eunuch Ac830.

[*h*]*upo dram on'tes* UNDER-RUN

run under. islet called Cauda Ac2716.

run violently, rush<sup>3</sup>.

*sun drom'e'* TOGETHER-RUN

running together. of the people Ac2130.

running together (come), race on together<sup>1</sup>.

*laka'ō* RUPTURE

rupture, burst asunder. Judas, in the middle Ac118.

[*h*]*orm a'ō* RUSH

rush, move very swiftly and forcibly. hogs, down a precipice Mt832 Mk513 Lu833 Jews, on Stephen Ac757 silversmiths, into the theater Ac1929, run<sup>1</sup>, - violently<sup>3</sup>, rush<sup>1</sup>.

rush, carry<sup>1</sup>.

rust, feeding<sup>2</sup>, venom<sup>1</sup>.

*Routh'* (Hebrew) HERDER

Ruth, wife of Boaz Ru413, progenitor of Christ Mt15.

## S

*sabachtha'ni (Aramaic)* SABACHTHANI

sabachthani, interpreted as, you forsake me.

Jesus exclaims Mt2748 Mk1534.

sabaoth, hosts<sup>2</sup>.

*sab'bat on* SABBATH

sabbath does not signify rest except in a secondary sense, when demanded by the context, a period of cessation not confined to one day Mk161 Jn1931, especially the seventh day (Ex2010, etc.) and the annual sabbaths of the Jewish calendar; "one of the sabbaths" refers to one of the seven weekly sabbaths between Wave Sheaf and Pentecost.

Christ (went through the sowings) Mt121 Mk223 (Lord of) Mt128 Mk228 Lu65 (is it allowed to cure on) Mt1210 Lu143 (in the synagogue on) Mk121 (to see if He is curing on) Mk32 Lu67 (do good or do evil on) Mk34 Lu69 (teaching on) Mk62 Lu431 66 1310 (chief resents Him curing on) Lu1314 14 (cures a woman) Lu1316 (enters Pharisee's house on) Lu141 (cures infirm and blind on) Jn510 19 16 723 914 (annulled) Jn518 (accused of not keeping) Jn918 (not to remain on the cross on) Jn1931 disciples doing what is not allowed on Mt122 Mk224 Lu62 priests profaning Mt125 5 falling into a well on Mt1211

Lul<sup>145</sup> doing ideal on Mt12<sup>12</sup> your flight may not be on Mt24<sup>20</sup> the evening of Mt28<sup>1</sup> one of the s days (came Mary Magdalene) Mt28<sup>1</sup>Jn20<sup>1</sup> (early in the morning on) Mk16<sup>2</sup> (early depths of) Lu24<sup>1</sup> (evening of that day) Jn20<sup>19</sup> (gathered on) Ac20<sup>7</sup> (each to lay in store on) 1C16<sup>2</sup> because of mankind Mk22<sup>7</sup> 27 elapsing of Mk16<sup>1</sup>ABs<sup>2</sup> the first s of Mk16<sup>9</sup> the day of the s (Christ at Nazareth) Lu4<sup>16</sup> (Paul at Antioch) Ac13<sup>14</sup> (Paul at Philippi) Ac16<sup>13</sup> second first s Lu6<sup>1</sup> loosing an ox on P Lu13<sup>15</sup>ABs<sup>2</sup> fasting twice of Lu18<sup>12</sup> lighted up Lu23<sup>54</sup> women quiet on Lu23<sup>56</sup> circumcising on Jn7<sup>22</sup> 23 the great day that s Jn19<sup>31</sup> Olivet a s journey Ac12<sup>1</sup> every s (the prophets read) Ac13<sup>27</sup> (Moses read) Ac15<sup>21</sup> (Paul argued) Ac18<sup>4</sup> the intervening Ac13<sup>42</sup> entire city gathered Ac13<sup>44</sup> Paul argues on three Ac17<sup>2</sup> which are a shadow Co2<sup>16</sup> sabbath<sup>23</sup>, -day<sup>34</sup>, week<sup>3</sup>.

*pro sab'bat* on BEFORE-SABBATH

*pros sab'baton* TOWARD-SABBATH

**sabbath** (for the), the preparation day to or for a sabbath. The sense is much the same in sb<sup>1</sup> which have before-sabbath, coming to be evening Mk15<sup>42</sup>AB<sup>2</sup>.

*sabbat is m os'* SABBATHISM

**sabbatism**, a period of cessation. left for people of God Hb4<sup>9</sup>ABs<sup>2</sup>, rest<sup>1</sup>.

*sak'k os* SACKCLOTH

**sackcloth**, coarse hair cloth of which sacks were made. Tyre and Sidon would have been sitting in Mt11<sup>21</sup> Lu10<sup>13</sup> sun became as vRv 6<sup>12</sup> two witnesses in vRv11<sup>3</sup>.

*[h]ier on'* SACRED

**sacred**, the quality which comes from association with God, or dedication to His use or service. workers at the s things 1C9<sup>13</sup> scriptures 2Ti3<sup>15</sup>, holy<sup>2</sup>.

*[h]ier o prep es'* SACRED-BEHOOVE

**sacred** (as becomes the). aged women as becomes Tit<sup>2</sup>, as becomes holiness<sup>1</sup>.

*[h]ier o'thu t on* SACRED-SACRIFICE

**sacred sacrifice**, used of the flesh of an animal which has been offered to the gods. do not eat 1C10<sup>28</sup>.

*thu'ō* SACRIFICE

**sacrifice**, present or lay as an offering to God, especially that which is eaten by the offerer, as the passover lamb Mk14<sup>12</sup> 1C5<sup>7</sup>. It carries this idea even when it seems to be a mere alternative for slay Lu15<sup>23</sup>. This word does not necessarily involve death, as it was freely applied to the bloodless offerings Lv2 Mk9<sup>49</sup>A. In its figurative usage it does not involve death, as there are living sacrifices P Ro12<sup>1</sup>. Compare Gn4<sup>3</sup> 4 5 and Hb11<sup>4</sup>, animals for the wedding P Mt22<sup>4</sup> the passover Mk14<sup>12</sup> Lu22<sup>7</sup> calf for the prodigal P Lu15<sup>23</sup> 27 30 thief stealing and P Jn10<sup>10</sup> Peter to rise and vAc10<sup>13</sup> 11<sup>7</sup> priest of Zeus wanted Ac14<sup>13</sup> 18 Christ our Passover 1C5<sup>7</sup> the nations s to demons 1C10<sup>20</sup> 20, do sacrifice<sup>2</sup>, kill<sup>8</sup>, sacrifice<sup>3</sup>, slay<sup>1</sup>.

*thu s'a* SACRIFICE

**sacrifice**, the sacrificial victim, or the act of sacrificing, figuratively, a gift offered to His servants. mercy and not Mt9<sup>13</sup> 12<sup>7</sup> will be salted P Mk9<sup>49</sup> more than all (love) Mk12<sup>33</sup> Christ (to give a s for) Lu22<sup>4</sup> (a s for the saints) Ep5<sup>2</sup> (manifested through His) Hb9<sup>26</sup> (when offering one) Hb10<sup>12</sup> Pilate mixes blood with Lu13<sup>1</sup> Israel (s to the

idol) Ac7<sup>41</sup> (forty years) Ac7<sup>42</sup> (those eating the) 1C10<sup>18</sup> (to offer up spiritual) P Pt2<sup>5</sup> saints (to present their bodies as) P Ro12<sup>1</sup> (Paul a libation on) P Ph21<sup>7</sup> (as acceptable) P Ph41<sup>8</sup> (of praise) A Hb13<sup>15</sup> 16 chief priest (offering s for sin) Hb5<sup>1</sup> 727 (constituted to) Hb5<sup>3</sup> (the same s) Hb10<sup>11</sup> are being offered Hb9<sup>9</sup> celestial things cleansed by Hb9<sup>23</sup> same s year by year Hb10<sup>1</sup> s and offering Thou wilt not Hb10<sup>5</sup> 8 no longer leaving a Hb10<sup>26</sup> Abel offers more of a Hb11<sup>4</sup>.

**sacrifice** (idol). See idol sacrifice.

**sacrifice** (sacred). See sacred sacrifice.

**sacrilege** (commit), despoil sanctuary<sup>1</sup>.

sad, sad countenance<sup>1</sup>, (be) s, somber (be)<sup>1</sup>.

*skuthr ōp on'* SAD-VIEWER

**sad countenance**, hypocrites with Mt6<sup>16</sup> two on way to Emmaus Lu24<sup>17</sup>, of a sad countenance<sup>1</sup>, sad<sup>1</sup>.

*Saddoukai'os* (Hebrew) JUST

**Sadducee**, a member of one of the chief religious parties of the Jews in our Lord's day. While they rejected the traditions which the Pharisees had exalted above the Scriptures, they denied the resurrection and the existence of spirits. coming to John's baptism Mt3<sup>7</sup> ask for a sign Mt16<sup>1</sup> the leaven (teaching) of Mt16<sup>6</sup> 11 12 saying no resurrection Mt22<sup>23</sup> Mk12<sup>18</sup> Lu20<sup>27</sup> Ac23<sup>8</sup> Christ muzzles Mt22<sup>34</sup> lay hands on apostles Ac1 the sect of Ac5<sup>17</sup> one party is Ac23<sup>6</sup> 7.

safe, secure<sup>1</sup>, (bring) s, save through<sup>1</sup>.

safe and sound, sound (be)<sup>1</sup>.

safely, securely<sup>2</sup>, security<sup>2</sup>.

safely through. See save through.

said. See word.

*ple'ō* FLOAT

**sail**, move on the surface of the water. while s Jesus falls asleep Lu8<sup>23</sup> Paul s (to Syria) Ac21<sup>3</sup> (for Asia) Ac27<sup>2</sup> (to Italy) Ac27<sup>6</sup> (those s with) Ac27<sup>24</sup> to Babylon vRv18<sup>17</sup>, sail<sup>4</sup>, -by<sup>1</sup>, sail, instrument<sup>1</sup>, lead up<sup>3</sup>, sail from<sup>4</sup>, -off<sup>1</sup>, sail away. See sail from.

sail away, sail off<sup>1</sup>.

*para ple'ō* BESIDE-FLOAT

**sail by**. Paul to s b Ephesus Ac20<sup>16</sup>.

sail by, skirt<sup>1</sup>.

*kata ple'ō* DOWN-FLOAT

**sail down**, into the country of the Gergesenes Lu8<sup>26</sup>, arrive<sup>1</sup>.

*apo ple'ō* FROM-FLOAT

**sail from** Ac20<sup>15</sup>, sail away, Barnabas and Saul (to Cyprus) Ac13<sup>4</sup> (to Antioch) Ac14<sup>26</sup> Paul, to Italy Ac27<sup>1</sup>, sail<sup>4</sup>.

*ek ple'ō* OUT-FLOAT

**sail off**. Barnabas, to Cyprus Ac15<sup>39</sup> Paul (to Syria) Ac18<sup>18</sup> (from Philippi) Ac20<sup>6</sup>, sail<sup>1</sup>, -away<sup>1</sup>, -thence<sup>1</sup>.

sail over, ferry<sup>1</sup>, sail through<sup>1</sup>.

sail slowly, sail tardily<sup>1</sup>.

*brad u plo e'ō* TARDY-FLOAT

**sail tardily**. Paul Ac27<sup>7</sup>, sail slowly<sup>1</sup>.

sail thence, sail off<sup>1</sup>.

*dia ple'ō* THROUGH-FLOAT

**sail through**. Paul's ship t the ocean Ac27<sup>5</sup>, sail over<sup>1</sup>.

*[h]upo ple'ō* UNDER-FLOAT

**sail under the lee**, of Cyprus and Crete Ac27<sup>4</sup> 7, sail under<sup>2</sup>.

*plōos* FLOATING**sailing, voyage** (terminating) Ac217, s being (hazardous) Ac279 (with damage) Ac2710.**sailor, mariner<sup>1</sup>.****saint.** See holy.**sake of (for).** See over.**sake of (for the), behalf (on)1.***Salamis'* SALAMIS**Salamis**, the principal city of Cyprus, about 35° north, 34° east. Barnabas and Saul in Ac135.*Salēm'* (Hebrew) PEACE**Salem.** Melchizedek king of Hb71 2.*Saleim'* SALIM**Salim**, a town, probably near the middle reaches of the Jordan river. John baptizing near Jn323.*Salmōn'* (Hebrew) PEACEABLE**Salmon**, progenitor of Christ Mt14 5 Lu332As2.*Salmō'nē* SALMONE**Salmone**, probably the eastern point of the island of Crete, about 35° north, 27° east. Paul's ship off Ac277.*Salō'mē* (Hebrew) PEACEFUL**Salome**, the wife of Zebedee, and mother of John and James. followed Christ Mk1540 buys spices Mk161.*[h]a'al's* SALT**salt**, sodium chloride, used for seasoning food and for its antiseptic and preservative qualities. s of the earth Pmt513 should s be (insipid)Pmt513 Lu1434 (be savorless)Pmk950 sacrifice salted with Pmk949A is ideal Pmk950 Lu1434 have s in yourselves Pmk950 saints' words seasoned with PCo46.**salt, brine<sup>1</sup>.***[h]al'iz'ō* SALT**salt**, to season with salt, with what will it be Pmt513 with fire Pmk949 sacrifice s with salt Pmk949A.*en al'i on* IN-SALTED**salt sea**, creatures named Ja37. things in the sea<sup>1</sup>.**saltiness (lose), savorless<sup>1</sup>.***a spa s m os'* SIMULTANEOUS-PULL**salutation.** Pharisees fond of Mt237Mk1238Lu1143 2046 Gabriel's to Miriam Lu129 Miriam's s to Elizabeth Lu141 44 by Paul's hand 1C1621 Co418 2Th317, greeting<sup>3</sup>, salutation<sup>7</sup>.**salute.** See greet.*sō tēr'i'a* SAVING**salvation.** Israel (horn of s for)Lu169 (from their enemies)Lu171 (is of the Jews)Jn422 (through Moses' hand)Ac725 (word of s dispatched to)Ac1326 (Paul petitions for)Ro101 (their offense s to the nations)Ro111 (of your souls)1Pt19 God (s to His people)Lu177 (evangel His power for)Ro118 (s be our God's)Pv710 (now came the s of)Pv1210 (s is of our G)Pv191 came to Zaccheus' house Lu199 Christ (no s in any other)Ac412 (in C Jesus)2Ti210 (Inaugurator of)Hb210 (cause of eonian)Hb59 (apart from sin for)Hb923 as far as limits of the earth Ac1347 Paul (announcing a way of)Ac1617 (afflicted for their)2C16 (eventuating in s for)Ph119 of those on the ship Ac2734 saints (avowed for s)Ro1010 (nearer than we believe)Ro1311 (repentance for unregretted)2C710 (evangel of your)Ep113 (proof of(your)Ph128 (carrying into effect)Ph212 (expectation of)1Th58 (procuring of)1Th59 (God prefers you for)2Th213 (wise for)2Ti315 (those which have to do with)Hb69 (growing into)1Pt22 (our common)Ju3 a day of A2C62 2 allotment of Hb114 of such proportions Hb23 Noah constructs ark for Hb117 ready to be revealed 1Pt15 prophets seek out 1Pt110 patience of our Lord s 2Pt315, hedth1, salvation<sup>40</sup>.**salvation.** See save and saving.*Sama'rei a* (Hebrew) KEEP**Samaria**, the region between Judea and Galilee, from the Jordan to the Mediterranean, between 32°-33° north latitude. The inhabitants were a mixed race. Its principal city and capital, of the same name, 32° 17' north, 35° 12' east, was built by Omri (1Kil624) in the territory of Ephraim. Christ (passed through)Lu1711 Jn44 (to Sychar) Jn45AB81\* (His witnesses in)Ac18 a woman of Jn47 saints dispersed to Ac81 Philip coming into the city of Ac85 the nation of Ac89 received the word Ac814 ecclesia of Ac931 Paul passed through Ac153.*Samareit'ēs* (Hebrew) KEEP**Samaritan**, an inhabitant of Samaria. After the king of Assyria had deported the ten tribes, he sent colonists from Babylon, Cuthah, Ava, Hamath, and Sepharvaim into Samaria. They intermarried with Israelites who had remained (2Ch308 10 349). When the Jews returned from captivity, they refused to recognize them, or allow them to have any part in the temple at Jerusalem. the twelve forbidden to enter cities of the Mt105 Christ (dispatches messengers into a village of)Lu952 (came together to Him)Jn440 (Jews call Him a)Jn848 has compassion on half dead man PLu1033 leper Lu1716 Jews not beholden to Jn45AB31\* many believe Jn439 villages evangelized Ac825.*Samarit'is* (Hebrew) KEEP**Samaritan**, feminine. speaking to Jesus Jn49 9.*aut o'* SAME**same<sup>\*</sup>**, the relative pronoun of the third person.**His, their, her, him, he, it, they.** Occurs too often to record. skind 2C613, smutually, smy, sour, sown, sselves, sthere, syou, who, etc. The following are a few examples. this s thing 2C771

his: Judah and h brothers Mt12 Christ (H name, Jesus Mt121 (H star) Mt22 (H mother) Mt211 (His twelve disciples) Mt111 their: coming together Mt118 t country (the magi)Mt122 13 t being perplexed (women)Lu244

her: Mary (Joseph, h husband)Mt119 (to hold h up to infamy)Mt119 (dismiss h)Mt119 (knew h not)Mt125 to lust for Mt523 giving h a divorce Mt531 Sarah herself Hb111

him: appeared to h (Joseph)Mt120 Christ (to worship H)Mt22 8 11 (Herod seeking to destroy H)Mt213 Herod (Jerusalem disturbed with h)Mt23 (priests say to h)Mt25 went out to h (John)Mt35

he: Christ (H shall be saving)Mt121 (will be baptizing)Mt311 (H our infirmities got) Mt817 (drowed)Mt824 John (none greater than h)Mt111 (h is Elijah)Mt114

them: Herod ascertained from t (priests) Mt24 (magi)Mt27 magi (Herod sending t) Mt28 (star preceded t)Mt29 Christ (saying to t, hither)Mt419 (calls t)Mt421 (cures t) Mt424 (gives t authority)Mt101 (turned to-



ward t) Lu23<sup>28</sup> gazed at by t Mt6<sup>1</sup> do not be like Mt6<sup>8</sup> nourishing t Mt6<sup>26</sup> the women (Jesus meets t) Mt28<sup>9</sup> (saying to t) Mt28<sup>10</sup> Mk16<sup>6</sup>

it: all its boundaries Mt21<sup>6</sup> who in it is worthy Mt10<sup>11</sup> raise it (a sheep) Mt12<sup>11</sup> sign not given to it Mt12<sup>39</sup> the seed (devoured) it) Mt13<sup>4</sup> (smother) Mt13<sup>7</sup> cast it (demon) out Mt17<sup>19</sup> stands it (child) in midst Mt18<sup>2</sup> was a mute one Lu11<sup>14</sup> creation itself Ro8<sup>21</sup> they: shall be (consoled) Mt5<sup>4</sup> (enjoying allotment) Mt5<sup>5</sup> (satisfied) Mt5<sup>6</sup> (shown mercy) Mt5<sup>7</sup> shall be your judges Mt12<sup>27</sup> murmured Mt20<sup>11</sup> are not willing stir loads Mt23<sup>4</sup> be answering saying Mt25<sup>44</sup>

she: has conceived (Elizabeth) Lu1<sup>36</sup> and s approves 1C7<sup>12</sup> pay her as s pays (Babylon) Rv18<sup>6</sup> etc. See under other keywords.

same, that<sup>20</sup>.

same craft (of the), like trade<sup>1</sup>.

same manner, similarly<sup>1</sup>.

#### [h]a'ma SIMULTANEOUS

same time (at the), rooting up the grain Mt13<sup>29</sup> came out, with the morning Mt20<sup>1</sup> Felix, expecting money Ac24<sup>26</sup> slacking the rudder lashings Ac27<sup>40</sup> all were useless (mankind) Ro3<sup>12</sup> giving thanks to the Father Co11<sup>2B</sup> praying concerning Paul Co4<sup>3AB</sup> the living and the dead (snatched away) 1Th4<sup>17</sup> living, together with Christ 1Th5<sup>10</sup> learning to be idle 1Ti5<sup>13</sup> make ready a lodging for Paul Phn2<sup>2</sup>, also<sup>1</sup>, and<sup>1</sup>, together<sup>3</sup>, with<sup>1</sup>, withal<sup>3</sup>.

#### Sa'mos SAMOS

Samos, an island in the eastern Aegean sea, about 37° north, 27° east. Paul's ship put in at Ac20<sup>15</sup>.

#### Samothra'kê SAMOTHRACE

Samothrace, an island in the Aegean sea, now Samothraki, about 41° north, 26° east. ship runs straight to Ac16<sup>11</sup>.

#### Sampsôn' (Hebrew) SUN-like

Samson, one of the judges of Israel Jd13. to relate concerning Hb11<sup>32</sup>.

#### Samou'êl' (Hebrew) HEAR-Deity

Samuel, the last of the Judges, and a prophet 1S 1-25. the prophets from Ac3<sup>4</sup> judges till S the prophet Ac13<sup>20</sup> relate concerning Hb11<sup>32</sup>.

sanctification, holiness<sup>5</sup>.

sanctify, hallow<sup>26</sup>.

#### [h]ier on' SACRED-place

sanctuary, to be distinguished from the temple proper (the Holy place and Holy of Holies) where only priests had access. Christ never was in the temple. It was surrounded by the sanctuary comprising all the open courts, halls and buildings which were open to the Jewish public. This area was surrounded by the wall called "Soreg" which barred the entrance of aliens. Christ (on the wing of the s) Mt4<sup>5</sup> Lu4<sup>9</sup> (a Greater than) Mt12<sup>6</sup> (cast out those selling in) Mt21<sup>12</sup> Mk11<sup>15</sup> Jn24<sup>15</sup> (people came to Him in) Mt21<sup>14</sup> Lu21<sup>38</sup> (coming into) Mt21<sup>12</sup> 23 Mk11<sup>11</sup> 15 Lu19<sup>45</sup> [Jn8<sup>2</sup>] (went from) Mt24<sup>1</sup> Jn8<sup>59</sup> (disciples exhibit to Him) Mt24<sup>1</sup> Mk13<sup>1</sup> (daily teaching in) Mt26<sup>55</sup> Mk12<sup>35</sup> 14 Lu19<sup>44</sup> ABs<sup>1</sup> 201 2137 2253 Jn7<sup>14</sup> 28 820B 1820 (forbidding carry a vessel through) Mk11<sup>16</sup> (walking in) Mk11<sup>27</sup> Jn10<sup>23</sup> (facing) Mk13<sup>3</sup> (parents find Him in) Lu24<sup>6</sup> (finds healed man in) Jn5<sup>14</sup> priests in the s pro-

faning sabbath Mt12<sup>5</sup> boys crying Hosanna in Mt21<sup>15</sup> Simeon came into Lu22<sup>7</sup> Hannah does not withdraw from Lu23<sup>7</sup> two men went up into PLu18<sup>10</sup> adorned with ideal stones Lu21<sup>5</sup> officers of Lu22<sup>52</sup> Ac41<sup>524</sup> disciples (continually in) Lu24<sup>53</sup> (with one accord in) Ac24<sup>6</sup> Jews standing in Jn11<sup>56</sup> Peter and John went up into Ac31<sup>3</sup> lame man (placed at door of) Ac32<sup>2</sup> (requesting alms at) Ac32<sup>10</sup> (entered) Ac38<sup>2</sup> apostles told to speak in Ac520<sup>21</sup> 25 42 Paul (had been in) Ac21<sup>26</sup> (Jews gazing at him in) Ac21<sup>27</sup> (led Greeks into) Ac21<sup>28</sup> (inferred he led Trophimus into) Ac21<sup>29</sup> (drawn outside) Ac21<sup>30</sup> (praying in) Ac22<sup>17</sup> (accuse him of profaning) Ac24<sup>6</sup> (not found arguing in) Ac24<sup>12</sup> (purified in) Ac24<sup>18</sup> (did no sin against) Ac25<sup>8</sup> (Jews apprehend him in) Ac26<sup>21</sup> eating of things of 1C9<sup>13</sup>, temple<sup>11</sup>.

sanctuary, holy<sup>3</sup>.

sanctuary (despoil). See despoil sanctuary.

sanctuary (despoiler of). See despoiler of sanctuary.

#### am' m os SAND

sand, minute stony particles, such as are found on the seashore, from which the soil has been washed away, house built on PMt 726 as the s of the sea (sons of Israel) Ro 927 (innumerable) Hb11<sup>12</sup> (Gog and Magog) vRv20<sup>8</sup> dragon standing on vRv13<sup>1</sup>.

#### [h]upo'dê ma UNDER-BIND

sandal. Christ's (John not competent to bear or loose) Mt31<sup>1</sup> Mk1<sup>7</sup> Lu31<sup>18</sup> Jn12<sup>7</sup> Ac13<sup>25</sup> disciples not to acquire Mt10<sup>10</sup> Lu10<sup>4</sup> 22<sup>95</sup> prodigal son given PLu15<sup>22</sup> Moses to loose his Ac7<sup>33</sup>, shoe<sup>10</sup>.

sandal. See bind on.

sandal, sole<sup>2</sup>.

#### sô'phron SAVE-DISPOSED

sane, supervisor must be 1Ti3<sup>2</sup> Tit1<sup>8</sup> aged men to be Tit2<sup>2</sup> young wives Tit2<sup>5</sup>, discreet<sup>1</sup>, sober<sup>2</sup>, temperate<sup>1</sup>.

#### sô phron e'ô SAVE-DISPOSE

sane (be), be of a safe disposition, demoniac garmented and s Mk5<sup>15</sup> Lu8<sup>35</sup> saints (of a s disposition) Ro12<sup>3</sup> (whether we are) 2C5<sup>13</sup> (younger men to be) Tit2<sup>6</sup> (s and sober) 1Pt 4<sup>7</sup>, be in one's right mind<sup>2</sup>, - sober<sup>3</sup>, - sober-minded<sup>1</sup>.

#### sô phron'ôs SAVE-DISPOSE-AS

sanely, (adverb). saints should be living Tit 2<sup>12</sup>, soberly<sup>1</sup>.

#### sun ed'ri on TOGETHER-SETTLE

sanhedrin, a sitting together or session, especially of the chiefs, scribes and elders, one saying Raka liable to Mt5<sup>22</sup> disciples to be given up to Mt10<sup>17</sup> Mk13<sup>9</sup> Christ (sought false testimony against Him) Mt26<sup>59</sup> Mk14<sup>55</sup> (led Him away into) Lu22<sup>66</sup> hold consultation Mk15<sup>1</sup> gathered a Jn11<sup>47</sup> parleyed with one another Ac4<sup>15</sup> chief priest calls together Ac5<sup>21</sup> apostles (deputies stand them in) Ac5<sup>27</sup> (went from face of) Ac5<sup>41</sup> Gamaliel rises in Ac5<sup>34</sup> Stephen (led into) Ac6<sup>12</sup> (perceived his face) Ac6<sup>15</sup> Paul (led before) Ac22<sup>30</sup> 2328<sup>32</sup> (looking intently at) Ac23<sup>1</sup> (cries men, brethren) Ac23<sup>6</sup> 2420 (plot to lead him down to) Ac23<sup>15</sup> 20.

#### sô phron i s m os' SAVE-DISPOSITION

sanity. God gives saints spirit of a2Ti1<sup>7</sup>, sound mind<sup>1</sup>.

*sō phro sun'ē*

SAVE-DISPOSITION-TOGETHERNESS

**sanity.** Paul's declarations Ac26<sup>25</sup> women (with modesty and) Pt12<sup>9</sup> (in holiness with) 1Ti2<sup>15</sup>, soberness<sup>1</sup>, sobriety<sup>2</sup>.

*Sapphira* or *Sappheir'ē* (Hebrew)

**Sapphira**, a woman's name. Ananias' wife Ac5<sup>1</sup>.

*Sar'ra* (Hebrew) My-REGARDED-one

**Sarah**, the wife of Abraham Gn17<sup>15</sup>, deadening of the matrix of Ro4<sup>19</sup> a son for Ro9<sup>9</sup> obeys Abraham 1Pt3<sup>6</sup>.

**sardine, carnelian**<sup>1</sup>.

*Sar'deis* SARDIS

**Sardis**, the capital of Lydia, in Asia Minor, situated about 38° north, 28° east. the ecclesia in Rv11<sup>1</sup>Ab3<sup>2</sup> 31 4.

**sardius, carnelian**<sup>1</sup>.

*sard on'ux* CARNELIAN-CLAW

**sardonix**, layers of light coloredonyx alternated with reddish carnelian, in appearance like a fingernail or claw. the fifth foundation vRv21<sup>20</sup>.

*Sa'repta* (Hebrew) REFINING

**Sarepta**, a Phoenician town, south of Sidon, on the seacoast. widow of Lu4<sup>26</sup>.

*Sarōn'* (Hebrew) STRAIGHT

**Saron**, a level plain, extending from Cæsarea to Joppa. those dwelling at Ac9<sup>35</sup>.

*Satan'* (Hebrew) ADVERSARY

**Satan**, otherwise called the Adversary and the dragon. Christ (tried by) Mt4<sup>10</sup>Mk11<sup>13</sup>Lu4<sup>8</sup>A (calls Peter) rMt16<sup>23</sup>Mk3<sup>33</sup> (beheld falling) Lu10<sup>18</sup> S casting out Mt12<sup>26</sup> 26Mk3<sup>23</sup> 23 26 Lu11<sup>15</sup>A 15A taking away the word rMk4<sup>15</sup> if divided against himself Lu11<sup>18</sup> a woman S binding Lu13<sup>16</sup> entered Judas Lu22<sup>3</sup>Jn13<sup>27</sup> claims the disciples Lu22<sup>31</sup> fills Ananias' heart Ac5<sup>3</sup> authority of Ac26<sup>18</sup> God crushing Ro16<sup>20</sup> given up to (the immoral one) 1Co5<sup>5</sup> (Hymeneus and Alexander) 1Ti2<sup>20</sup> lest (S be trying you) 1Co7<sup>5</sup> (overreached by) 2Co11<sup>14</sup> Paul (given messenger of) 2Co12<sup>7</sup> (hindered by) 1Th2<sup>13</sup> operation of 2Th2<sup>9</sup> some turned aside after 1Ti5<sup>15</sup> synagogue of Rv2<sup>9</sup> 3<sup>9</sup> where S (throne is) Rv2<sup>13</sup> (is dwelling) Rv2<sup>13</sup> deep things of Rv2<sup>24</sup> called Adversary Rv12<sup>9</sup> messenger binds Rv20<sup>2</sup> will be loosed Rv20<sup>7</sup>.

*kore n'n u mi* SATE

**sate**, literally, eat more than the appetite calls for. those on the ship Ac27<sup>38</sup> the Corinthians 1Co4<sup>8</sup>, eat enough<sup>1</sup>, full<sup>1</sup>.

*chort az'ō* FODDER

**satisfy**, shall be (those hungering) Mt5<sup>6</sup>Lu6<sup>21</sup> ate and are s (5000) Mt14<sup>20</sup>Mk6<sup>42</sup>Lu9<sup>17</sup> (4000) Mt15<sup>37</sup>Mk8<sup>8</sup> (you) Jn6<sup>26</sup> whence...so many Mt15<sup>33</sup>Mk8<sup>4</sup> let first the children rMk7<sup>27</sup> yearned to be (younger son) rLu15<sup>16</sup> (Lazarus) rLu16<sup>21</sup> Paul initiated to be Ph4<sup>12</sup> be warmed and s Ja2<sup>16</sup> the birds are vRv19<sup>21</sup>, be full<sup>1</sup>, feed<sup>1</sup>, fill<sup>13</sup>, satisfy<sup>1</sup>.

**satisfying, surfeit**<sup>1</sup>.

*Saul's*

**Saul**, renamed Paul, born in Tarsus, Cilicia, of Jewish Pharisees of the tribe of Benjamin Ph3<sup>5</sup>, of Roman citizenship Ac22<sup>28</sup>, taught in the law by Gamaliel Ac22<sup>3</sup>, by trade a tentmaker Ac18<sup>3</sup>, young man called Ac7<sup>58</sup> endorsing Stephen's assassination Ac8<sup>1</sup> devastated the ecclesia Ac5<sup>3</sup> breathing out

threatening Ac9<sup>1</sup> raised from the earth Ac9<sup>9</sup> a Tarsian Ac9<sup>11</sup> the more invigorated Ac9<sup>22</sup> plot known to Ac9<sup>24</sup> Barnabas hunts Ac11<sup>25</sup> Barnabas and S (gifts dispatched by) Ac11<sup>30</sup> (return out of Jerusalem) Ac12<sup>25</sup> (in Antioch) Ac13<sup>1</sup> (holy spirit severs) Ac13<sup>2</sup> (Sergius Paul calls to) Ac13<sup>7</sup> S who is also Paul Ac13<sup>9</sup>.

*Saoul'* (Hebrew) ASKED

**Saul**, the first king asked for by the people of Israel 1Sam9<sup>12</sup> 22<sup>6</sup>, (God gives them) Ac13<sup>21</sup>, Saul of Tarsus. The indeclinable Hebrew form of the name. why are you persecuting Me Ac9<sup>4</sup> 4 22<sup>7</sup> 7 26<sup>14</sup> 14 Ananias and Ac9<sup>17</sup> 22<sup>13</sup>.

*sō z'ō* SAVE

**save**, keep or deliver from injury or evil, such as disease, drowning, but especially from sins and their effect. salvation love of the truth for their 2Th2<sup>10</sup>, Christ (s His people from their sins) Mt12<sup>1</sup> (disciples from drowning) Mt25<sup>13</sup> 1430 (s yourself) Mt27<sup>40</sup>Mk15<sup>80</sup> Lu23<sup>35</sup> 37 39 (others he s) Mt27<sup>42</sup> 42Mk15<sup>31</sup> 31 Lu23<sup>35</sup> (see if Elijah will) Mt27<sup>49</sup> (entrusted to s a daughter) Mk5<sup>23</sup> (those touching His cloak) Mk6<sup>56</sup> (to seek and to s) Lu19<sup>10</sup> (that you may be) Jn5<sup>34</sup> (Father s Me out of this hour) Jn12<sup>27</sup> (be s the world) Jn12<sup>47</sup> (no other name given) Ac4<sup>12</sup> (to s sinners) 1Ti1<sup>15</sup> (to the uttermost) Hb7<sup>25</sup>

faith s: woman with hemorrhage Mt9<sup>21</sup> 22 22Mk5<sup>28</sup> 34Lu8<sup>48</sup> blind man Mk10<sup>52</sup> Lu18<sup>42</sup> sinner woman Lu7<sup>50</sup> a leper Lu17<sup>19</sup>As lame man Ac14<sup>9</sup> the faltering Ja5<sup>15</sup>

shall be s: he who endures Mt10<sup>22</sup> 24<sup>13</sup>Mk13<sup>13</sup> he who believes Mk16<sup>16</sup> chief's daughter Lu8<sup>50</sup> one entering through Christ Jn10<sup>9</sup> one invoking the name of the Lord Ac2<sup>21</sup> Abs<sup>2</sup> Ro10<sup>13</sup> Cornelius Ac11<sup>14</sup> believe on the Lord Jesus Ac16<sup>31</sup> believe that God rouses Him Ro10<sup>9</sup> all Israel Ro11<sup>26</sup>

s the soul: the one wanting to Mt16<sup>25</sup>Mk8<sup>35</sup> Lu9<sup>24</sup> 24 on the sabbath Mk3<sup>4</sup>Lu6<sup>9</sup> the word able Ja12<sup>1</sup> of the one turning back Ja5<sup>20</sup>

God: dispatching His Son to Jn3<sup>17</sup> added those being s Ac2<sup>47</sup> delights to s those 1Co1<sup>21</sup> wills that all mankind be 1Ti2<sup>4</sup> s Paul for His celestial kingdom 2Ti4<sup>18</sup> according to His mercy Tit3<sup>5</sup> Christ, out of death Hb5<sup>7</sup> able s and destroy Ja4<sup>12</sup> people out of Egypt Ju5

Israel s: as the nations Ac15<sup>11</sup> residue shall be Ro9<sup>27</sup> Paul should s some Ro11<sup>14</sup> saints: from indignation Ro5<sup>9</sup> in His life Ro5<sup>10</sup>Bs to expectation were we Ro8<sup>24</sup> to us who are being 1Co1<sup>18</sup> as through fire 1Co3<sup>15</sup> that the spirit may 1Co5<sup>5</sup> believing wife or husband 1Co7<sup>16</sup> 16 through the evangel 1Co15<sup>2</sup> in those who are being 2Co2<sup>15</sup> in grace are you Ep2<sup>5</sup> 8 through child bearing 1Ti2<sup>15</sup> yourself as well as 1Ti4<sup>16</sup> God Who s us 2Ti1<sup>9</sup> others be s Ju2<sup>3</sup>

others: who can be Mt19<sup>25</sup>Mk10<sup>26</sup>Lu18<sup>26</sup> no flesh would be Mt24<sup>22</sup>Mk13<sup>20</sup> lest they may be rLu8<sup>12</sup> how the demoniac was Lu8<sup>30</sup> are there few being Lu13<sup>23</sup> Lazarus, in repose Jn11<sup>2</sup> be s from this crooked generation Ac24<sup>0</sup> by what the infirm man Ac4<sup>9</sup> cannot be s except (circumcised) Ac15<sup>1</sup> (remain in the ship) Ac27<sup>31</sup> what must I be doing Ac16<sup>30</sup> Paul (expectation of our being) Ac27<sup>20</sup> (should be s some) 1Co9<sup>22</sup> (that the many) 1Co10<sup>38</sup> (the nations may) 1Th2<sup>16</sup> the faith cannot Ja2<sup>14</sup> baptism is now 1Pt3<sup>21</sup> the just one hardly being 1Pt4<sup>18</sup> (sMt14<sup>36</sup>

AsLu1733). be saved<sup>1</sup>, - whole<sup>2</sup>, do well<sup>1</sup>, heal<sup>3</sup>, make whole<sup>9</sup>, preserve<sup>1</sup>, save<sup>92</sup>, - one's self<sup>1</sup>.

save. See moreover.

save, beside<sup>1</sup>, but<sup>1</sup>, except<sup>20</sup>, guard<sup>1</sup>, or<sup>1</sup>, procure<sup>1</sup>, save through<sup>2</sup>.

*dia sō z'ō* THROUGH-SAVE

save through, safely through. whoever touch the tassel of Jesus' cloak brought s t Mt1436B centurion's slave Lu73 Paul (bringing s t to Felix)Ac2324 (to bring him s t)Ac2743 (s t the sea)Ac2744 281 4 eight souls s t water 1Pt320. bring safe<sup>1</sup>, escape<sup>2</sup>, - safe<sup>1</sup>, heal<sup>1</sup>, make perfectly whole<sup>1</sup>, save<sup>2</sup>.

*sō tēr'ion* SAVING

saving (grace of God)Tit211, salvation. s of God (Simeon perceived)Lu230 (all flesh shall see)ALu36 (dispatched to nations)Ac 2828 helmet of Ep617.

saving, outside<sup>1</sup>, procure<sup>1</sup>.

*sō tēr'ion* SAVIOUR

Saviour. God (Miriam exults in) Lu147 (injunction of)Tit11 Tit13 (welcome in the sight of) 1Ti23 (of all mankind)1Ti410 (teaching of) Tit210 (kindness for humanity)Tit34 (to the only)Ju25 Christ: today brought forth Lu211 S of the world Jn442 1Jn414 Inaugurator and S Ac531 led to Israel Ac1323 of the body Ep523 awaiting out of heaven Ph320 advent of 2Ti110 Tit213 grace and peace from Tit14 through Jesus Christ our Tit36 righteousness of 2Pt11 eonian kingdom of 2Pt111 recognition of 2Pt220 apostles of the Lord and 2Pt32 knowledge of 2Pt318 (sJn604 s1Ep13).

savor, disposed (be)<sup>2</sup>, odor<sup>4</sup>, (lose s), stupid (make)<sup>2</sup>.

ac-savor of. See down.

*an'al on* UN-SALTED

savorless, without salt seasoning. salt becoming PMk950, lose saltiness<sup>1</sup>.

*priz'ō* SAW

saw, a cutting tool with many sharp teeth. faithful of old sawn Hb1137. sawn asunder<sup>1</sup>.

*leg'ō* LAY (say)

say\*, literally, lay down ideas, convey thought by articulate sounds, with the emphasis on the sense. tell Lu2410, term Lu1819, hint Ph 411 call. See under other keywords. ask<sup>1</sup>, bid<sup>2</sup>, boast<sup>1</sup>, call<sup>47</sup>, describe<sup>1</sup>, give out<sup>1</sup>, is to say<sup>3</sup>, name<sup>2</sup>, put forth<sup>1</sup>, say<sup>180</sup>, - on<sup>1</sup>, show<sup>1</sup>, speak<sup>57</sup>, - off, tell<sup>33</sup>, things which were spoken<sup>1</sup>, utter<sup>1</sup>.

*ep'os* SAY

say, (noun) rendered by the abbreviation *sa* in only occurrence, Hb79.

*eip'on* say

say\*, tell Lu203, speak Mt1611, an irregular tense of the verb. See under other keywords. say against, contradict<sup>1</sup>.

*pro eip'on* BEFORE-LAY (say)

say before, predict (Paul)Ga521 21s<sup>2</sup>, holy spirit through David Ac116 Paul 1Th46. forewarned<sup>1</sup>, speak before<sup>1</sup>, tell before<sup>1</sup>.

say before, declare before<sup>3</sup>.

saying. See word.

saying, declaration<sup>9</sup>, speech<sup>1</sup>.

*thē'k ē* PLACE-

scabbard, the place for a sword. thrust the sword into Jn1811, sheath<sup>1</sup>.

*lep'is* PEEL

scales, an outward covering like the scab or scurf of leprosy. fall from Paul's eyes Ac918.

scant. See few.

*olig o pist i'a* FEW-BELIEVING

scant faith. because of your Mt1720. unbelief<sup>1</sup>.

*olig o pist on* FEW-BELIEVING

scant of faith. the throng Mt630Lu1228 disciples Mt826 168 Peter Mt1431, of little faith<sup>5</sup>. scarce, hardly<sup>1</sup>.

*olig'ōs* FEW-AS

scarcely. those who are fleeing 2Pt218ABs<sup>2</sup>. clean<sup>1</sup>.

scarcely, hardly<sup>2</sup>.

*kok'k'in on* KERNEL

scarlet, really a crimson or carmine, but the name scarlet is now associated with riches and royalty. The kermes (*Coccus ilicis*) a small maggot, from which this crimson dye was made, was anciently supposed to be the kernel of the cocciferus or holm oak. mantle about Jesus Mt2728 wool Hb919 wild beast ARv173 woman clothed with vRv174 in Babylon ARv1812 10.

*skorpiz'ō* SCATTER

scatter, the antonym of gather. he who is not gathering with Me is PMt1230Lu1123 the wolf s the sheep PJn1012 the disciples Jn1632 He s. He gives to the drudges 2C99. disperse abroad<sup>1</sup>, scatter<sup>3</sup>, - abroad<sup>1</sup>.

scatter, disband<sup>1</sup>.

*dia skorpiz'ō* THROUGH-SCATTER

scatter, dissipate. gathering whence you do not PMt2524 26 the flock PMt2631Mk1427 God (s the proud)Lu151 (the s children of)Jn1152 those of Judas the Galilean Ac597 dissipate: younger son d the estate PLu1513 his lord's possessions PLu163, disperse<sup>1</sup>, scatter<sup>2</sup>, -abroad 2, strew<sup>2</sup>, waste<sup>2</sup>.

scatter abroad, disperse<sup>3</sup>, scatter<sup>3</sup>, toss<sup>1</sup>.

*likm a'ō* WINNOW

scatter like chaff. whom the stone falls on PMt214Lu2018, grind to powder<sup>2</sup>.

scattered, dispersion<sup>1</sup>.

scattered abroad, dispersion<sup>1</sup>.

*os'phrēsis* SCENT

scent, the sense of smell. where were the s 1C1217. smelling<sup>1</sup>.

scepter. See rod.

*Skeuas'* SCEVA

Sceva, a chief priest, seven sons of Ac1944. schism. See rent.

*log'i on* LAY (say)

scholarly. a s man Apollos Ac1824. eloquent<sup>1</sup>.

*schol'ē* LEISURE

school, freedom from stated or necessary occupation, a place where such time is given to learning. of Tyrannus Ac199.

schoolmaster, escort<sup>2</sup>.

science, knowledge<sup>1</sup>.

*em pat'z ō* IN-HIT

scoff at, scoff. Christ (will be) Mt2019 Mk1034 Lu1832 (the soldiers) Mt2729 31 Mk1529 Lu2336 (the people) Lu2263 (Herod) Lu2311 Herod, by magi Mt216 the one building PLu1429 scoff: Mt2741 Mk1531, mock<sup>18</sup>.

*em pai'k t ês* IN-HITTER  
scoffer, in last days 2Pt133 Ju18, mocker1,  
scoffer1.

*em pai'g m on ê'* IN-HITTING  
scoffing, scoffers with s 2Pt33.

*em pai'g m os'* IN-HITTING  
scoffing, a trial of Hb1130, mocking1.

*ex orus's ô* OUT-EXCAVATE  
scoop out (the roof) Mk24, gouge out (your  
eyes) Ga415, break up1, pluck out1.

*ka u ma ti z'ô* BURNIZE  
scorch, the sowing is PMt130Mk46 men s by  
the sun's heat vRv168 9.

*ka u's ôn* BURNING  
scorching heat, burden of the day and the  
Mt2012 blowing from the south PLu1255 sun  
rises together with Jai11, burning heat1,  
heat2.

*ex ou den o'ô* OUT-NOT-YET-ONE  
scorn, Son of Mankind Mk912AB, set at naught1.

*ex ou th en e'ô* OUT-NOT-YET-ONE  
scorn, contemptible, a different spelling of the  
previous word, s the rest of men Lu159 Christ  
(Herod s Him) Lu2311 (the Stone being s)  
fAc411 saints (let not him who is eating be)  
Ro1438 10 (not to be s Timothy) 1C1611  
(Paul's expression) 2C1010As (not s their  
trial) Ga414 (s not prophecies) 1Th520  
contemptible; God chooses the 1C123 in the ec-  
clesia 1C64, be least esteemed1, contempt-  
ible1, despise6, set at naught1.

*skorp'ios* SCATTER-VENOM  
scorpion, an insect of the class *Arachnida*, with  
large claws and a long tail with a curved  
claw at its end which secretes an acrid poi-  
son. This it curves over its back when ready  
to strike. Its sting is very painful. disciples  
given authority over Lu1019 handing him a  
PLu1112 locusts (license as the s) vRv93 (tor-  
ment as of) vRv95 (have tails like) vRv910.

*dia kath ar iz'ô* THROUGH-DOWN-LIFTIZE  
scour, cleanse thoroughly, Christ's threshing  
floor PMt312Lu317, purge thoroughly2.

*ma stig o'ô* RATHER-PRICK  
scourge, intensely prick, disciples will be Mt  
1017 Christ (by the nations) Mt2019Mk1034  
Lu1833 (Pilate) Jn191 Jews s the prophets  
Mt2334 the Lord s every son vHb126.

scourge, whip3.

*ma'sti x* RATHER-PRICK  
scourge, scourging, Jesus cures those having  
vMk310 529 34 Lu721 scourging: Paul inter-  
rogated by Ac2224 the Hebrews got a trial  
of Hb1130, plague4, scourging2.

*ma sti'z ô* RATHER-PRICKIZE  
scourge, Paul protests Ac2225.

scourging, See scourge.

*ek muktêr iz'ô* OUT-NOSEIZE  
scout, Jesus (Pharisees s) Lu1614 (chiefs) Lu  
2335, deride2.

*psich i'on* SCRAP  
scrap, a particle of food which is left over in  
eating, puppies eating of PMt1527Mk728 from  
rich man's table PLu1621As2, crumb3.

*alala'zô* SCREAM  
scream, probably at first the loud repetition of  
alala, then any scream, of a cymbal, clang  
1C131AB31\*, in Jarius' house Mk538, tinkle1,  
wail1.

*para kalu'p t ô* BESIDE-COVER  
screen, Jesus words, from the disciples vLu  
915, hide1.

*gram ma t eu s'* WRITER  
scribe, as few could write, a special class were  
professional scribes, and, being able to read,  
they were considered the learned class.  
Herod gathering Mt24 righteousness of Mt  
520 Christ (teaching not as) Mt729Mk122 (ap-  
proaching) Mt1819 (charge blasphemy) Mt93Mk  
26Lu521 (came to Him from Jerusalem) Mt  
151 Mk71 5 (suffering from) Mt1621 (to be  
given up to) Mt2018Mk1033AB32 (perceive His  
marvels) Mt2115 (dispatched to Israel) Mt2334  
(scorning at Him) Mt2741Mk1531 (say He has  
Beelzeboul) Mk322 (to be rejected by) Mk831  
Lu922 (what are you discussing) Mk916A  
(sought how to destroy Him) Mk1118 14Lu  
1947 222 (by what authority) Mk1127Lu201  
(Thou sayest ideally) Mk1232 Lu2039 (beware  
of the s) Mk1238Lu2046 (s coming together  
to) Mk1453 (scrutinized Him) Lu67 (hem Him  
in) Lu1153 (seek to lay hands on) Lu2019 (ac-  
cusing Him) Lu2310 (leading a woman to)  
[Jn83] want to see sign Mt1238 made a  
disciple PMt1352 saying that Elijah coming  
Mt710Mk911 on Moses' seat are seated Mt  
232 woe to you Mt2313 15 23 25 27 29 Lu144A  
gather to Caiaphas Mt2657 s of the Phar-  
isees Mk216 Ac239Ps discussing with the  
disciples Mk914 ask what is foremost pre-  
cept Mk1228 saying that Christ is Son of  
David Mk1235 a throng with Judas from  
Mk1443 hold consultation Mk151 murmured  
to disciples Lu530 grumbled Lu152 gathered  
(as it became day) Lu2206 (in Jerusalem)  
Ac45 stir people up against Stephen Ac612  
of Ephesus Ac1935 where is the 1C120,  
scribe96, townclerk1.

scrip, bag (beggar's)6.

*graph ê'* WRITING  
scripture, inspired writing, did you never read  
in Mt2149Mk1210 Sadducees not acquainted  
with Mt2229Mk1224 fulfilled (how then may)  
Mt2654 56 (that they may) Mk1449 Jn1318  
1712 1924 36 (must be) Ac116 (was) Ja223  
Christ (today this s fulfilled) Lu421 (inter-  
prets from) Lu2427 (opened to the disciples)  
Lu2432 45 (say that out of seed of David)  
Jn742 (died according to) 1C153 (roused ac-  
cording to) 1C154 disciples (believe) Jn222  
(not yet aware of) Jn209 search the Jn539  
according as the s said 1Jn738 Ja28 cannot  
be annulled Jn1035 may be perfected Jn1928  
saying (a different s) 1Jn1937 (what is) Ro43  
Ga430 (to Pharaoh) Ro917 (everyone believ-  
ing) Ro1011 (in Elijah) Ro112 (not muzzling  
the ox) 1Ti518 eunuch (reading) Ac832 (Phil-  
ip evangelizes to him from) Ac835 Paul ar-  
gues from Ac172 Bereans examining Ac1711  
Apollon (able in) Ac1824 (exhibiting through)  
Ac1828 God (evangel promised in) Ro12 (per-  
ceiving before that) Ga38 (all s inspired by)  
2Ti316 consolation of Ro154 secret man-  
ifested through Ro1628 locks up all together  
Ga322 is it saying this for naught Ja45 in-  
cluded in 1Pt26 no prophecy of s its own  
explanation 2Pt120 unlearned twisting 2Pt316,  
scripture. See letter.

*bib'ios* SCROLL  
scroll, a roll made of a long strip of paper  
containing writing, of Christ's lineage AMt11  
of Moses Mk1226 of Isaiah Lu34 of the  
Psalms Lu2042 Ac120 of the prophets Ac742

of meddling arts Ac19<sup>10</sup> of life (names in) rPh4<sup>3</sup> (not erasing from) rRv3<sup>5</sup> (not found in) vRv20<sup>15</sup> s. book1<sup>3</sup>.

*bibli'ou* SCROLL

**scroll**, the usual form. of divorce Mt19<sup>7</sup> Mk10<sup>4</sup> of Isaiah (Christ opens) Lu4<sup>17</sup> 17 (furling) Lu4<sup>20</sup> written in this (John's account) Jn20<sup>30</sup> world would not contain Jn21<sup>25</sup> of the law Ga3<sup>10</sup> Timothy to bring 2Ti4<sup>13</sup> Moses sprinkles Hb9<sup>19</sup> in the summary of Hb10<sup>7</sup> of the unveiling (John to write) Rv1<sup>11</sup> (prophecy of) vRv22<sup>7</sup> 10 18 (sayings of) vRv22<sup>9</sup> (calamities in) vRv22<sup>18</sup> 19 (words of) vRv22<sup>19</sup> on His right hand (who worthy to open) vRv5<sup>1</sup> s<sup>2</sup> (no one able to open) vRv5<sup>3</sup> 4b (Root of David to open) vRv5<sup>5</sup> (Lambkin took) vRv5<sup>8</sup> (worthy art Thou) vRv5<sup>9</sup> heaven recoils as vRv6<sup>14</sup> s of life (of the Lambkin) vRv13<sup>8</sup> 212<sup>7</sup> (whose names not written in) vRv17<sup>8</sup> (opened) vRv20<sup>12</sup> dead judged by the s vRv20<sup>12</sup> 12 (bRv20<sup>15</sup>). bill<sup>1</sup>, book<sup>29</sup>, scroll<sup>1</sup>, writing<sup>1</sup>.

**scroll** (tiny). See tiny scroll.

*para tēr'eō* BESIDE-KEEP

**scrutinize**. scribes s Jesus Mk3<sup>2</sup> Lu6<sup>7</sup> 141 2020 the Jews s the gates for Paul Ac9<sup>24</sup> s days and months Ga4<sup>10</sup>, observe<sup>1</sup>, watch<sup>5</sup>.

*para tēr'e si s* BESIDE-KEEPING

**scrutiny**. kingdom not coming with Lu17<sup>20</sup>. observation<sup>1</sup>.

**sculpture**. See emblem.

*peri'psē ma* ABOUT-STROKE-effect

**scum**. of all things (the saints) 1C4<sup>13</sup>, off-scouring<sup>1</sup>.

*Skuthēs* SCYTHIAN

**Scythian**, probably an inhabitant of what is now Russia, then considered the wildest of barbarians. none in the young humanity Co3<sup>14</sup>.

*tha'las sa* SEA

**sea**, the confluence of the waters Gn1<sup>10</sup>, in contrast with the land or earth, which is dry; idiomatically, with ocean, open Mt18<sup>9</sup>, figuratively, the unstable, restless nations who know not God, the s road Mt4<sup>15</sup> Christ (walking beside) Mt4<sup>18</sup> 152<sup>9</sup> Mk1<sup>16</sup> (rebukes) Mt8<sup>26</sup> Mk4<sup>39</sup> (obeying Him) Mt8<sup>27</sup> Mk4<sup>41</sup> (beside) Mt13<sup>1</sup> Mk5<sup>21</sup> (walking on) Mt14<sup>25</sup> 26 Mk6<sup>48</sup> 49 Jn6<sup>19</sup> (teaching beside) Mk2<sup>13</sup> 41 (retires to) Mk3<sup>7</sup> (steps into a ship in) Mk4<sup>1</sup> (came through Sidon to) Mk7<sup>31</sup> (came to other side) Jn6<sup>1</sup> (manifests Himself on) Jn2<sup>11</sup> purse netting in Mt4<sup>18</sup> Mk1<sup>16</sup> a quaking in Mt8<sup>24</sup> hogs rush into Mt8<sup>32</sup> Mk5<sup>13</sup> 13 cast into (like a dragnet) PMt13<sup>47</sup> (a fish hook) Mt17<sup>27</sup> (this mountain) PMt21<sup>21</sup> Mk11<sup>23</sup> (the one snaring) Mk9<sup>42</sup> Lu17<sup>2</sup> (Peter c himself) Jn21<sup>7</sup> (the wheat) Ac27<sup>38</sup> (a mountain) vRv8<sup>8</sup> (a stone) vRv18<sup>21</sup> ship tormented in Mt14<sup>24</sup> Jews going about Mt23<sup>15</sup> throng toward Mk4<sup>1</sup> of Galilee (came to other side) Mk5<sup>1</sup> (ship in middle of) Mk6<sup>47</sup> (to Capernaum) Jn6<sup>16</sup> 17 (roused by wind) Jn6<sup>18</sup> (throng find Jesus on other side) Jn6<sup>22</sup> 25 mulberry planted in PLu17<sup>6</sup> resounding of Lu12<sup>25</sup> God (Thou Who makest) Ac4<sup>24</sup> 1415 vRv14<sup>7</sup> (Who creates) vRv10<sup>6</sup> b<sup>3</sup> signs in the Red Ac7<sup>36</sup> Simon's house beside Ac10<sup>6</sup> 32 Paul (to go as far as) Ac17<sup>14</sup> (safely through) Ac28<sup>4</sup> (dangers in) 2C11<sup>26</sup> lowering skiff into Ac27<sup>30</sup> left anchors in Ac27<sup>40</sup> sand of (sons of Israel as) Ro9<sup>27</sup> (dragon standing on) vRv13<sup>1</sup> (Gog and Magog in number as) vRv20<sup>8</sup> Israel (all passed through) 1C10<sup>1</sup> (baptized in) 1C

10<sup>2</sup> (as the sand beside the s shore) Hb11<sup>12</sup> (crossed the Red) Hb11<sup>29</sup> surge of Ja1<sup>6</sup> billows of rJu1<sup>3</sup> glassy s (like crystal) vRv4<sup>6</sup> (mixed with fire) vRv15<sup>2</sup> (conquerors standing on) vRv15<sup>2</sup> creatures on vRv5<sup>13</sup> (third died) vRv5<sup>9</sup> wind not blowing on vRv7<sup>1</sup> messenger (to injure) vRv7<sup>2</sup> 3 (right foot on) vRv10<sup>2</sup> 5 8s<sup>2</sup> (pours second bowl into) vRv16<sup>3</sup> third becoming blood vRv8<sup>8</sup> woe to Arv12<sup>13</sup> beast ascending out of vRv13<sup>1</sup> every living soul in, died vRv16<sup>3</sup> those working on vRv18<sup>17</sup> who have ships on vRv18<sup>18</sup> gives up the dead vRv20<sup>13</sup> is no more vRv21<sup>1</sup> (sLu83<sup>3</sup>).

sea, ocean<sup>1</sup>, (things in the s), salt sea (of)1.

*para thalass'ion* BESIDE-SEA

**sea (beside)**. Capernaum Mt4<sup>13</sup>, which is upon the sea coast<sup>1</sup>.

sea coast, maritime<sup>1</sup>, sea (beside)1.

*kēt'os* SEA-MONSTER

**sea monster**, a large fish in one case, Jo2<sup>1</sup>, though the word may include any large marine monster. The name *cetacea* later became the scientific term for marine mammals, as whales. Jonah in the bowel of Mt12<sup>40</sup>. whale<sup>1</sup>.

*sa'ton* (Hebrew) seah

**seah**, a dry measure equal to a little more than a peck. leaven hid in three s of meal rMt13<sup>33</sup> Lu13<sup>21</sup>. measure<sup>2</sup>.

*sphrag'is* SEAL

**seal**, the impression left by some instrument or device attesting the genuineness or securing the inviolability of that to which it is attached. circumcision a s rRo4<sup>11</sup> the saints (Paul's s) Mt1C9<sup>2</sup> Bs of God's foundation r2Ti2<sup>19</sup> scroll (with seven) vRv5<sup>1</sup> (who is worthy to loose) vRv5<sup>2</sup> (Root of David to loose) vRv5<sup>3</sup> 9 (Lambkin opens one) vRv6<sup>13</sup> 2 (opens other six) vRv6<sup>3</sup> 5 7 9 12 81 of the living God vRv7<sup>2</sup> 94.

*sphrag'iz'ō* SEAL

**seal**, to stamp with approval, or to secure against violation. the stone (sepulcher) Mt27<sup>66</sup> the saints (by Christ) rJn3<sup>33</sup> (s to them this fruit) rRo15<sup>28</sup> (God Who s us) r2C12<sup>2</sup> (with the holy spirit) rEp1<sup>13</sup> (for day of deliverance) rEp4<sup>30</sup> God the Father s (Son of Mankind) rJn6<sup>27</sup> Abs<sup>+</sup> slaves of God (144,000) vRv7<sup>3</sup> 4b<sup>3</sup> 4 5 8 things the thunders speak vRv10<sup>4</sup> s the submerged chaos vRv20<sup>3</sup> not to s the sayings vRv22<sup>10</sup>, seal<sup>22</sup>, - up<sup>1</sup>, set a seal<sup>1</sup>, set to one's seal<sup>1</sup>.

*kata sphrag'iz'ō* DOWN-SEAL

**seal up**, seal so as to keep closed. scroll with seven seals vRv5<sup>1</sup>. seal<sup>1</sup>.

*a'raph* on UN-SEWED

**seamless**, woven in one piece. Christ's tunic Jn19<sup>23</sup>.

*phthin op'ō rin on'* WANE-JUICE-HOURED

**sear**, when the sap begins to leave the leaves they become sear. trees that are rJu12<sup>1</sup>, whose fruit withereth<sup>1</sup>.

sear with a hot iron, cauterize<sup>1</sup>.

*ereun a'ō* OR CAUTION a'ō SEARCH

**search**, explore thoroughly or examine carefully. the scriptures Jn5<sup>39</sup> s and see (no prophet) Jn7<sup>52</sup> God s the hearts Ro8<sup>27</sup> the spirit s all 1C2<sup>10</sup> into what manner of era 1Pt1<sup>11</sup> Christ s the kidneys Rv22<sup>3</sup>.

search, examine<sup>1</sup>, inquire<sup>1</sup>.

search diligently, search out<sup>1</sup>.

*ex'eraun a'o* OUT-SEARCH

search out. salvation the prophets s o 1Pt110.  
search diligently<sup>1</sup>.

seas meet (where two), channel<sup>1</sup>.

*kair os'* SEASON

season, a distinct portion of time having special characteristics. an appointed time, an era, an occasion, a period. before the s to torment Mt829 at that s (Christ acclaiming) Mt1125 (went through the sowings) Mt121 (Herod hears of Jesus) Mt141 (put forth His hands) Ac121 (disturbance occurred) Ac123 of the harvest Mt1330 of the fruit Mt1234 41 to give nourishment in Mt2445 not s of figs Mk1113 dispatches slave at Mt122Lu 2010 Gabriel's words fulfilled in Lu120 in s of trial withdrawing PLu813 13 administrator giving grain in PLu1242 s is near Lu218 ABs<sup>4</sup> messenger bathed at Jn54 Christ (His s not yet present) Jn768 s (His brothers' s present) Jn76 of refreshing Ac310 God (giving fruitbearing) Ac147 (specifying setting of) Ac1726 (exalting you in) 1Pt58 at this s Sarah Ro99 not judging before 1C45 acceptable 2C62 scrutinizing Ga410 due Ga69 Adversary's brief vRv1212 woman nurtured vRv 1214 14 14

appointed time: Christ (My) Mt2618 (Adversary withdrew until) Lu415 Elymas not observing sun until Ac1311

era: fulfilled is the Mk115 in this e houses Mk1030 not aware when AMk1333 this e (Jews not able to test) ALu1256 (back many-fold in) Lu1830 Jerusalem knew not Lu1944 of the nations Lu2124 disciples not to know Ac17 in which e Moses born Ac720 in the current (display God's righteousness) Ro326 (sufferings of) Ro818 (a remnant of Israel) Ro115 saints (while still in accord with) Ro56 (to be aware of) Ro1311 (reclaiming) Ep516 Co45 is limited 1C729 a most acceptable 2C62 the complement of the Ep110 in that e (nations apart from Christ) Ep212 concerning 1Th51 of the man of lawlessness 2Th26 testimony in its own 1Ti28 subsequent 1Ti41 showing in its own 1Ti615 not tolerate sound teaching 2Ti43 manifests God's word in its own Tit13 in the last 1Pt15 what manner of 1Pt111 for judgment to begin 1Pt417 is near Rv13 2210 for the dead to be judged Rv1118

occasion: same o reporting to Christ Lu131 on every o beseeching Lu2136 given o Felix Ac2425 saints (as we have o working) Ga610 (praying on every) Ep618 to go back (Israel) Hb1115 equality in the current 2C814

period: except sometime it should be by agreement for 1C75 bereaved of for 1Th217 last days perilous a2Ti31 of Paul's dissolution 2Ti46 parable for the present Hb99 of reformation Hb910 of Sarah's prime Hb1111 (AAc717 s<sup>1</sup> 1Ti617).

season, hour<sup>3</sup>, time<sup>4</sup>, (for a s), few<sup>1</sup>, temporary<sup>1</sup>, (in s), opportunely<sup>1</sup>, (out of s), inopportunely<sup>1</sup>.

*art u'o* EQUIP

season. if salt becomes savourless with what will you s PMk950 Lu1434 your word with salt vCo46.

*kath ed'r a* DOWN-SETTLE

seat. of those selling doves Mt2112 Mk1115 seated on Moses' AMt232.

seat, throne<sup>7</sup>.

*prō to kath edr i'a*

BEFORE-MOST-DOWN-SETTLE

seat (front). scribes and Pharisees fond of Mt236 Mk1239 Lu1143 2046, chief seat<sup>2</sup>, highest -1, uppermost -1.

*epi kath iz'o* ON-DOWNIZE

seat on. Jesus, on the ass and colt Mt211B. set1.

*su[n]g kath iz'o* TOGETHER-DOWNIZE

seat together. those who apprehended Jesus Lu2255 the saints, among the celestials vEp 26, be set down together<sup>1</sup>, make sit -1.

*para kath e z'o mai* BESIDE-DOWN-BE-IZE seated at (be). Mary, at Jesus' feet Lu1039.

*kath iz'o* DOWNIZE

seated (be). Jesus (on the mountain) Mt51 (summons the twelve) Mk935 (on the colt) Mk1117 Lu1930 Jn1214 (in the sanctuary) Mk12 41 [Jn82] (in the synagogue at Nazareth) Lu420 (in the ship) Lu53 Son of Mankind (on the throne) Mt1928 2531 Ac230 Rv321 (at the right hand) AMk1619 Ep120 Hb13 81 1012 122 being s they cull the ideal fish PMt1848 disciples s (on twelve thrones) Mt1928 (at the right and left) Mt2021 23Mk1037 40 (while Jesus prays) Mt2636 Mk1432 (in Jerusalem) ALu2449 scribes on Moses' seat Mt232 a colt on which no man as yet Mk112B3 first s to calculate the expense PLu1428 s to plan if able to meet that one PLu1431 s receive your bills Lu168 on the dais (Pilate) Jn1913 (Herod) Ac1221 (Festus) Ac256 17 tongues of fire on disciples Ac23ABs<sup>2</sup> Philip with the eunuch Ac831 Paul (in the synagogue) Ac1314 (at Philippi) Ac1613 (at Corinth) ACe1811 Eutychus s on the window Ac209 the contemptible in the ecclesia 1C64 the people to eat and drink 1C107 man of lawlessness s in the temple 2Th24 the conqueror s with Me ARv38 perceived thrones and they are s on them vRv204 (BLu115 sJn63). continue<sup>1</sup>, set<sup>2</sup>, be -2, - - down<sup>2</sup>, sit<sup>26</sup>, - down<sup>14</sup>, tarry<sup>1</sup>.

*kath e z'o mai* DOWN-BE-IZE

seated (be). Christ (s teaching) Mt2655 (in midst of the teachers) Lu246 (at the spring) Jn46 disciples to be s on thrones Lu2230 Mary s in the house Jn1120 messengers, at the tomb Jn2012 those s in the Sanhedrin Ac615 Eutychus s in the window Ac209. sit<sup>6</sup>.

*kata mon'as* DOWN-ONLY

seclusion (in). Jesus Mk410 Lu918, alone<sup>2</sup>.

*deu'ter on* TWO-MORE

second\*, secondly destroys Ju5. Jesus s a time (coming away prays) Mt2642 (saying to Peter) Jn2116 (will be seen) Hb928 s time Joseph made known Ac713 voice to Peter vAc1015 119 Paul present s time 2C132 have declared vRv193. See also under admonition, animal, curtain, death, epistle, grace, jail, lapis lazuli, man, messenger, seal, sign, watch, woe. afterward<sup>1</sup>, again<sup>1</sup>, second<sup>31</sup>, -arily<sup>1</sup>, the - time<sup>3</sup>.

*sti g me'* PRICE

second, a minute point of time. Jesus shown all the kingdoms in Lu45, moment<sup>1</sup>. second after the first, second first<sup>1</sup>.

*deu ter a'on* TWO-MORE-

second (day). Paul came to Puteoli Ac2813.

*deu ter o'prō t on* TWO-MORE-BEFORE-MOST second first. sabbath Lu61A. second after the first<sup>1</sup>.

secondarily, second<sup>1</sup>. secondly. See second.

*mus tēr'i on* CLOSE-KEEP

secret, that which was once kept closed and withheld but now is revealed, of the kingdom Mt1311 Mk411 Lu810 duration of Israel's callousness Ro125 hushed in times eonian Ro1625 God's (wisdom in a) 1C27 (administrators of) 1C41 (of His will) Ep10 (of the G and Father of Christ) Co22 (consummated) vR107 perceiving all 1C132AB514 speaking s 1C142 of the saints' change 1C1551 of Christ (made known to Paul) Ep33 4 Co43 (and the ecclesia) Ep532 administration of Ep39 of the evangel Ep619 concealed from the cons Col26 among the nations Col27 of lawlessness 2Th27 of the faith 1Ti39 of devoutness 1Ti318 of the seven stars Rv120 Babylon the Great vR175 7 (As<sup>4</sup> 1C21). mystery<sup>27</sup>.

secret, concealed<sup>1</sup>, hidden<sup>12</sup>, (in s) hidden<sup>1</sup>, (keep s), hide<sup>1</sup>, hush<sup>1</sup>.

secret chamber, storeroom<sup>1</sup>.

secretly, hide<sup>1</sup>, surreptitiously<sup>1</sup>.

*[h]a'ir e sis* LIFTING

sect, preference, heresy. Sadducees Ac517 Pharisees Ac155 265 Nazarenes Ac245 14 2822 among the Corinthians 1Ci119 of the flesh Ga520 destructive 2Pt21, heresy<sup>4</sup>, sect<sup>5</sup>.

*[h]a'ir et ik on'* LIFTRIC

sectarian, one who follows his preferences Tit 310, that is an heretic<sup>1</sup>.

*Se'koun'dos (Latin)* SECUNDUS

Secundus, a Thessalonian Ac204.

*a sphal iz'o* UN-TOTTER

secure. Jesus' sepulcher Mt2764 65 66 feet in the stocks Ac1624, make fast<sup>1</sup>, - sure<sup>3</sup>.

secure, worry (without)<sup>1</sup>.

*a sphal es'* UN-TOTTER

secure (-ity), certain (-ty), an anchor s Hb619 security: yet this is your s Ph31 certain: the captain (not able to know for c) Ac2134 Festus having nothing c to write Ac2526 certainty: captain resolved to know the c Ac2230.

*a sphal os'* UN-TOTTER-AS

securely, certainly (let Israel know) Ac236, lead Jesus away Mk1444 to keep Paul and Silas Ac1623, assuredly<sup>1</sup>, safely<sup>2</sup>.

*a sphal'ei a* UN-TOTTER

security, certainty of the words Lu14, prison locked with all Ac523 peace and s 1Th53, certainty<sup>1</sup>, safely<sup>2</sup>.

security. See secure.

security, enough<sup>1</sup>.

sedition, dissension<sup>1</sup>, standing<sup>3</sup>.

*apat a'o* SEDUCE

seduce, lead astray by attractive inducements. let no one be Ep56 Adam was not 1Ti214 the heart Ja126 (s<sup>2</sup>b1Ti214). deceive<sup>4</sup>.

seduce, lead astray<sup>1</sup>, stray<sup>2</sup>.

seducer, swindler<sup>1</sup>.

seducing, deceiver<sup>1</sup>.

*apat'e* SEDUCTION

seduction, seductive, desires Ep422, of riches vMt1322 Mk419 philosophy and empty Co28 of injustice 2Th210 of sin Hb313 (AJu12). deceit<sup>3</sup>, deceitfulness<sup>1</sup>, deceiving<sup>1</sup>.

seductive. See seduction.

*[h]or a'o* SEE

see, perceive with the eyes, figuratively, see with the mind's eye, in the imperative, as in English, to take notice. Christ (s you

tell it to no one) Mt84 Mk144 (let no one know) Mt930 (take heed of the heaven) Mt166 Mk815 (should not be despising) Mt1810 (are not alarmed) Mt246 Mk137s (guard against greed) Lu1215 (friends afar off s these things) Lu2349 (that which we have s) Jn331 (what He has) Jn332 (Galileans having s all) Jn445 (also s Me) Jn636 (has s the Father) vJn646 (what I have s) Jn838 (you have s Abraham) Jn857 (you have s Him) Jn937 (who has s Me has s) Jn147 9 9 (that you have s Me) Jn2029 (In Whom not s at present) 1Pt18 men as trees Mk824 Zechariah s an apparition Lu122 disciples (not reporting what they have) Lu936 (apparition of messengers) Lu2423 (have s the Lord) Jn2018 25 (with our eyes) 1Jn11 2 3 rich man s Abraham vLu1623 God (no one has ever) Jn118 (not s a perception of) vJn537 (not that anyone has) Jn646 (to Moses, for s) Hb55 (one sinning s Him not) vJn36 3Jn11 (loving G Whom he has not) 1Jn420 20 I have s and testified (John the baptist) Jn134 (John) Jn 1935 Jews have s also Jn1524 Moses (model he had s) Ac744 (as s the Invisible) Hb1127 I s you (Simon) in the bile Ac823 Paul (to witness what he has) Ac2215 (s Jesus) 1C91 (have not s his face) Co21 parading what he has Co218 s that no one rendering evil 1Th 515 not s all subject Hb28 s a man justified by works Ja224 s no I am a fellow slave Rv1910 229 (as Jn62 As<sup>4</sup>835).

*ops'o mai* VIEW

see, perceive attentively with the eyes. While the derivation is distinct from see ([h]or a'o), in actual usage the distinction has faded away, as in the Septuagint. It seems to replace the passive and future of see, hence we use see.

God (clean in heart shall) vMt58 (s salvation of) Lu36 (s the glory of) Jn1140 (G of glory s by Abraham) Ac72 (apart from holiness no one s the Lord) vHb1214 disciples (Moses and Elijah s by) vMt173 Mk94 Lu931 (s greater things) Jn150 (shall s heaven opened) Jn151 Son of Mankind (s Him coming on clouds) Mt2430 Mk1326 Lu2127 (s Him sitting at the right) Mt2664 Mk1462 (not s the days of) Lu1722 Judas to be s to that vMt274 the Jews to be s to it vMt2724 Ac1815

Christ (there the disciples shall s) Mt287 10 Mk167 (messenger s by Him) Lu2243s<sup>2</sup> (s by Simon) Lu2434 1C155 (you shall be s Me) Jn 1616 17 19 (I shall be s you again) Jn1622 (shall s Him Whom they stab) Jn1937 (s by Paul) Ac917 2616 16 1C158 (s more days by disciples) Ac1331 (those not informed s) vRo 1521 (s by over 500) 1C156 (by James) 1C157 (will be a second time) Hb928 (s Him according as He is) Jn332 (every eye) Rv17 (saints s His face) vRv224

Others: messenger s by Zechariah Lu111 s Abraham and Isaac and Jacob Lu1328 stubborn not s life vJn336 dividing tongues s Ac23 youths s visions Ac217 Moses (s by brethren) Ac726 (messenger s by) vAc730 35 Paul (vision s by) Ac169 (s my face no longer) Ac2025 secret of devoutness s by messengers 1Ti316 I shall be s you Hb1323 ark of God's covenant s vRv1119 sign s in heaven vRv121 3 (BjN139).

see, appear<sup>2</sup>, behold<sup>40</sup>, gaze<sup>18</sup>, look<sup>90</sup>, - at<sup>2</sup>, - off<sup>1</sup>, perceive<sup>317</sup>, relate story<sup>1</sup>, sight (recover)<sup>1</sup>, visualize<sup>1</sup>, (make s), enlighten<sup>1</sup>, psee. See perceive.

see afar off (cannot s), close eyes<sup>1</sup>.

*pro* or *a'ō* BEFORE-SEE

see before. I saw the Lord b me Ac225 b this Trophimus was s Ac2129. foresee<sup>1</sup>, see before<sup>1</sup>.

see before, perceive before<sup>1</sup>.

see clearly, descry<sup>1</sup>, keen-sighted (be)<sup>2</sup>.

see how it will go, perceive from<sup>1</sup>.

*spor* a' SOW-

seed. not of corruptible r1Pt123B.

*spor'os* SOW-

seed. man casting PMk426 Lu85 germinating Mk427 is the word MLu811 multiplying your r2C910 (B2C910). seed<sup>4</sup>, - sown<sup>1</sup>.

*sper'ma* SOW-

seed, that which is sown. ideal s (man sowing) PMt1324 27 (Son of Mankind sowing) PMt1337 (sons of kingdom) PMt1338 mustard PMt1339 Mk431 seven brothers raising up AMt 2224 25 Mk1219 20 21 22 Lu2028 Abraham's (to his s) ALu155 (we are) Jn833 37 (in your s) AAC325 (land given to) AAC75 (a sojourner) AAC76 (his S, Christ) ARo413 Ga316 16 16 19 (confirmed to entire) ARo416 (thus shall be your s) ARo418 (not all children) ARo97 8 (in Isaac shall) ARo97 Hb1118 (Paul out of) ARo 111 2C1122 (if you are Christ's) AGa320 (taking hold of) AHb216 Christ s of David AJn742 AC1323ABS2 Ro13 2Ti28 Lord of hosts conserved us ARo929 God (giving each s own body) 1C1538 (supplying s) 2C910s (s remaining) r1Jn39 disruption of (Sarah) Hb1111 of sun clothed woman ARv1217. issue<sup>1</sup>, seed<sup>4</sup>,

seed (receive), sow<sup>4</sup>.

seeing, for<sup>1</sup>, if so be that<sup>1</sup>, observing<sup>1</sup>, since<sup>4</sup>, - in fact<sup>2</sup>.

*zēt e'ō* SEEK

seek, make an effort to find. Christ: mother and brothers s Mt124633<sup>1</sup> 47 Mk332 priests, scribes and pharisees s (to hold) Mt12140 Mk 1212 (a sign from) Mk811 (to destroy) Mk1118 14<sup>1</sup> Lu1947 (pounce upon His words) Lu1154A (lay hands on) Lu2019 (how they may be assassinating) Lu222 disciples s (at the tomb) Mt285 Mk166 (why are you s) Lu245 (s with one another) Jn1619 all are s Thee Mk137 Joseph and Mary Lu248 49 the throng (s to touch) Lu619 (came to Capernaum s) Jn624 26 Ab<sup>2</sup> Jews (s a sign from) Lu1116 (to kill Him) Jn510A 18 71 19 20 25 837 40 (s Him in the festival) Jn711 1156 (to arrest Him) Jn 730 1039 (to stone Him) Jn1118 (Whom are you) Jn184 7 (if then you are s Me) Jn188 Zaccheus s to see Lu193 came to s and to save Lu1910 to John's disciples, what are you s Jn138 no one said to Him, what are you s Jn427 not s My (will) Jn530 (glory) Jn850 s the glory of God Jn718 you will be s Me Jn734 36 821 1333 Pilate s to release Jn1912 to Mary Magdalene, Whom are you Jn2015 while s to be justified in C Ga217

Others: Herod (s the little Boy) Mt213 20 (to become acquainted with Jesus) Lu95 s first the kingdom Mt633 Mk1231 s and you shall find PMt77 Lu1610 unclean spirit s rest PMt1243 Lu124 merchant s ideal pearls PMt1345 shepherd s the sheep PMt1812 Judas s opportunity Mt2619 Mk1411 Lu226 Sanhedrin s false testimony Mt2659 Mk1455 to be carrying paralytic in Lu518 this generation s a sign Lu1229 do not be s what you may be eating Lu1229 much given, much will be s

Lu1248 s fruit PLu136 7 many s to enter PLu1324 woman s carefully PLu158 to procure the soul Lu1733 God (s such) CJn423 (One Who is s) Jn850 (nations to be) rAc1127 (found by those not s) rRo1020 Jews (not s the glory from God) Jn544 (s Paul and Silas) Ac175 (to kill Paul) Ac2131 (to establish their own righteousness) Ro103 s publicity Jn74 one's own glory Jn718 Ananias to s Saul Ac911 three men s Peter Ac1019 21 Elymas s (pervert the proconsul) Ac138 (some one to lead him) Ac1311 Paul (s to come out to Macedonia) Ac1610 (not s his own expedience) 1C1033 (not s yours but you) 2C1214 (s a test of Christ in P) 2C133 (am I s to please men) Ga110 (not s glory from men) 1Th20 (Onesiphorus s in Rome) 2Ti117 mariners s to flee Ac2730 those s glory and honor Ro27 s my (Elijah's) soul Ro113 Greeks s wisdom 1C122Bs s in administrators (faithfulness) 1C42 saints (do not s to be loosed) 1C727 (do not s a wife) 1C727 (not to be s his own welfare) 1C1024 (all s their own) Ph221 (that which is above) Co31 (s peace) 1Pt311 love is not self-seeking 1C135 s to edification 1C 1412 no place s for second covenant Hb57 Adversary s someone 1Pt58 men will be s death vRv96 (AMk331 BS812 As<sup>14</sup> Lu245 BRo311 PHb110). be about<sup>1</sup>, desire<sup>3</sup>, endeavor<sup>1</sup>, - go about<sup>4</sup>, inquire<sup>1</sup>, - for<sup>1</sup>, require<sup>2</sup>, seek<sup>9</sup>, - after<sup>1</sup>, - for<sup>6</sup>, - means<sup>1</sup>.

seek, hunt<sup>3</sup>, seek for<sup>3</sup>.

seek after, seek for<sup>5</sup>, - out<sup>2</sup>.

seek carefully, seek out<sup>1</sup>.

seek diligently, seek out<sup>1</sup>.

*epi zēt e'ō* ON-SEEK

seek for. nations s (what to eat) Mt632 Lu1230 a sign (generation, adulteress) Mt1239 164B<sup>5</sup> (why is this generation) Mk812A throngs s Jesus Lu442 Herod s Peter Ac1219 Sergius Paul s to hear the word Ac137 if the Ephesians Ac1939 what Israel is Ro117 Paul (not s a gift) Ph417 (but fruit) Ph417 a country (faithful of old s) Hb1114 an impending city Hb1314 (Ac1221). desire<sup>3</sup>, inquire<sup>1</sup>, seek<sup>3</sup>, - after<sup>5</sup>, - for<sup>2</sup>.

*ek zēt e'ō* OUT-SEEK

seek out, in order to find, exact in order to expose what is hidden Lu1150 51, God (those left should be s) Ac1517 (not one) Ro311As (Rewarder of those s Him) Hb116 Esau s repentance Hb1217 which salvation the prophets 1Pt110. inquire diligently<sup>1</sup>, require<sup>2</sup>, seek after<sup>2</sup>, - carefully<sup>1</sup>, - diligently<sup>1</sup>.

*dok e'ō* SEEM

seem, create an opinion by the impression produced on the senses or mind or imagination, not necessarily true, suppose, presume without sufficient evidence, be of repute Ga22 6 6, s good to (Luke) Lu13 (the apostles) Ac1522 25 (the holy spirit) Ac1523 disciples (s to be greatest) Lu2224 Peter s to be observing vision Ac129 Paul (to be announcer strange demons) Ac1718 (s as terrifying) 2C109 s irrational to Festus Ac2527 Hebrews (s to be deficient) Hb41 (disciplined as s best) Hb1210 discipline not s a joy Hb1211 if s to be a ritualist Ja126

suppose: nations s will be hearkened to Mt67 Christ (what are you s) Mt1725 1812 2128 2242 (C to tell Pharisees what s) Mt2217 (Son of Mankind coming in hour not s) Mt 2444 Lu1240 (are you s that I) Mt2653 Lu1251 (which of these three are you s) Lu1036 (s these Galileans) Lu132 (those eighteen) Lu134



(be not s) Jn545 (Mary Magdalene s that He) Jn2015 disciples (s He is a phantom) Mk649 (a spirit) Lu2437 (He speaks of repose) Jn 1113 (of Jesus' words) Jn1329 (one killing you should s) Jn162

Others: chief priest asks, what are you s Mt266 taken away what he is s to have Lu813 the Jews s (kingdom looming up) Lu 1911 (have life eonian) Jn539 (Mary going into tomb) Jn1131B (to one another, what do you s) Jn1156 Paul (s himself bound to commit) Ac269 (I s God demonstrates) 1C49 (we s weaker members) 1C1222 23 navigator s purpose to hold Ac2713 let him who is s he stands 1C1012 s to be pillars Ga29 anyone s to be anything Ga63 how much worse punishment are you s Hb1029 are you s the scripture Ja45

presume: not p to be saying Mt39 those of the nations Mk1042 I (Christ) p not Lu 179A if anyone is p (to be wise) 1C818 (to know anything) 1C82 (be rivalrous) 1C1116 (to be a prophet) 1C1437 (confidence in him-self) 2C107B (confidence in the flesh) Ph34 Paul (that I have God's spirit) 1C740 (not p me imprudent) 2C1116 (p that we are defending ourselves) 2C1219, be accounted<sup>2</sup>, of reputation<sup>1</sup>, it pleaseth<sup>2</sup>, - seemeth<sup>1</sup>, - - good<sup>3</sup>, pleased<sup>1</sup>, seem<sup>12</sup>, suppose<sup>7</sup>, think<sup>33</sup>, trow<sup>1</sup>.

seem, appear<sup>1</sup>,  
seem well. See delight.  
seize. See arrest.  
seize on, retain<sup>1</sup>.

*cheir o tôn e'ô* HAND-STRETCH  
select, literally to stretch the hand on high in balloting. elders Ac1423 a brother, by the ecclesia 2Cs19, choose<sup>1</sup>, ordain<sup>1</sup>.

*pro cheir o ton e'ô* BEFORE-HAND-STRETCH  
select before. witnesses, by God Ac1041. choose before<sup>1</sup>.

*Seleu'keia* SELEUCIA  
Seleucia, a city of Syria, on the Mediterranean, near Antioch, about 36° north, 36° east. Barnabas and Saul came to Ac134.

*[h]e aut ou'* BE-SAME  
self#, s/own, a reflexive pronoun, usually in the third person. The following are a few examples, saying among your- Mt39 worrying of it- Mt634 scribes say in them- Mt93 said in her- Mt921 parted against it- Mt1235 25 Mk324 25 Lu1117 taking along with it- Mt12 45 Lu1126 no root in him- Mt1321 buying them- food Mt145 reasoned among them- Mt167 renounce him- Mt1624 humbling him- Mt184 emasculate them- Mt1912 buy for your- Mt259 him- he cannot save Mt2742 recognizing in Him- Mk530 looking to your- Mk139 said to them- Mk163 Elizabeth kept her- close Lu124 Pharisee said in him- Lu739 feigning them- Lu200 over your- lament Lu2328 women adorning them- 1Ti29  
s/own: entomb their o dead Mt822 strew o garments Mt218 guarding his o courtyard Lu1121 etc. herself, himself, itself, ourselves, themselves, thyself, yourselves, etc.

*aut o kata'kri t on* SAME-DOWN-JUDGED  
self-condemned. sectarian man Tit311. condemned of one's self<sup>1</sup>.

*e[n]g kra't e'ta* IN-HOLDING  
self-control. Paul arguing concerning Ac2425 fruit of the spirit Ga523 in knowledge supply 2Pt16 6. temperance<sup>4</sup>.

*e[n]g kra't es'* IN-HELD  
self-controlled. supervisor to be Tit18. temperate<sup>1</sup>.

*auth ad'es* SAME-GRATIFYING  
self-gratification (given to). supervisor must not be Tit17 the unjust are 2Pt210. self-willed<sup>2</sup>.

*zête'i ta [h]eútēs'* IS-SEEKING THE OF-self  
self-seeking (is). love is not 1C135.

*phil'aut on* FOND-SAME  
selfish. men will be 2Ti32. lover of self<sup>1</sup>.

*pōl e'ô* SELL  
sell, part with for a price, the opposite of buy. sparrows being s for Mt1029 Lu126 s all whatever he has s Mt1344 go s your possessions Mt1921 Mk1021 Lu1233 1822 those s doves etc. Mt2112 12 Mk1115 15 Lu1945 Jn214 16 go to those s and buy s Mt259 in days of Lot Lu 1728 s cloak and buy s sword Lu2286 saints s freeholds Ac434 Barnabas s a field Ac437 Ananias s an acquisition Ac51 at the meat market 1C1025 no one able to except vRv1317.

sell, dispose<sup>9</sup>, pay<sup>3</sup>,  
*porphur o'pōl is* PURPLE-SELLER  
seller of purple, a highly prized cloth. Lydia Ac1614.

*ger ou s i'a* VETERAN  
senate, usually composed of a company of old men. of the sons of Israel Ac521.

*pemp'ô* SEND  
send, cause to go. Herod (s magi into Beth-lehem) Mt28 (to behold John) Mt140 John s to Jesus Mt112 Lu719 a king s troops s Mt227 demons entreat, s us Mk512 Elijah s into Sarepta Lu426 centurion s friends to Jesus Lu76 10 s to graze hogs s Lu1515 Abraham entreated s Lazarus s Lu1624 27 lord of vineyard (s a slave) s Lu2011 12 (beloved son) s Lu20 13 Jews s priests to John Jn122 God (s John) Jn133 (s His own Son) Ro83 (operation of deception) 2Th211 who s Me (the will of Him) Jn434 530 638 39 (the Father) Jn523 37 644 728 316 18 26 1249 1424 (believing Him) Jn524 (teaching is His) Jn716 (the glory of) Jn718 (going away to Him) Jn733 165 (s with Me) Jn829 (the works of) Jn94 (believing in) Jn1244 (beholding) Jn1245 (taking Him) Jn1320 (not acquainted with) Jn1521

Christ (s the apostles) Jn1316 20 2021AB (s the consoler) Jn1528 167 (s My messenger) vRv 2216 the Father s the holy spirit Jn1426 Cornelius s men to Joppa Ac105 32 33 gifts to brethren in Judea Ac1129 ecclesia s a men to Antioch Ac1522 28 Paul (friends s to him not to venture) Ac1931 (for the elders) Ac2017 (s to Felix) Ac2390 (s him to the Imperial judge) Ac2525 27 (s Timothy) 1C417 Ph219 23 (s to carry away your grace) 1C163 (s the brethren) 2C93 (Tychicus to Ephesus and Colosse) Ep 622 Co48 (s Epaphroditus) Ph225 28 (Philippians, to his need) Ph416 (Timothy to Thessalonica) 1Th32 5 (s Artemas) Tit312 governors s by the Lord 1Pt214 scroll, to the seven ecclesias Rv111 men s oblations to one another vRv1110As a sickle vRv1415 18 (s<sup>1</sup> Lu2311 s<sup>1</sup> AJN640 s<sup>1</sup> 1428 s<sup>1</sup> Ac1113).

send, cast<sup>3</sup>, - out<sup>5</sup>, commission<sup>111</sup>, delegate<sup>2</sup>, send back<sup>2</sup>.

*meta pemp'ô* after-SEND  
send after. Cornelius s a Peter Ac105 22 29 29 113 Paul s a disciples Ac2018s Felix (s a Paul) Ac2424 28 Festus entreated s a Paul Ac253. call for<sup>2</sup>, send for<sup>6</sup>.

send again, send back<sup>2</sup>.

send away. See delegate.

send away, commission<sup>3</sup>, delegate<sup>4</sup>, dismiss<sup>13</sup>, leave (take)<sup>1</sup>, let<sup>2</sup>, send out<sup>1</sup>.

*ana pemp'ō* UP-SEND

send back, send up. Herod s Jesus b to Pilate Lu2311AB<sup>2</sup> 15 Paul s Onesimus b Phn12 send up; Pilate s Jesus u to Herod Lu237 Festus to s Paul u to Caesar Ac2521, send<sup>2</sup>, -again<sup>2</sup>.

send for, send after<sup>6</sup>.

send forth, commission<sup>13</sup>, delegate<sup>4</sup>, send out<sup>1</sup>, vent<sup>1</sup>.

*pro pemp'ō* BEFORE-SEND

send forward. Paul (and Barnabas, by the ecclesia) Ac153 (into the ship) Ac2038 (from Tyre) Ac215 (to s him f to Spain) Ro1524 (Corinthians to s f) 1C166 (into Judea) 2C116 s Timothy f in peace 1C1611 s f Zenas the lawyer Tit313 s brethren f worthily 3Jn6, accompany<sup>1</sup>, bring forward on journey<sup>1</sup>, bring on journey<sup>4</sup>, conduct forth<sup>1</sup>.

*ek pemp'ō* OUT-SEND

send out. Barnabas and Saul, by the holy spirit Ac184 brethren s o Paul and Silas Ac1710, send away<sup>1</sup>, -forth<sup>1</sup>.

send out, delegate<sup>1</sup>, commission<sup>2</sup>.

*sum pemp'ō* TOGETHER-SEND

send together. the brother with Titus 2C818 22, send with<sup>2</sup>.

send up. See send back.

send with, dispatch together<sup>1</sup>, send together<sup>2</sup>.

*sō phron iz'ō* SAVE-DISPOSE

sense of duty (bring to). the young wives Tit24, teach to be sober<sup>1</sup>.

senses, faculty<sup>2</sup>.

*ais'th ē si s* SENSING

sensibility. in realization and all Ph19, judgment<sup>1</sup>.

*aisth an'ō mai* SENSE

sensible of (be), affect the mind through the senses. Jesus' words Lu945.

sensitive (equally). See equally sensitive.

sensual, soulish<sup>2</sup>.

sentence. See judgment.

sentence, judge<sup>1</sup>, rescript<sup>1</sup>, (give s), adjudge<sup>1</sup>.

*en thum'ē si s* IN-FEELING

sentiment. Jesus perceiving (of the scribes and Pharisees) Mt94 1225 human Ac1729 of the heart Hb412, device<sup>1</sup>, thought<sup>8</sup>.

*chōr iz'ō* SPACEIZE

separate, put a space between, depart. the married (let not man be) Mt198Mk109 (wife not to be) 1C710 (if she should) 1C711 (if the unbeliever) 1C715 15 saints from God's love (what shall) Ro835 (nothing) Ro839 Onesimus, for an hour Phn15 Christ s from sinners Hb726

depart: disciples, not from Jerusalem Ac14 Paul from Athens Ac181 Jews from Rome Ac182, depart<sup>8</sup>, put asunder<sup>2</sup>, separate<sup>2</sup>.

separate, isolate<sup>1</sup>, sever<sup>7</sup>, (be s), sever<sup>1</sup>.

*ta ph ē'* DIE-

sepulcher. for strangers Mt277. to bury in<sup>1</sup>. sepulcher, tomb<sup>29</sup>.

*taph'os* DIE-

sepulcher. Pharisees (resembling) Mt2327 (building the s of the prophets) Mt2329 Jesus' (Mary in front of) Mt2701 281 (secured) Mt2764 66 their throat an open rRo313, sepulcher<sup>6</sup>, tomb<sup>1</sup>.

*ek'ba si s* OUT-STEPPING

sequel, the issue or result. God making 1C1013 contemplating rHb137, end<sup>1</sup>, way to escape<sup>1</sup>.

*Ser'gios* SERGIUS

Sergius Paul, proconsul of Cyprus Ac137.

*ker a'ā* HOLDER

serif, the minute horn-like projection which distinguish several pairs of Hebrew letters (כ כּ) of the law rMt518 Lu1617, tittle<sup>2</sup>.

serjeants, constable<sup>2</sup>.

*oph'is* VIEW-

serpent. handing him a rMt710 Lu111 disciples (to become prudent as) Mt1016 (to be picking up) Mk1618 (to be treading upon) Lu1019 Jesus calls Pharisees rMt2333 Moses exalts rJn314 perished by 1C109 deludes Eve 2C113 horses' tails like rRv919 s called Adversary rRv129 202 from the face of rRv1214 cast water rRv1215.

serpent, reptile<sup>1</sup>.

*Serouch' (Hebrew)* INTERTWINER

Serug, one of Christ's ancestors. Lu335.

*dia'kon os* THROUGH-SERVITOR

servant of persons, dispenser of things. let him be your s rMt2026 mMk1043 the king said to the rMt2213 greatest one shall be your s rMt2311 one wanting to be first, he shall be rMk935 Jesus (His mother saying to the) Jn23 9 (where I am there My s) Jn1226 (S of the Circumcision) rRo158 God's s for your good rRo134 4 Phoebe, s of the ecclesia rRo161 Paul (and Apollos s through whom) r1C35 (commending ourselves as) 2C64 (and Timothy, write to) Ph11 Satan's s r2C1115 s of Christ are they 2C1123 Tychicus a faithful rEp621ABs\* Co47 Timothy (God's s in the evangel) r1Th32As are to be grave r1Th38 to be husbands of one wife r1Th312 ideal s of Christ Jesus r1Th16

dispenser: of a new covenant r2C36 transfigured as d of righteousness 2C1115 Christ (is C d of sin) rGa217 (Epaphras a faithful d of) rCo17 Paul (evangel he became d of) rEp37 Co123 (ecclesia of which he became d of) rCo125, deacon<sup>3</sup>, minister<sup>20</sup>, servant<sup>7</sup>.

servant, attendant<sup>1</sup>, boy<sup>10</sup>, deputy<sup>4</sup>, domestic<sup>3</sup>, slave<sup>120</sup>, (follow s), slave (fellow)<sup>10</sup>, (make s), enslave<sup>3</sup>.

*dia kon e'ō* THROUGH-SERVE

serve, or wait on persons, dispense things. Christ (came to s) Mt2028 28Mk1045 45 (when did we not s you) Mt2544 (s His slaves) Lu1237ABs1\* (the One Who is) Lu2227 (if anyone should be s Me) Jn1226 26 Martha s Lu1040 Jn122 being girded s me Lu178 one leading, as he who is s Lu2226 27 s tables Ac62 Timothy and Erastus s Paul Ac1922 servants (let them be s) 1Ti310 (who s ideally) 1Ti313 Onesiphorus s in Ephesus 2Ti118 Onesimus may be s Paul Phn13 when you s the saints Hb610 10

wait on: Jesus (messengers) Mt411Mk113 (Peter's mother-in-law) Mt815Mk131Lu439

dispense: to Jesus (Mary, Joanna and others) Mt2755Mk1541 Lu83 saints (Paul d to) Ro1525 (a letter of Christ d) 2C33 (gifts d by us) 2C819 20 (prophets d to you) 1Pt112 (d as ideal administrators) 1Pt410 (if anyone is) 1Pt411, administer<sup>2</sup>, minister<sup>7</sup>, -to<sup>1</sup>, -unto<sup>15</sup>, serve<sup>10</sup>, use the office of deacon<sup>2</sup>. serve, divine service (offer)<sup>14</sup>, slave<sup>18</sup>, sub-serve<sup>1</sup>.

*dia kon i'a* THROUGH-SERVICE

service, work done for the welfare of others, dispensation, dispensing, that which is served out. Martha distracted about Lu10<sup>40</sup> apportionments of 1C12<sup>5</sup> of Stephanas and Fortunatus 1C16<sup>15</sup> lest flaws be found with 2C6<sup>3</sup> Macedonians' fellowship of 2C8<sup>4</sup> Archippus to look to Co4<sup>17</sup> assigning Paul a 1T11<sup>12</sup> Timothy to fully discharge his 2T14<sup>5</sup> Mark useful for 2T14<sup>11</sup> messengers commissioned for Hb1<sup>14</sup> of the Thyatira ecclesia Rv21<sup>9s2</sup> dispensation: Judas' allotment of this) Ac11<sup>7</sup> (place of) Ac12<sup>5</sup> widows overlooked in the daily Ac6<sup>1</sup> of the word Ac6<sup>4</sup> Paul (from the Lord) Ac20<sup>34</sup> (to the nations) Ac21<sup>19</sup> (glorifying my) Ro11<sup>13</sup> (therefore having this d) 2C4<sup>1</sup> dispensing, in the d Ro12<sup>7</sup> for Jerusalem Ro15<sup>31As</sup> of death 2C3<sup>7</sup> of spirit 2C3<sup>8</sup> of condemnation 2C3<sup>9</sup> of righteousness 2C3<sup>9</sup> of the conciliation 2C5<sup>18</sup> Corinthians' d for the saints 2C9<sup>12</sup> 12 13 dispensing: disciples designate for Ac11<sup>29</sup> Barnabas and Saul completing Ac12<sup>25</sup> grace of Ro12<sup>7</sup> getting rations for 2C11<sup>8</sup> for the work of Ep4<sup>12</sup> (s<sup>2</sup>Phn6).

service (divine). See divine service.  
service (offer divine). See divine service (offer).

servile apron (wear). See apron (wear servile).  
sessions (court). See court sessions.

*ta s's o* SET

set, place in a particular position. Idiomatically, arrange Mt28<sup>16</sup>, prescribe Ac15<sup>2</sup>, centurion s under authority Mt8<sup>9</sup> Lu7<sup>8</sup> s for life eonian Ac13<sup>48</sup> Paul (s for him to do) Ac22<sup>10</sup> (s a day for him in Rome) Ac28<sup>23</sup> authorities s under God Ro13<sup>1</sup> s to the service 1C16<sup>15</sup> (s<sup>1</sup>\*Ac7<sup>44</sup> s<sup>1</sup>\*182). addict<sup>1</sup>, appoint<sup>8</sup>, determin<sup>1</sup>, ordain<sup>2</sup>, set<sup>1</sup>.

*tak t'on* SET

set. on a s day Herod Ac12<sup>21</sup>.

*du n'o* SLIP

set, used with sun to mean literally the "slipping" of the sun. ill brought at Mk13<sup>2</sup> Lu4<sup>40</sup>.  
set. See bid.

set, commission<sup>1</sup>, constitute<sup>1</sup>, give<sup>1</sup>, lie<sup>6</sup>, place<sup>6</sup>, seat on<sup>1</sup>, seated (be) 4, stand<sup>11</sup>, sunset<sup>2</sup>, set affection on, disposed (be)<sup>1</sup>, set at naught, confuted<sup>1</sup>, scorn<sup>1</sup>, set at one, interced<sup>1</sup>, -with<sup>1</sup>, set before. See place before.  
set down, lie back at table<sup>1</sup>, (be s d), lean back at table<sup>1</sup>, seated (be)<sup>2</sup>, sit<sup>1</sup>, set eyes on, look intently<sup>1</sup>, set forth, demonstrate<sup>1</sup>, lead up<sup>1</sup>, lie before<sup>1</sup>, place<sup>1</sup>, purpose<sup>1</sup>, set forth evidently, write before<sup>1</sup>, set in order, amend<sup>1</sup>, set on, mount<sup>3</sup>, set out. See lead up.  
set steadfastly, establish<sup>1</sup>, set up, erect again<sup>1</sup>, place on<sup>1</sup>, stand<sup>1</sup>.

*Séth (Hebrew)* SET

Seth, the third son of Adam. an ancestor of Christ Lu3<sup>38Bs</sup>.  
setter forth, announcer<sup>1</sup>.

*sun air'o* TOGETHER-LIFT

settle accounts PMt18<sup>23</sup> 24 25<sup>19</sup>. reckon<sup>2</sup>, take<sup>1</sup>.  
settle, found<sup>1</sup>, place<sup>1</sup>.  
settle. See finish.

*pur edr eu'o* BESIDE-SETTLE

settle beside. the altar 1C9<sup>13</sup>ABs<sup>1</sup>.

settle tribute. See finish.

*[h]edr ai'on* SETTLED

settled. he who stands s PMt7<sup>37</sup> brethren to become PMt15<sup>58</sup> in the faith PMt12<sup>3</sup>. settled<sup>1</sup>, steadfast<sup>2</sup>.

*[h]ept a'* SEVEN

seven, the number which equals the days of the week. s spirits different from it PMt12<sup>45</sup> Lu11<sup>26Bs</sup> s cakes Jesus breaks Mt15<sup>34</sup> 36 16<sup>10</sup> Mk8<sup>5</sup> 6 20 s hamper of fragments Mt15<sup>37</sup> Mk8<sup>20</sup> 20 pardoning seventy times and s Mt18<sup>22</sup> s brothers Mt22<sup>25</sup> 26 28 Mk12<sup>20</sup> 22 23 Lu20<sup>29</sup> 31 33 s demons cast out Mk16<sup>9</sup> Lu8<sup>2</sup> s years from virginity Lu23<sup>6</sup> s attested men (to serve) Ac6<sup>3</sup> (Philip one of) Ac21<sup>8</sup> s nations in Canaan Ac13<sup>19</sup> s sons of Sceva Ac19<sup>14</sup> s days (Paul in Troas) Ac20<sup>6</sup> (with the disciples) Ac21<sup>4</sup> (Paul purified) Ac21<sup>27</sup> (Paul entreated to stay) Ac28<sup>14</sup> (Jericho surrounded) Hb11<sup>30</sup> s ecclesias Rv14 11 20 20 s spirits (before the throne) Rv14 (of God) Rv31 45 56Bs s golden lampstands vRv11<sup>2</sup> 13Bs 20 20 21 stars vRv16 20 20 21 31 torches of fire vRv4<sup>5</sup> seals vRv5<sup>1</sup> 5 6<sup>1</sup> Lambkin (having s horns) vRv5<sup>6</sup> (s eyes) vRv5<sup>6</sup> s messengers vRv8<sup>2</sup> 6 15<sup>1</sup> 6 7 8 16<sup>1</sup> 17<sup>1</sup> 21<sup>9</sup> trumpets vRv8<sup>2</sup> 6 thunders vRv10<sup>3</sup> 4 4 s thousand killed vRv11<sup>13</sup> dragon (having s heads) vRv12<sup>3</sup> (s diadems) vRv12<sup>3</sup> wild beast having s heads vRv13<sup>1</sup> 173 7 9 last s calamities vRv15<sup>1</sup> 6 8 21<sup>9</sup> s golden bowls vRv16<sup>17</sup> Ab 16<sup>1</sup> 17<sup>1</sup> 21<sup>9</sup> s mountains vRv17<sup>9</sup> s kings vRv17<sup>10</sup> 11 (ARv2<sup>7</sup> b2218).

*[h]ept a kis chi'lia* SEVEN-TIMES-THOUSAND seven thousand. men left for Myself Ro11<sup>4</sup>.

*[h]ept a'ki* s SEVEN-TIMES

seven times, (adverb). sinning against and pardoning Mt18<sup>21</sup> 22 Lu17<sup>4</sup> 4.

*[h]eb'dom on* SEVENTH

seventh. at s hour (fever leaves) Jn4<sup>52</sup> God declared concerning Hb4<sup>4</sup> 4Bs Enoch s from Adam Ju<sup>14</sup> the s seal vRv8<sup>1</sup> s messenger (voice) vRv10<sup>7</sup> (trumpets) vRv11<sup>15</sup> (pours out his bowl) vRv16<sup>17</sup> s foundation topaz vRv21<sup>20</sup> (s<sup>1</sup>\*Ac7<sup>8</sup>).

seventh, seven<sup>1</sup>.

*[h]ebd om e'konta* SEVEN-TY

seventy. seventy-two disciples Lu10<sup>1</sup> 17 seventy-five souls (Jacob's family) Ac7<sup>14</sup> s cavalry Ac23<sup>23</sup> two hundred seventy-six souls Ac27<sup>37</sup> (s<sup>1</sup>\*Lu2<sup>37</sup>). seventy<sup>2</sup>, three score and ten<sup>1</sup>, three score and fifteen<sup>1</sup>, three score and sixteen<sup>1</sup>.

*[h]ebd om e'kont a'ki* s SEVEN-TY-times seventy times. pardoning s t and seven Mt18<sup>22</sup>.

*aph or iz'o* FROM-SEEIZE

sever, put bounds between. messengers s the wicked PMt13<sup>49</sup> the nations PMt2<sup>532</sup> a shepherd s the sheep PMt2<sup>532</sup> whenever men s from you Lu6<sup>22</sup> Barnabas and Saul, to the holy spirit Ac13<sup>2</sup> Paul (s the disciples) Ac19<sup>9</sup> (for God's evangel) Ro11 (from his mother's womb) Ga15 the saints (from unbelievers) 2C6<sup>17</sup> Peter (from the nations) Ga2<sup>12</sup>.

severally, own<sup>1</sup>.

severe. See strong.

*apo tom'os* FROM-CUT-AS

severely (expose the Cretans) Tit1<sup>13</sup>, severity (Paul not using) 2C13<sup>10</sup>. sharply<sup>2</sup>.

*apo tom i'a* FROM-CUTTING

severity (of God) Ro11<sup>22</sup> 22.

severity. See severely.

*epi r'ap'tō* ON-SEW  
 sew. not s unshrunk shred PMk2<sup>21</sup>.  
*neō kor'os* TEMPLE-JANITOR  
 sexton of temple. of Artemis FAcl93<sup>5</sup>. wor-  
 shipper<sup>1</sup>.

*ski a'* SHADE  
 shadow, caused by cutting off the light. of  
 death PMt14<sup>16</sup> Lu17<sup>9</sup> birds roost in its s (mus-  
 tard)PMk43<sup>2</sup> Peter's Ac61<sup>5</sup> s of things im-  
 pending FCo21<sup>7</sup> of the divine service FHB3<sup>5</sup>  
 of the impending good things FHB10<sup>1</sup>.  
 shadow, overshadow<sup>1</sup>, shadow from<sup>1</sup>.

*apo ski' a s ma* FROM-SHADE  
 shadow from. no s f its revolution FJa11<sup>7</sup>.  
 shadow<sup>1</sup>.

*sal eu'ō* SHAKE  
 shake, move to and fro violently, agitate  
 (Jews a the throng)FAcl71<sup>3</sup>, reed s by the  
 wind PMt11<sup>7</sup>Lu7<sup>24</sup> powers of the heavens  
 Mt24<sup>29</sup>Mk13<sup>25</sup>Lu21<sup>26</sup> a measure s together  
 PLu6<sup>38</sup> not strength to s that house PLu64<sup>8</sup>  
 that I (David) may not be FAc22<sup>5</sup> place in  
 which disciples were gathered Ac43<sup>1</sup> founda-  
 tion of the prison Ac16<sup>26</sup> saints not to  
 be quickly F2Th2<sup>2</sup> Whose voice s the earth  
 Hb12<sup>26</sup> that which is (not) being Hb12<sup>27</sup>  
 27bs (ARv613). move<sup>1</sup>, shake<sup>1</sup>, stir up<sup>1</sup>,  
 things shaken<sup>2</sup>.

shake, quake<sup>3</sup>, shake off<sup>1</sup>.

*ek tinas'ō* OUT-QUIVER  
 shake off, shake out (garments)Ac18<sup>6</sup>. dust  
 (from the feet)Mt10<sup>14</sup>Mk6<sup>11</sup> Ac13<sup>51</sup>. shake<sup>1</sup>,  
 -off<sup>3</sup>.

shake off, twitch<sup>2</sup>.

shake out. See shake off.

*sal'os* SHAKING  
 shaking, resounding of the sea and Lu21<sup>25</sup>.  
 waves<sup>1</sup>.

shall, about (be)<sup>25</sup>.

*Sala thi ēl' (Hebrew)* I-ASK-Deity  
 Shalithiel, one of Christ's ancestors. Mt12<sup>12</sup> Lu3<sup>27</sup>.

shambles, meat market<sup>1</sup>.

*aisch'ron'* VILE  
 shame, sordid gain Tit11<sup>1</sup>, for a woman (to  
 be shorn)1C11<sup>6</sup> (speaking in the ecclesia)  
 1C14<sup>35</sup> to say what hidden occurrences Ep  
 51<sup>2</sup>. filthy<sup>1</sup>, shame<sup>3</sup>.

shame, abash<sup>3</sup>, -ment<sup>2</sup>, disgrace<sup>1</sup>, dishonor<sup>1</sup>,  
 indecency<sup>1</sup>, (put to an open s), infamy (hold  
 up to)<sup>1</sup>, (suffer s), dishonor<sup>1</sup>.

*aisch'u'n ē* VILENESS  
 shame. then with s PLu14<sup>9</sup> spurn hidden  
 things of 2C4<sup>2</sup> whose glory is in their Ph31<sup>9</sup>  
 Jesus despising Hb12<sup>2</sup> billows frothing forth  
 FJu1<sup>3</sup> of nakedness Rv31<sup>8</sup>.

shame (put to). See ashamed (be).

shamefacedness, modesty<sup>1</sup>.

shamefully (entreat), dishonor<sup>1</sup>, (handle s),  
 dishonor<sup>1</sup>.

shamefully entreat, outrage<sup>1</sup>.

shape, likeness<sup>1</sup>, perception<sup>2</sup>.

*meta di'dō mi* WITH-GIVE  
 share, give a part of what we have. tunics  
 Lu31<sup>1</sup> Paul s (spiritual grace)Ro11<sup>1</sup> (evan-  
 gel)F1Th2<sup>8</sup> with generosity Ro12<sup>8</sup> with one  
 who has need Ep4<sup>28</sup>, give<sup>2</sup>, impart<sup>3</sup>.

*ox'u'* SHARP  
 sharp, with a keen cutting edge. men's feet,  
 to shed blood FRo31<sup>5</sup> s two-edged blade VRv

11<sup>8</sup> 21<sup>2</sup> 191<sup>5</sup> s sickle vRv141<sup>4</sup> 17 18, sharp<sup>7</sup>.  
 swift<sup>1</sup>.

sharper, keener<sup>1</sup>.  
 sharply, severely<sup>2</sup>.

*sun thla'ō* TOGETHER-SHATTER  
 shatter, break into small fragments, falling on  
 this stone shall be PMt21<sup>44</sup>Lu20<sup>18</sup>. break<sup>2</sup>.

*xur a'ō* SHAVE  
 shave, cut the hair even with the skin. s their  
 heads (four men with Paul)Ac21<sup>24</sup> woman  
 (same as being s)1C11<sup>5</sup> (shame to be)1C11<sup>6</sup>  
 (B1C11<sup>8</sup>).

she. See this.

*keir'ō* SHEAR  
 shear, cut off with two friction blades. a lamb  
 in front of its Ac83<sup>2</sup> Paul, his head Ac13<sup>18</sup>  
 woman (let her be s)1C11<sup>6</sup> (shame to be)  
 1C11<sup>6</sup>.

sheath, scabbard<sup>1</sup>.

*Suchem' (Hebrew)* BACK  
 Shechem, a city of Samaria. patriarchs trans-  
 ferred to Ac71<sup>6</sup> sons of Hamor in Ac71<sup>6</sup>.

shed. See pour out.

shed abroad, pour out<sup>1</sup>.

shedding of blood, bloodshedding<sup>1</sup>.

*pro'ba'ton* BEFORE-STEP  
 sheep, in the East, are not driven or herded,  
 but follow the shepherd, who "steps before"  
 them, hence the name. In apparel of PMt71<sup>5</sup>  
 as if s having no shepherd Mt93<sup>6</sup>Mk63<sup>4</sup>AB3<sup>2</sup>  
 lost s of Israel PMt10<sup>6</sup> 15<sup>24</sup> in midst of  
 wolves Mt10<sup>16</sup> who will have one s PMt121<sup>1</sup>  
 more consequence than PMt121<sup>2</sup> man with a  
 hundred PMt181<sup>2</sup> 12B Lu15<sup>4</sup> severing as a  
 shepherd PMt253<sup>2</sup> 33 scattered PMt2631Mk  
 142<sup>7</sup> I found my PLu15<sup>6</sup> those selling Jn21<sup>4</sup>  
 Christ (cast out of sanctuary)Jn21<sup>5</sup> (Door of  
 the s)Pjn10<sup>7</sup> (laying down His soul for)Jn  
 101<sup>5</sup> (other s have I)Jn10<sup>16</sup> (not of My)MJn  
 102<sup>8</sup> (hearing My voice)Pjn102<sup>7</sup> (Peter to  
 shepherd)Pjn21<sup>18</sup> (as a s to slaughter)Ac83<sup>2</sup>  
 (great Shepherd of)FHB32<sup>0</sup> fold of the FJn  
 101 the shepherd (of the s)Pjn10<sup>2</sup> (s  
 are hearing)Pjn103<sup>3</sup> (summoning by name)Pjn103<sup>3</sup>  
 (s following)Pjn104<sup>4</sup> (laying down his soul  
 for) Pjn101<sup>1</sup> do not hear thieves Pjn108<sup>8</sup> the  
 hireling (s are not)Pjn101<sup>2</sup> (leaving the s)  
 Pjn101<sup>2</sup> (not caring concerning)Pjn101<sup>3</sup> wolf  
 scattering Pjn101<sup>2A</sup> reckoned as s for slaugh-  
 ter Ro88<sup>6</sup> saints were as straying 1Pt2<sup>25</sup>  
 cargo of s for Babylon vRv181<sup>3</sup> (ALu103  
 AJn104 s1RV214<sup>4</sup>).

sheep, lamb<sup>1</sup>, little sheep<sup>1</sup>.

*pro'ba'tik'on'* BEFORE-STEPIC  
 sheep gate, pertaining to sheep. a pool at  
 Jn5<sup>2</sup>. sheep market<sup>1</sup>.

sheep (little). See little sheep.

*mēl'ōt ē'* SHEEPSKIN  
 sheepskin, skin of small cattle, usually of  
 sheep. saints wandered about in Hb11<sup>37</sup>.

*othon'ē* SHEET  
 sheet, utensil descending as a vAc101<sup>11</sup> 11<sup>5</sup>.

sheet (winding). See winding sheet.

*Sala' (Hebrew)* SEND  
 Shelah, progenitor of Christ Lu33<sup>5</sup>. (Bs1RV  
 332).

*skep'a s ma* SHELTER  
 shelter, in a general sense, whatever is a pro-  
 tection against the weather. saints to be  
 sufficed with 1Ti6<sup>8</sup>. raiment<sup>1</sup>.

*Sēm' (Hebrew) NAME*

Shem, a son of Noah Lu336, (ALu338).

*Semeem' (Hebrew) famous*

Shemei, progenitor of Christ Lu326.

*poim ên' SHEPHERD*

shepherd, one who tends sheep. Figuratively, one who cares for the saints, a pastor ¶Ep 411, as sheep having no Mt936Mk634 severing sheep from kids ¶Mt2532 I shall be smiting ¶Mt2631Mk1427 near Bethlehem (maintaining watches) Lu28 (spoke to one another) Lu215 (make known what they hear) Lu218 (return) Lu220 entering through the door ¶Jn102 laying down soul for the sheep ¶Jn 1011 Christ (the S ideal) ¶Jn1011 14 (one flock, one S) Jn1018 (the great S) ¶Hb1320 (turned back to the S) ¶1Pt225 the hireling not being the ¶Jn1012.

*poim ai'n ô SHEPHERD*

shepherd, lead, feed, water, and guard sheep, tend. My people Israel ¶Mt28 s My sheep ¶Jn2116 the ecclesiastical Ac2028 flocklet of God ¶1Pt52 ungodly s themselves ¶Jn12 s the nations (conquerors) ¶Rv227 (male son) ¶Rv 125 (the Word of God) ¶Rv1915 Lambkin s the saints ¶Rv717

tend: having a slave t sheep Lu177 t a flock and not eating ¶1C97, feed7, rule4.

shepherd, human1.

*arch i poim'ê n ORIGIN-SHEPHERD*

Shepherd (Chief), Christ ¶1Pt54.

*pra k't ôr PRACTICER*

sheriff. judge giving you to Lu1258 58, officer2.

shew, announce3, inform6, manifest5, present2, tender2, word1.

shew forth, recount1.

shew self, see4.

*thur e os' DOOR-*

shield (large). of faith Ep618, shield1.

*lamp'ô SHINE*

shine, emit light. lamp s to all ¶Mt515 let s your light ¶Mt516 Christ's face, as the sun vMt172 as lightning is Lu1724 light s in the jail Ac127 out of darkness light shall 2C46 God s in our hearts ¶2C46.

shine, appear10, flash1, glisten1, irradiate1.

*peri lamp'ô ABOUT-SHINE*

shine about, glory of God Lu20ABs3 light a Paul Ac2613, shine round about2.

shine about, flash about1.

shine forth, shine out1.

*ek lamp'ô OUT-SHINE*

shine out. the just, as the sun Mt1343, shine forth1.

shine round, flash about1.

shining (bright), lightning1.

*plo i'ôn FLOATER*

ship. Jesus (calls the fishers) Mt421 22Mk119 20Lu52 3 3 7 7 11 (in a storm) Mt823 24 1424 29 32 33 Mk438 36 37 ¶Bp1\* 647 51 Lu522 Jn 619 21 22 (at Gergesene) Mt91 Mk52 13 21 Lu8 37 (teaching from) Mt132Mk41 (retires thence in) Mt1413 Mk632 (after feeding the 5000) Mt1422Mk64Jn617 (the 4000) Mt1539Mk810 (at Gennesaret) Mk654 (leaving) Mk813A 14 disciples at Tiberias Jn213 6 Paul (at Troas) Ac 2013 (Miletus) Ac2038 (Patar) Ac212 (Tyre) Ac213 6 (Caesarea) Ac272 (Myra) Ac276 (Ideal Harbors) Ac2710 (in the hurricane) Ac2715 17

19 22 30 31 37 38 39 44 (Alexandrian) Ac2311 prodigious ¶Ja34 a third of s decay vRv89 all who have s vRv1819 (BJn623 s3 s1\*24 A24).

ship, craft1, (little s), boat2, (small s), boat1. ship (charterer of). See charterer of ship.

shipman, mariner2.

ship-master, navigator1.

shipping, ship1.

*nau ag e'ô NAUTICAL-WRECK*

shipwreck. Paul thrice 2C1125 as to the faith ¶1Ti19, make shipwreck1, suffer -1.

shipwreck (make)1, (suffer s)1, shipwreck2.

shod, bind on2.

shoe, sandal10.

shoot forth, bud1.

*ex ana tel'i ô OUT-UP-FINISH*

shoot up. seed ¶Mt135Mk45, spring up2.

shore. See lips.

shore, beach5.

short, enshroud1, few2, hour1, (come s), want2.

shorten, discount4.

shortly, immediately1, swift1, -ly8, swiftly (more)2.

should\*, is used for the future subjunctive, and for the present subjunctive may, when preceded by ever to denote contingency. It is not used in the sense of an obligation, ought, and none of the renderings should be so construed. Note the order of the words. You should is an obligation, but should you shows that it stands for may you ever. Idiomatically shmay.

msould\*. Superior m indicates may when not preceded by ever. See above. Jn92 1150 etc.

should (for may). See ever.

should, about (be)24, owe1.

*ôm'os SHOULDER*

shoulder, the trunk between the neck and the arms. Pharisees placing loads on men's ¶Mt 234 placing sheep on ¶Lu155.

*phôn e'ô SOUND*

shout, make an audible impression on the perceptions at a distance, in calling summon, of a cock crow. Christ (who has ears) Lu83 (girl be roused) Lu854 (Father into Thy hands) Lu2346 (disciples s to Him) Jn1313 unclean spirit Mk1265s rich man, in the unseen ¶Lu1624 to ascertain if Simon Peter Ac1018 Paul, to the warden Ac1623 messenger vRv1418

summon: Christ (two blind men) Mt2032 (He is s Elijah) Mt2747Mk1635 (s the twelve) Mk935 (Bar-Timeus) Mk1049 49 49 (s your husband) Jn416 (Miriam) Jn1123 (Lazarus, out of the tomb) Jn1217 (Pilate s Him) Jn1833 do not be s your friends Lu1412 rich man s administrator ¶Lu162 a noble s his slaves ¶Lu1915 Philip s Nathanael Jn148 s bridegroom Jn29 Jews s (parents of blind man) Jn918 (man who was blind) Jn924 shepherd s his sheep by name ¶Jn103 Martha s Miriam Jn1128 Peter s the widows Ac941 Cornelius s domestics Ac107

crow: the cock (ere a) Mt2634 75Mk1430 72 Lu2261 (immediately) Mt2674Mk1468A Lu2260 Jn1827 (second time) Mk1472 (under no circumstances till) Lu2234Jn1338, call23, -for2, crow12, cry5.

shout, shout of command1.

*kel'eu s ma ORDER-effect*

shout of command. Lord descending with 1Th 418, shout1.

*ana phōn e'ō* UP-SOUND

**shout out.** Elizabeth Lu142AB. speak out<sup>1</sup>.  
**shout out, do!**

*pros phōn e'ō* TOWARD-SOUND

**shout to.** boys and girls PM1116Lu732 Jesus (to His disciples) Lu613 (to infirm woman) Lu1312 Pilate, to the multitude Lu2320 Paul, in Hebrew Ac2140 222. call to<sup>2</sup>, -unto<sup>2</sup>, speak to<sup>2</sup>, -unto<sup>1</sup>.

**shovel** (winnowing). See winnowing shovel.

*deik'n u m i* SHOW

**show.** Christ (Adversary s Him the kingdoms) Mt48Lu45 (s the disciples He must be suffering) Mt1621 (s Me a denarius) Lu2024 24g (what signs are you s) Jn218 (many ideal acts I s) Jn1032 (Lord, s us the Father) Jn148 9 (s the disciples His hands) Jn2020 leper to s himself to priest Mt34Mk144Lu514ABs\* s you upper room Mk1415Lu2212 the Father s (the Son all) Jn520 (Him greater works) Jn520 God (land which I shall s) Ac73 (s Peter not to say) Ac1028 (s the happy and only Potentate) 1Ti615 (model s Moses) Hb35 (unveiling He gives to Him) Rv11 (His messenger to s) vRv226 Paul s a path suited to transcendence 1C1231 s me your faith Ja218 18 s his works by ideal behavior Ja313 s John (what must be occurring) vRv41 (sentence of the prostitute) vRv171 (the bride) vRv219 (holy city) vRv2110 (river of water) vRv221 (messenger who) vRv228 (BsLu2440).

**show, become<sup>1</sup>, demonstrate<sup>1</sup>, disclose<sup>1</sup>, display<sup>9</sup>, divulge<sup>3</sup>, do<sup>5</sup>, evident (make)<sup>1</sup>, exhibit<sup>9</sup>, give<sup>1</sup>, indicate<sup>1</sup>, intimate<sup>3</sup>, perceive<sup>1</sup>, pretense<sup>1</sup>, relate<sup>1</sup>, report<sup>1</sup>, say<sup>1</sup>.**

**show before, announce before<sup>2</sup>.**

**show bread.** See purpose.

**show forth, display<sup>1</sup>, operate<sup>2</sup>.**

*deig ma tiz'ō* SHOWIZE

**show of (make a).** God, of the authorities vCo215 (BMt119).

**show pleasure, curry favor with<sup>1</sup>.**

*[h]u etos' s* WET-

**shower.** God giving Ac1417 on Melita Ac282 land drinking PHb67 late Ja57A Elijah prays for Ja518 no s of rain vRv116. rain<sup>2</sup>.

**shower, rainstorm<sup>1</sup>.**

**showing, indication<sup>1</sup>.**

**shown mercy (be).** See merciful to (be).

*r[h]a'k os* BURSTER

**shred, a small piece of cloth torn with the warp or woof to avoid raveling. patch of unshrunk PMt916Mk221. cloth<sup>2</sup>.**

**shrine, temple<sup>1</sup>.**

*eid ōl ei'ōn* PERCEIVE-WHOLE

**shrine (idol's).** lying down in 1C810. idol's temple<sup>1</sup>.

*[h]upo stel'ō* UNDER-PUT

**shrink.** Paul under no circumstances s from informing Ac2020 27 Peter s back Ga212 if he should ever be s back Hb1038. draw back<sup>1</sup>, keep back<sup>1</sup>, shun<sup>1</sup>, withdraw<sup>1</sup>.

*[h]upo stol'ē* UNDER-PUTTING

**shrinking.** the saints not of those Hb1039. draw back<sup>1</sup>.

*ō lun th os* WHOLE-LOOSE

**shriveled fig, one which has not ripened from lack of moisture and is so loosely fastened that it is easily broken from the bough vRv 613. untimely fig<sup>1</sup>.**

*phris's ō* SHUDDER

**shudder, tremble violently from fright. the demons Ja219. tremble<sup>1</sup>.**

*apo trep'ō* FROM-REVERT

**shun, turn from.** those having a form of devoutness 2Ti35. turn away<sup>1</sup>.

**shun, stand about<sup>1</sup>, shrink<sup>1</sup>.**

**shut, latch<sup>1</sup>, lock<sup>12</sup>.**

**shut up, lock<sup>4</sup>, - up<sup>2</sup>, - - together<sup>1</sup>.**

**sick, ailing<sup>5</sup>, evilly<sup>8</sup>, falter<sup>1</sup>, infirm<sup>7</sup>, - (be)<sup>17</sup>, (be s), evilly<sup>7</sup>.**

**sick of (be), press<sup>1</sup>.**

*drepan on* SICKLE

**sickle, a curved, handled blade, or vine knife. for the harvest PMk429 in His hand vRv14 14 15 16 messenger having vRv1417 18 18 19.**

**sickness, disease<sup>5</sup>, infirmity<sup>1</sup>.**

*pleur a' rīb*

**side of the body.** Jesus (s pierced) Mt2749 Jn1934 (shown to disciples) Jn2020 (Thomas' hand into) Jn2025 27 messenger smites Peter on Ac127.

**side, part<sup>1</sup>, (by s), beside<sup>15</sup>.**

**side (on either).** See hence.

**side (other).** See other side.

**side (station by).** See present (*paristēmi*).

**sides (try on all).** See try on all sides.

*Sidon' (Hebrew)* HUNT

**Sidon, an ancient Phœnician city north of Palestine, on the Mediterranean, about 33° 33' north, 35° 24' east. Jesus (if His deeds occurred in) Mt1121 22Lu1013 14 (retires into) Mt1521 (multitude follows from) Mk38Lu617 (came into frontiers of) Mk724 (came through) Mk731 Paul led down to Ac273.**

*Sidon' i'a (Hebrew)* HUNT

**Sidonia. Sarepta of Lu426.**

*Sidon' i'os (Hebrew)* HUNT

**Sidonian. Herod in fighting fury with Ac1220.**

*sin i az'ō* QUAKE

**sift, in a sieve. Satan to s disciples as grain Lu2231.**

*ana sten az'ō* UP-CRAMPIZE

**sigh. Jesus s in His spirit Mk812.**

**sigh, groan<sup>1</sup>.**

**sight. See look.**

**sight, beholding<sup>1</sup>, eye<sup>1</sup>, perception<sup>1</sup>, spectacle<sup>1</sup>,**

**vision<sup>1</sup>, (in s), front (in .be)<sup>2</sup>.**

**sight (fearful).** See fearful sight.

*kat en ō'p i on* DOWN-IN-VIEW

**sight (in), (adverb).** in God's s (in Christ) 2C217s<sup>2</sup> (saints flawless) Ep14 saints to be flawless in Christ's Co122 in s of God's glory Ju24. before<sup>2</sup>, - the presence of<sup>1</sup>, in one's sight<sup>1</sup>, - sight of<sup>1</sup>.

*en ō'p i on* IN-VIEW

**sight of (in)\*, of location s before, (adverb), of God (Lord) (John to be great) Lu115 (John coming before) Lu117 76 (not one sparrow forgotten) Lu126 (an abomination) Lu1615 (if it is just) Ac419 (no flesh boasting) 1C129 (Paul not lying) Ga120 (Paul conjuring) 1Ti521 2Ti41 i s of men (Pharisees justifying themselves) Lu1615 (signs Jesus does) Jn2030 s before: God (David found favor) Ac746 the throne (torches burning) vRv 45 (as a glassy sea) vRv46 (casting wreaths) vRv410. (golden altar) vRv83 (singing a new song) vRv143 etc. See under other keywords.**

*ana blep'o* UP-CAST-VIEW

sight (receive) of the blind, look up of those who can see, the blind AMt115Lu722 (two near Jericho)Mt2034 (Bar-Timeus)Mk1051 52 (a mendicant)Lu1841 42 43 (man born blind) Jn911 15 18 18 (Saul)Ac912 17 18 2213

look up: Jesus (into heaven)Mt1419 Mk641 734 Lu916 (perceived the rich)Lu211 the blind man Mk824 the women at the tomb Mk164 Paul, to Ananias Ac2213Bs (AMk825), look10, receive sight15, see1.

*ana'bleps* is UP-CAST-VIEWING

sight (receiving of). Jesus commissioned to herald PLu418.

*sēm ei'on* SIGN

sign, an act or circumstance which has a meaning or message. Christ (want to see s from) Mt1238 161Mk311 12 Lu118 (s of Thy presence)Mt243 (s of the Son of Man)Mt2430 (for a sign contradicted)Lu234 (Herod expected to perceive)Lu239 (beginning of the s)Jn211 (what s are you showing)Jn218 630 (many believe beholding)Jn223 (s which Thou)Jn32 (if you should not be perceiving) Jn448 (second s He does)Jn454 (s He did on the infirm)Jn62 (men perceiving the s)Jn614 (seeking Me not that you perceived s)Jn626 (no more s than this Man)Jn731 (doing many)Jn1147 1237 2030 (through hears that He has done this)Jn1218 (s God does through Him)Ac222 not given except s of Jonah Mt1239 39 164 4Lu1129 29 29 30 generation seeking (adulteress)Mt1239 164 (why is this s)Mk812 false prophets giving Mt2424Mk 1322 Judas gives Mt2648 the s when all these things Mk134Lu217 11 s follow in those who believe Mk1617 confirming the word by Mk1620 s to the shepherds Lu212 in the sun Lu2125 how can a sinner be doing such Jn916 John does no Jn1041 God (giving s on earth)Ac219 (beseeched for)Ac430 (corroborating by)Hb24 occurred through the apostles Ac243 416 22 512 Stephen did great Ac68 Moses did in Egypt Ac736 Philip doing Ac86 13 Paul (and Barnabas doing)Ac143 1512 (s through)Ro1519 (his name a s)2Th317 of circumcision Ro411 Jews requesting 1C122 languages are for a 1C1422 s of an apostle 2C1212 12 operation of Satan with 2Th29 in heaven (a woman) vRv121 (dragon)vRv123 (seven messengers) vRv151 wild beast doing vRv1313 14 spirits of demons doing vRv1614 false prophet who does vRv1920. miracle22, sign51, token1, wonder3.

sign, ensign1.

*sēm ei o'o* be-SIGN

sign (be). let this be a 2Th314. notel.

*sus'sēm on* TOGETHER-SIGN

signal, a preconcerted sign or signal. Judas had given Mk1444. token1.

signification (without), soundless1.

*sēm ai n'o* SIGNIFY

signify, a faded metaphor, no longer meaning to make known by signs, but by speech. Christ s what death Jn1233 1832 2119 Agabus s famine Ac1128 charges against Paul Ac2527 God s to John Rv11.

signify, disclose1, evident (make)3, publish1, signs (make), notel.

*Sil'as* SILAS

Silas, one of Paul's companions. ecclesia chooses Judas and S Ac1522 27 prophet also

Ac1532 Paul (singing out)Ac1540 (directs S and Timothy)Ac1715 Paul and S (drawn into market)Ac1619 (praying and singing) Ac1625 (warden prostrates to)Ac1629 (some allotted to)Ac174 (brethren send into Berea) Ac1710 S and Timothy (remain behind)Ac 1714 (came down from Macedonia)Ac185.

silence, hush2, quietness3, (keep s), hush3, (put to s), muzzle2.

*si ōp a'o* be-SILENT

silent (be), refrain from speech or other sound, or be still because dumb. blind men told to be Mt2031 Mk1048 Lu1839As Jesus (s before chief priest)Mt2663Mk1461 (to the wind, be s)Mk439 the Jews s Mk34 disciples Mk934 Zechariah Lu120 should the disciples be Lu 1940 Paul not to be vAc189, dumb1, hold one's peace9, peace1.

*sir ik on'* SILK

silk. cargo of s for Babylon vRv1812.

silly women, women (little)1.

*Silōam'* (Hebrew) SENT

Siloam, a fountain and pool in Jerusalem. tower of Lu134 man to wash in Jn97 11.

*Silouanos'* SILVANUS

Silvanus, otherwise called SILAS, in Acts. Paul and S and Timothy 2C119 1Th1 2Th1 S a faithful brother 1Pt512.

*argur'i on* SILVER

silver, when minted into money, silver coin. as a man traveling who gives PMt2518 27 Lu1915 23 Judas (weigh to him thirty pieces) AMt2615 (turns back)AMt273 5 (priests promise)AMk1411Lu225 chief priests (taking the s)Mt276 9 (give to the soldiers)AMt2812 15 apostles not to pick up ALu93 Peter said (s and gold I do not possess)AAc36 (may your s be for destruction)AAc20 tomb Abraham purchased Ac4716 fifty thousand pieces AAC 1919 Paul covets no one's AAC2033 corruptible ALPt18, money11, piece of silver5, silver3, -piece1.

*argur oun'* SILVERN

silver, made of silver. temples of Ac1924As utensils of PMt2120 idols of vRv920.

*ar'gur os* SILVER

silver, a white, ductile precious metal, much used for money. apostles not to acquire AMt109ns\* Divine not like Ac1729 building on this foundation 1C312 corroded Ja53 for Babylon vRv1812 (s\*Ac1924).

silver (piece of), drachma1.

*argur o kop'os* SILVER-STRIKER

silversmith, a worker in silver. Demetrius Ac 1924.

*Sumeōn'* (Hebrew) HEARING

Simeon, a form of Simon. a prophet in Jerusalem Lu225 34 son of Judah Lu330 one called Niger Ac1314 Peter Ac1544 2Pt1As the tribe of Rv7Ab.

[h]ōs aut'ōs AS-SAME-AS

similarly\*. Mt205 2130 etc. after the same manner1, in like manner2, even so4, likewise12.

similitude, likeness3.

*Sī'mōn* (Hebrew) HEARING

Simon, a variation of Simeon. S Peter the apostle: who is termed Peter Mt418 Christ (names the twelve, first S)Mt102Mk316 Lu614 (S and others trail Him)Mk136 (entered S's house)Lu438 (S prostrates before)Lu58 (seen by)Lu2434 (girded, coming to S)Jn136 (fol-

lowed Him)Jn18<sup>15</sup> addresses S (happy are you)Mt16<sup>17</sup> (what are you supposing)Mt17<sup>25</sup> (S are you drowning)Mk14<sup>37</sup> (back up into) Lu5<sup>4</sup> (fear not)Lu5<sup>10</sup> (Satan claims you men)Lu22<sup>31</sup> 31AB (you are S)Jn14<sup>2</sup> (are you loving Me)Jn21<sup>15</sup> 15 18 17 S to Christ (Thou art the C)Mt16<sup>16</sup> (Doctor, toiling)Lu5<sup>5</sup> (Lord to whom)Jn6<sup>58</sup> (not my feet only)Jn13<sup>9</sup> (whither art Thou going)Jn13<sup>38</sup> Andrew the brother of Mk11<sup>16</sup> 16 Jn14<sup>41</sup> 68 house of S and Andrew Mk12<sup>9</sup> mother-in-law of Mk13<sup>9</sup> Lu4<sup>38</sup> ship of Lu5<sup>5</sup> James and John mates of Lu5<sup>10</sup> nodding to John Jn13<sup>24</sup> draws (his sword)Jn18<sup>10</sup> (the net to land)Jn21<sup>11</sup> standing, warming himself Jn18<sup>25</sup> Miriam Magdalene racing to Jn20<sup>2</sup> following John into tomb Jn20<sup>6</sup> going fishing Jn21<sup>2</sup> 3 girds on overcoat Jn21<sup>7</sup> Cornelius to send after Ac 105 32 1113 men inquired for Ac10<sup>18</sup> (B2Pt11).  
Simon, brother of Jesus Mt13<sup>55</sup> Mk6<sup>3</sup>  
Simon, father of Judas Iscariot Jn6<sup>71</sup> 124A 132 26

Simon, of Cyrene (conscripted to carry the cross)Mt27<sup>32</sup>Mk15<sup>21</sup>Lu23<sup>26</sup>  
Simon, the leper Mt26<sup>68</sup>Mk14<sup>43</sup>  
Simon, the Pharisee Lu7<sup>40</sup> 43 44  
Simon, the sorcerer Ac8<sup>9</sup> 13 18 24  
Simon, the tanner of Joppa Ac9<sup>43</sup> 106 17 32  
Simon, the Zealot, the Cananite, an apostle Mt10<sup>4</sup>Mk3<sup>18</sup>Lu6<sup>15</sup> Ac1<sup>13</sup>,  
simple, artless<sup>1</sup>, innocent<sup>1</sup>.

*a phel o't és* UN-BARK

simplicity, of heart Ac2<sup>40</sup>, singleness<sup>1</sup>.

simplicity, holiness<sup>1</sup>, singleness<sup>3</sup>.

*eik'ō* SIMULATE

simulate, appear to be otherwise, be unreal.  
Paul not even for an hour Ga2<sup>5</sup> one doubting s a surge of the sea Ja1<sup>6</sup> s a man considering his face Ja1<sup>23</sup>, be like<sup>2</sup>, give place<sup>1</sup>.

[h]a mart'ia UN-MARKING

sin. Christ (saving His people from their)Mt 12<sup>1</sup> (pardons s)Mt9<sup>2</sup> 5 6 2628 Mk25 9 10Lu5<sup>20</sup> 23 24 747 48 49 Ac5<sup>31</sup> 1043 1388 Co114 (takes away s)Jn12<sup>9</sup> 1Jn3<sup>5</sup> (none exposing Him concerning)Jn8<sup>46</sup> (should not stand against them this s) Ac7<sup>60</sup> (died to s) Ro6<sup>10</sup> (died for our)1C15<sup>3</sup> 1Pt3<sup>18</sup> (not knowing s)2C5<sup>21</sup> (gives Himself for our)Gal<sup>4</sup> (not a dispenser of)Ga2<sup>17</sup> (making a cleansing of) Hb1<sup>3</sup> (a propitiatory shelter for)Hb2<sup>17</sup> M1Jn 22 2410 (apart from s)Hb4<sup>15</sup> 928 (for the redemption of)Hb9<sup>26</sup> (bearing s)Hb9<sup>28</sup> (offering one sacrifice for)Hb10<sup>12</sup> (does no s)1Pt 222 (carries up our)1Pt2<sup>24</sup> (cleansing us from every)1Jn1<sup>7</sup> (in Him is no)1Jn3<sup>5</sup> (loses us from our)Rv1<sup>5</sup> God (pardons s) Mk2<sup>7</sup>Lu5<sup>21</sup> 114 1Jn1<sup>9</sup> (sending His Son in likeness of sin's flesh) Ro8<sup>3</sup> (condemns s) Ro8<sup>3</sup> (eliminating Israel's)Ro11<sup>27</sup> (makes C to be a s offering)A2C5<sup>21</sup> (no longer reminded of)Hb3<sup>12</sup> 1017 (Thou dost not delight in those concerning)Hb10<sup>6</sup> 8 others: confessing Mt3<sup>6</sup>Mk1<sup>5</sup> Ja5<sup>16</sup> pardon of (blasphemy)Mt 1231 (knowledge of salvation in)Lu1<sup>7</sup> (repentance for)Mk1<sup>4</sup>Lu3<sup>3</sup> 2447 (baptized for) Ac2<sup>38</sup> (the nations to get)Ac26<sup>18</sup> Jews (dying in your)Jn8<sup>21</sup> 24 24 (would have had no)Jn9<sup>41</sup> 1522 24 (s remaining)Jn9<sup>41</sup> (have no pretense concerning)Jn15<sup>22</sup> (are not believing in Me)Jn16<sup>9</sup> (have the greater)Jn 1911 (repent for the erasure of)Ac3<sup>19</sup> (fill up their s always)1Th2<sup>14</sup>As a slave of s (everyone doing)Jn8<sup>34</sup> 34 (saints not to be s for s)Ro6<sup>17</sup> 20 (for death)Ro6<sup>16</sup> wholly

born in Jn9<sup>34</sup> exposing the world concerning Jn16<sup>8</sup> forgiving Jn20<sup>23</sup> 1Jn2<sup>12</sup> Paul (to bathe off his)Ac22<sup>16</sup> (all under s)Ro3<sup>9</sup> (knew not except through law)Ro7<sup>7</sup> (making its home in)Ro7<sup>17</sup> 20 (captivity to the law of)Ro7<sup>23</sup>8s (do I s in humbling myself)2C11<sup>7</sup> s covered (happy are they)Ro4<sup>7</sup> (a multitude of s)Ja5<sup>20</sup> 1Pt4<sup>8</sup> recognition of (through law)Ro3<sup>20</sup> the Lord not reckoning Ro4<sup>8</sup> entered (through one man)Ro5<sup>12</sup> (through s death)Ro5<sup>12</sup> until law s was in the world Ro5<sup>13</sup> not taken into account Ro 513 increases Ro5<sup>20</sup> s reigns (in death) 1Ro 521 (let not s r in you)1Ro6<sup>12</sup> persisting in Ro6<sup>1</sup> saints dead to Ro6<sup>12</sup> 11 Ep2<sup>4</sup>As that the body of s may be nullified Ro6<sup>6</sup> from s (justified)Ro6<sup>7</sup> (freed)Ro6<sup>18</sup> 22 (coming away f) 1Pt2<sup>24</sup> (do not stop) 2Pt2<sup>14</sup> (not presenting your members to)Ro6<sup>13</sup> shall not be lording it over you Ro6<sup>14</sup> death (ration of s is) Ro6<sup>23</sup> (the sting of d is) 1C15<sup>56</sup> (teeming forth d)Ja1<sup>5</sup> (a s d)1Jn5<sup>16</sup> 16 17 passions of ARo7<sup>5</sup> law (is the l s)A Ro7<sup>7</sup> (slaving for S's)A Ro7<sup>25</sup> (the l of s and death)Ro8<sup>2</sup> (power of s is the l)1C15<sup>56</sup> is dead (apart from law)1Ro7<sup>8</sup> (body is d because of s) Ro3<sup>10</sup> precept (s getting incentive through) 1Ro7<sup>8</sup> 11 (s revives at coming of) 1Ro7<sup>9</sup> s that it may be appearing s 1Ro 713 13 should become an inordinate sinner 1Ro7<sup>13</sup> that not out of faith is s Ro14<sup>23</sup> you are still in your 1C15<sup>17</sup> scripture locks up all under Ga3<sup>22</sup> participating in s of others 1Ti5<sup>22</sup> s taken for granted 1Ti5<sup>24</sup> heaped with 2Ti3<sup>9</sup> the seduction of Hb3<sup>13</sup> sacrifices (chief priest offering for s)Hb5<sup>1</sup> 3 727 (nothing longer on their conscience as to s)Hb10<sup>2</sup> (recollection of s year by year) Hb10<sup>3</sup> (impossible to be eliminating)Hb10<sup>4</sup> (never can take s from about us)Hb10<sup>11</sup> (no longer offering concerned with)Hb10<sup>18</sup> 26 (blood of)Hb13<sup>15</sup> temporary enjoyment of Hb11<sup>25</sup> the popular s PHb1<sup>21</sup> contending against Hb1<sup>24</sup> desire is bringing forth Ja1<sup>15</sup> working s (showing partiality)Ja2<sup>9</sup> doing s Ja4<sup>17</sup> 515 1Jn3<sup>4</sup> 8 (not)1Jn3<sup>9</sup> has ceased his s (suffering)1Pt4<sup>1</sup> saying we have no 1Jn1<sup>8</sup> avowing our 1Jn1<sup>9</sup> is lawlessness 1Jn3<sup>4</sup> all injustice is 1Jn5<sup>17</sup> Babylon's vRv18<sup>4</sup> 5 (s\*Co 211 A2Th2<sup>3</sup> B2Pt1<sup>9</sup> A1Jn5<sup>16</sup>) offence<sup>1</sup>, sin<sup>172</sup>, - full.

sin, offense<sup>3</sup>, sin (penalty)<sup>4</sup>, (without s), sinless<sup>1</sup>.

[h]a mart [an]'ō UN-MARK[-UP]

sin, miss the mark, make a mistake, fail of the ideal. brother (if your b s)Mt18<sup>15</sup>Lu17<sup>3</sup> 4 (how many times)Mt18<sup>21</sup> (s against b)1C8<sup>12</sup> (not to death)1Jn5<sup>16</sup> 16 Judas Mt27<sup>4</sup> younger son Lu15<sup>18</sup> 21 s no longer (impotent man)Jn5<sup>14</sup> (woman) [Jn8<sup>11</sup>] blind man Jn9<sup>2</sup> 3 against Cesar (Paul not)Ac25<sup>8</sup> without law Ro2<sup>12</sup> 12 all s (and are wanting) Ro2<sup>23</sup> (on which)Ro5<sup>12</sup> not s (death reigns over those who are)Ro5<sup>14</sup> (marrying)1C7<sup>28</sup> 28 36 (sober up and)1C15<sup>34</sup> (indignant)Ep 426 (saying we have)1Jn1<sup>10</sup> (that you may) 1Jn2<sup>1</sup> (remaining in Him)1Jn3<sup>6</sup> (begotten of God)1Jn5<sup>18</sup> one s (not as through)Ro5<sup>16</sup> (we have an Entreater)1Jn2<sup>1</sup> (has not seen Him)1Jn3<sup>6</sup> should we be s Ro6<sup>15</sup> s against his own body 1C6<sup>18</sup> against Christ 1C8<sup>12</sup> those s (be exposing)1Ti5<sup>20</sup> (God disgusted with)Hb3<sup>14</sup>8s sectarian man Tit3<sup>11</sup> voluntarily Hb10<sup>26</sup> and being buffeted 1Pt2<sup>20</sup> messengers 2Pt2<sup>4</sup> Adversary (from the be-



gunning)1Jn38 one begotten of God can not be s 1Jn39. for your faults<sup>1</sup>, offend<sup>1</sup>, sin<sup>30</sup>, trespass<sup>3</sup>.

sin already, sin before<sup>1</sup>.

*pro a mart[an]'o BEFORE-UN-MARK[-UP]*  
sin before. Paul (mourning for many)2C1221 (predicting to)2C132. sin already<sup>1</sup>, - heretofore<sup>1</sup>.

sin heretofore, sin before<sup>1</sup>.

*[h]a mart'e ma UN-MARK-effect*  
sin (penalty). pardoned Mk328 412A liable to the conian p. for the s Mk329ps passing over of Ro323 the p of every s 1C618 cleansing from 2Pt19as. judgment<sup>1</sup>, sin<sup>4</sup>.

#### Sina'i SINAI

Sinai, a mountain in Arabia, where Moses received the law, located about 28° 30' north, 34° east. Mount S (wilderness of) vAc730 (speaks to Moses in) Ac738 (covenant from) Ga424 (Hagar is) Ga425.

#### ep ei' ON-IF

since, else. s you entreat me Mt1832 s they had Him for a prophet Mt2146 s it is the price of blood Mt276 others: Mk1542 Lu134 Jn1329 1931 1C1412 2C1118 133 Hb214 46 52 11 613 917 28 1111 else: how shall God be judging Ro36 e the grace is no longer grace Ro116as<sup>2</sup> 6 e you also will be hewn out Ro 1122 others: 1C510 714 1416 1529 Hb102 (B1C1410). because<sup>8</sup>, else<sup>3</sup>, forasmuch as<sup>2</sup>, for that<sup>1</sup>, - then<sup>4</sup>, otherwiset<sup>4</sup>, seeing<sup>4</sup>, -that<sup>1</sup>, sincel<sup>1</sup>, when<sup>1</sup>.

since, as<sup>1</sup>, from<sup>7</sup>, since in fact<sup>1</sup>, where<sup>1</sup>, with<sup>1</sup>.

since. See till.

since. See which.

#### ep ei de' ON-IF-BIND

since in fact. Lu71 116 Ac1346 1412 1524 1C1 21 22 1410as 1521 Ph226, after that<sup>1</sup>, because<sup>2</sup>, for<sup>3</sup>, - that<sup>1</sup>, forasmuch as<sup>1</sup>, seeing<sup>2</sup>, sincel<sup>1</sup>, when<sup>1</sup>.

#### ep ei de' per ON-IF-BIND-EVEN

since in fact even. many take in hand Lu11. forasmuch as<sup>1</sup>.

#### ei ge IF SURELY

since surely. Ga34 Ep32 421Co123 (BRo56 s2C53). if<sup>2</sup>, -so be that<sup>2</sup>, -yet<sup>1</sup>, still<sup>1</sup>.

#### eili kri nes' SUN-JUDGED

sincere, free from falsehood. saints (that you may be) Ph110 (your s comprehension) 2Pt31.

sincere, unadulterated<sup>1</sup>.

sincerely, purely<sup>1</sup>.

#### eili kri n' ei a SUN-JUDGMENT

sincerity. unleavened 1C58 Paul (in holiness and) 2C112 (but as of) 2C217.

sincerity, genuine<sup>1</sup>, incorruption<sup>1</sup>.

sinful, sin<sup>1</sup>, sinner<sup>1</sup>.

#### ad'o SING

sing, make a melodious, rhythmic sound, saints (in your hearts) Ep519 (with grace) Co316 a new song (animals and elders) vRv59 (the 144,000) vRv143 conquerors vRv153.

sing, play music<sup>3</sup>.

#### [h]ymn e'o HYMN

sing hymn. Jesus and the eleven Mt2630 Mk 1426 Paul and Silas Ac1625 I shall be s h to Thee Hb212. sing an hymn<sup>2</sup>, sing praises unto<sup>2</sup>.

sing psalms, play music<sup>1</sup>.

singer (lyre). See lyre singer.

#### [h]a plo un' UN-COMPOUND

single, not complicated. the eye vMt622 Lu1134. single out. See term.

#### [h]a plo't es UN-COMPOUND

singleness, generosity, which is in Christ 2C 113 slaves to obey in vEp63 Co322 generosity: sharing with Ro128 of the ecclesia (of Macedonia) 2C82 (in Corinth) 2C911 13 (s2Co 112). bountifulness<sup>1</sup>, liberality<sup>2</sup>, simplicity<sup>3</sup>, singleness<sup>2</sup>.

singleness, simplicity<sup>1</sup>.

#### kata pher'o DOWN-CARRY

sink to sleep (Eutyclus) Ac209 9, deposit a ballot Ac2610, bring against Ac257. fall<sup>1</sup>, give against<sup>1</sup>, sink down<sup>1</sup>.

#### kata pont iz'o DOWN-MARINE

sink. Peter beginning to s Mt1430 in the open ocean Mt186. be drowned<sup>1</sup>, sink<sup>1</sup>.

#### epi du'o ON-SLIP

sink, of the sun. not to let sun s on vexation Ep426. go down upon<sup>1</sup>.

sink (begin to), swamp<sup>1</sup>.

sink down (let), place<sup>1</sup>.

#### an a mar't et on UN-UN-MARKED

sinless. s one to first cast a stone [Jn87]. without sin<sup>1</sup>.

#### [h]a mart ol on' UN-MARKER

sinner. Christ and (lay back at table with) Mt910 Mk215 (eating with) Mt911 Mk216 16 Lu 530 152 (came to call s) Mt913 Mk217 Lu532 ABs\* (a friend of) Mt1119 Lu734 (Son of Man-kind being given into hands of) Mt2645 Mk 1441 Lu247 (nearing C to be hearing Him) Lu151 (put up for the night with a) Lu197 (this man is a) Jn916 24 25 31 (when we are still s C died for our sakes) Ro58 (came to save) 1Ti115 (separated from) Hb726 (endured such contradiction by) Hb123 (hard words which s speak against) Ju15

Other proper names: Peter (a man a s am I) Lu58 Gallileans not s beyond all Lu132 Paul (being judged as a s) Ro37 (if found) Ga217 that Sin should become an inordinate s Ro713

Others: this generation, adulteress and s Mk838 loving those loving them Lu632 are doing the same Lu633 are lending to s Lu 634 34 a woman a s Lu737 39 Joy over one repenting Lu157 10 a propitiatory shelter for me, the s vLu1813 the many constituted Ro519 not s of the nations Ga215 the law laid down for 1Ti19 cleanse your hands you s Ja48 he who turns back a Ja520 where will the s appear 1Pt418 (bRv218). sinful<sup>4</sup>, sinner<sup>4</sup>.

sinner, debtor<sup>1</sup>.

sinning. See sinner.

sip. See few.

sir, lord<sup>13</sup>, man<sup>6</sup>.

#### a delph e' SIMULTANEOUS-UTERUS

sister. Christ (he is My brother and s) vMt 1250 Mk335 (his s are they not with us) Mt 1356 Mk63 (s outside seeking) Mk332a (His mother's s) Jn1925 everyone who leaves Mt 1929 Mk1029 30 Martha (and Mary s) Lu1039 40 Jn111 3 s 28 (s of Lazarus) Jn1139 cannot be Jesus' disciples unless hating Lu1426 son of Paul's s Ac2316 Phæbe our s Ro161 Ne-reus and his s Ro1615 a s is not enslaved 1C715 leading about as a wife 1C95 younger woman as 1Ti52 Apphia Phn<sup>2</sup>As if a s naked Ja215 children of your chosen s 2Jn13.

sister's son, cousin<sup>1</sup>.*kath'ê mai* DOWN-

sit, situate, in darkness PMt416 Lu179 in province of death PMt416 at the tribute office Mt99Mk214Lu527 children in the markets PMt118Lu732 in sackcloth and ashes Mt121 21s Lu1013 Jesus (beside the sea) Mt131 (in a ship) Mt132Mk41 (on a mountain) Mt1529 Jn63AB (on the mount of Olives) Mt243Mk133 Christ (s at the right) Mt2244 2694 Mk1236 1462 Lu2042 2269 Ac234 Ac631 Hb113 (on the throne) CMt2322 vRv42 3 9 10 51 7 13 616 710s 15 194 2011 215 (on an ass's colt) Jn1215 (on the cloud) vRv1414 15 16 (on the white horse) vRv1911 18 21 blind men Mt2039 Mk1046 Lu1835 Jn98 Peter s with the deputies Mt2655 69Lu 2255 Pilate s on the dais Mt2719 soldiers (at the cross) Mt2736 Miriam and Mary s in front of sepulcher Mt2761 messengers s at the tomb Mt282Mk165 scribes Mk26 a throngs about Jesus Mk332 34 the demoniac Mk515 Lu835 Pharisees and teachers Lu517 on all those s on the earth Lu2135 a maid s toward the light Lu2256 money changers s Jn214 where the disciples are Ac22 lame man s (at the Beautiful Gate) Ac310 (in Lystra) Ac 148 eunuch s on the chariot Ac828 Ananias s to judge Paul Ac233 if revealed to another s by 1CI430 you be s (ideally here) Ja23 (under my footstool) Ja23 elders s on twenty-four thrones vRv44 1116bs s on the horse (white) vRv62 (fiery-red) vRv64 (black) vRv65 (greenish) vRv68 200,000,000 s on horses vRv917 Babylon s on (many waters) vRv171 15 (scarlet wild beast) vRv173 (seven mountains) vRv179 (a queen) vRv187 flesh of horses and those s on (birds eating) vRv1918 situate: those s on the earth vRv146bs. (s\* Mt217 AB<sup>2</sup> Lu2230). be set down<sup>1</sup>, dwell<sup>1</sup>, sit<sup>2</sup>, - by<sup>2</sup>, - down<sup>3</sup>.

sit, lie back at table<sup>2</sup>, seated (be)<sup>32</sup>, sit at meat, lie back at table<sup>5</sup>, lie down<sup>3</sup>, recline<sup>1</sup>.

sit at meat with, lie back at table with<sup>5</sup>, sit by, sit<sup>2</sup>, sit down, lean back at table<sup>9</sup>, lie back at table<sup>1</sup>, lie down<sup>1</sup>, recline<sup>11</sup>, seated (be)<sup>14</sup>, sit<sup>3</sup>, sit down<sup>1</sup>, lie back at table with<sup>1</sup>.

*su[n]g kath'ê mai* TOGETHER-DOWN-

sit together. Peter, with the deputies Mk1454 the governor Ac2630, sit with<sup>1</sup>.

sit together (make), seat together<sup>1</sup>.sit together with, lie back at table with<sup>1</sup>.*ana kath'iz'ô* UP-DOWNIZE

sit up, youth of Nain Lu715As Dorcas Ac940.

sit upon, step on board<sup>1</sup>.sit with, lie back at table with<sup>2</sup>, sit together<sup>1</sup>.

situate. See sit.

*[h]ex* SIX

six, the lowest number having both two and three as factors, s days (after) vMt171Mk92 (working on) Lu1314 (before Passover) Jn121 three years s months (heaven locked) Lu425 (does not rain) Ja517 s stone water pots Jn26 forty and s years (temple built in) Jn220 s brethren with Peter Ac112 Paul seated one year s months (Corinth) Ac1811 two hundred seventy-s souls (on the ship) Ac2737Bs s wings apiece (animals) vRv48 six hundred sixty-s (wild beast's number) vRv1318.

*[h]ex a ko'si* a SIX-HUNDRED

six hundred, number s h sixty-six (wild beast) vRv1318 thousand s h stadia vRv1420.

*[h]ekt'on'* SIXTH

sixth, s hour (householder coming out) PMt205 (dark from) Mt2745Mk1533Lu2344 (Jesus at the well) Jn46 (Peter praying) Ac109AB s month with Elizabeth Lu126 36 s seal vRv 612 messenger vRv913 14bs 1612 s foundation carnelian vRv2120 (ABs<sup>1</sup> Jn1914).

*[h]ex ê'konta* SIX-TY

sixty, brought forth a fold PMt138 23Mk48 20 Emmaus, s stadia from Jerusalem Lu2413 widow of less than 1TI59 thousand two hundred s days (prophesying) vRv113 (nurturing the woman) vRv128 number six hundred s six (wild beast) vRv1318, sixty<sup>3</sup>, -fold<sup>3</sup>, three score<sup>6</sup>.

*p êllik'on* ?-PRIME

size (what) letters Ga611, how eminent Melchizedek Hb74, literally, how fully developed.

*skap'hê* DUG-OUT

skiff, a boat hollowed or dug out. on Paul's ship Ac2716 30 32, boat<sup>3</sup>.

*der'ma* SKIN

skin, the outer layer of the flesh of the body, wandered about in goat Hb1317.

skin (wine). See wine skin.

*para leg'o mai* BESIDE-LAY

skirt, lay along, along Crete Ac278 13, pass<sup>1</sup>, sail by<sup>1</sup>.

*kran'ion* SKULL

skull, the bony structure of the head. Golgotha termed S Place Mt2733Mk1522Lu2333Jn1917, Calvary<sup>1</sup>, Skull<sup>3</sup>.

sky. See heaven.

*an'ie mi* UP-LET

slack, loosen tension, be lax, prisoner's bonds Ac1626 lashings of rudders Ac2740, be lax: saints to be 1 in threatening Ep69 God not Hb135, forbear<sup>1</sup>, leave<sup>1</sup>, loose<sup>2</sup>.

slackness, tardiness<sup>1</sup>.

slain (recently). See recently slain.

*spha'gion* SLAIN

slain victim. do you not offer Me Ac742, slain beast<sup>1</sup>.

slanderer, adversary<sup>1</sup>.slanderingly (report), blasphem<sup>1</sup>.*r[h]ap'is'ô* SLAP

slap, strike with the palm of the hand. on the right cheek Mt539 s Christ Mt2687, smite<sup>2</sup>.

*r[h]ap'is ma* SLAP

slap, deputies s Christ Mk1465Jn1822 198.

*spha g'ê* SLAYING

slaughter, Christ led as sheep to Ac832 the saints as sheep for Ro836 as in a day of Ja55.

slaughter, combat<sup>1</sup>, murder<sup>1</sup>.*doul eu'ô* SLAVE

slave, serve as the property of another. no one s for (two lords) PMt624Lu1613 (God and mammon) PMt624Lu1613 elder son, for his father FLu1529 Jews not s of anyone Jn833 Israel, for Egypt Ac77 Paul (s for the Lord) vAc2019 (for God's law) Ro725 (Timothy s with) vPh222 saints (not to s for sin) Ro66 (in newness of spirit) vRo76 (for the Lord) vRo1211 (for Christ) vRo1418 (for one another) vGa513 (for the Lord Christ) Co324 (for God) v1Th19 greater s for inferior vRo912 not s for our Lord Christ vRo1618 Galatians (s of those not gods) vGa48 (want to s anew) vGa49 Hagar is in Ga425 slaves to s (with

good humor)Ep67 (for believing owners)1Ti62  
 slave: of various desires PTit3 (ACo  
 323). be in bondage<sup>4</sup>, do service<sup>3</sup>, serve<sup>18</sup>.

*doul'os* SLAVE

slave, one whose person belongs to another.  
 centurion's (to my s, do this)Mt89Lu78 (ill)  
 Lu72 3 (found s sound)Lu710 his lord (s  
 not above)Mt1024 (becoming as)Mt1025 (not  
 greater than)Jn1316 P1520 a householder (s  
 approaching)PMt1327 28s (dispatches)PMt21  
 34 35 36Mk122 4ABs<sup>2</sup> a king (settles accounts  
 with)PMt1823 (s worshiped)PMt1826 (lord of  
 that s)PMt1827 (s found fellow s)PMt1828  
 (saying, wicked s)PMt1832 (dispatches his)  
 PMt223 4 6 8 10 let the foremost be your PMt  
 2027Mk1044 faithful and prudent s PMt2445  
 46 evil s (saying in his heart)PMt2448Lu1245  
 (lord of that s arriving)PMt2450Lu1246 a  
 man traveling (calls his)PMt2514 (lord of  
 those)PMt2519 (well done)PMt2521 23 (wicked  
 s)PMt2526 (cast out the useless)PMt2530 (giving  
 his s authority)PMk1334 chief priest's s  
 (smiting)Mt2651Mk1447Lu2250Jn1810 10 (one  
 of the)Jn1828 s of the Lord (Miriam)FLu138  
 (must not be fighting)2Ti224 God (looks on  
 the humiliation of His s)FLu148 (dismissing  
 Thy s in peace)FLu229 (My men s and My  
 women)FAc218 18 (endowing Thy)FAc429  
 (Paul)FAc1617 Tit11 (James)Jai1 (to show  
 to His)FRv711Abs<sup>2</sup> 226 (John)FRv11 (sealing  
 the s of)FRv73 (evangelizes to His)FRv107  
 (wages to Thy)FRv118 (Moses s of)FRv153  
 (avenges blood of)FRv192 (praising G all  
 His)FRv195 (s offering divine service to)  
 FRv223 happy those s watching FLu237 38A  
 43 shall have many lashes FLu1247 man made  
 a dinner (dispatches his)FLu1417 (s report  
 to)FLu1421 22 (said to s)FLu1421 23 father  
 said to his FLu1522 having a s (plowing)  
 Lu177 (has that s no thanks)Lu179ABs<sup>2</sup>  
 (useless s are we)Lu1710 a noble (calls ten)  
 FLu1913 (gives them silver)FLu1915 (well  
 done good)FLu1917 (wicked s)FLu1922 vine-  
 yard owner dispatches FLu2010 11 certain  
 courtier's s Jn451 s of sin (everyone doing  
 sin)MJn834 s not remaining for the eon  
 JN835 not aware what his lord doing Jn1515  
 Christ (no longer disciples s)JN1515 (no s  
 nor free in)Ga328 (taking the form of a)  
 Ph27 (Epaphras s of)FCo412 (Peter)2Pt11  
 (Judas)FJu1 s in the courtyard of Hannas  
 Jn1818 Paul (s of Christ Jesus)Ro11 (and  
 Timothy s)FCo45 Ph11 (I were not a)FGal10  
 the saints (presenting yourselves as)FRo616  
 (s of whom obeying)FRo616 (were s of Sin)  
 MRO617 20 (present members as)FRo610 19Bs  
 (were you called a)1C721 22 22 (not to be-  
 come s of men)1C723 (one body s or free)  
 1C1213 (no longer a s)MGa47 (be obeying  
 your masters)Ep65 Co322 (as s of Christ)  
 Ep68 (requited whether s or)Ep68 (masters  
 be just to)Co41 (deem owners worthy)1Ti61  
 (to be subject)Tit29 (to be as God's s)F1Pt216  
 a minor of no more consequence than Ga41  
 no s in young humanity Co311 to have One-  
 simus (no longer as a)Phn16 (above a s)  
 Phn16 ungodly s of corruption F2Pt219 Jez-  
 ebel deceiving My FRv220 hide themselves  
 vRv615 emblem given vRv1316 flesh of vRv  
 1918 (91\*Lu1242). bond<sup>6</sup>, bondman<sup>1</sup>, ser-  
 vant<sup>120</sup>.

slave, body<sup>1</sup>.

*sun'doul os* TOGETHER-SLAVE

slave (fellow). of wicked slave PMt1828 20 31 33  
 evil slave beating PMt2449 Paul's f s (Epa-

phras)FCo17 (Tychicus)FCo47ABs<sup>2</sup> the slain  
 resting till their f s FRv611 the messenger  
 a f s of John FRv1910 229, fellow servant<sup>10</sup>.

*doul ei'a* SLAVERY

slavery, the state of being a slave. saints (did  
 not get s spirit)Ro815 (be not enthrall'd  
 with yoke of)Ga51 (were liable to)FHB215  
 creation to be freed from FRo821 covenant  
 generating into FRGa424. bondage<sup>5</sup>.

*doul ag og e'o* SLAVE-LEAD

slavery (lead into). Paul, his body r1C927,  
 bring into subjection<sup>1</sup>.

*spha z'o* SLAY

slay, put to death by violence. Cain, his broth-  
 er 1Jn312 12 lambkin (as though a)FRv59  
 (for Thou wast)FRv59 12 (from the disrup-  
 tion)FRv138 men (s one another)FRv64 (s  
 because of the word)FRv69 one of wild  
 beast's heads vRv133 blood of all those s (in  
 Babylon)FRv1824, kill<sup>1</sup>, slay<sup>8</sup>, wound<sup>1</sup>.

*kata spha z'o* DOWN-SLAY

slay. lead them here and FLu1927.  
 slay, kill<sup>14</sup>, lay hands on<sup>1</sup>, lift up<sup>8</sup>, murder<sup>1</sup>,  
 sacrifice<sup>1</sup>.

*[h]up'n os* SLEEP

sleep, a state of unconsciousness or suspended  
 sensation. Joseph roused from Mt124 disci-  
 ples heavy with Lu932 of repose (Lazarus)  
 Jn1113 Eutychus sinking into Ac209 9 saints  
 to be roused out of FRo1311.

sleep, drowse<sup>17</sup>, repose<sup>10</sup>, (fall on s), repose<sup>1</sup>.

*ex upn i'o* OUT-SLEEP

sleep (awake out of). Jesus a Lazarus FJn111.

*ex upn on* OUT-SLEEP

sleep (out of). the warden coming Ac1627.  
 awake out of.  
 sleight, caprice<sup>1</sup>.

*peri phron e'o* ABOUT-DISPOSE

sleight. let no one s you Tit215. despise<sup>1</sup>.  
 sleight, -ly. See few.

*dex to lab'os* RIGHT-GETTER

slinger, one who gets his weapon in his right  
 hand. make ready two hundred Ac323Bs.  
 spearman<sup>1</sup>.

*par eis du n'o* BESIDE-INTO-SLIP

slip in. some men FJu4. creep in unawares<sup>1</sup>.  
 slip in. See put on.

*okn e'ron'* SLOTHFUL

slothful, irksome Ph31. slave PMt2526 in dili-  
 gence not Ro1211. grievous<sup>1</sup>, slothful<sup>2</sup>.  
 slothful, dull<sup>1</sup>.

*okn e'o* be-SLOTHFUL

slothful (be). Peter not to be Ac938. delay<sup>1</sup>.  
 slow, idle<sup>1</sup>, tardy<sup>3</sup>.  
 slumber, nod<sup>2</sup>, stupor<sup>1</sup>.  
 small. See little.  
 small, few<sup>5</sup>, (very s), least<sup>2</sup>.  
 small cord, rope<sup>1</sup>.  
 small fish. See fish (small).  
 smallest matters, least<sup>1</sup>.

*oz'o* ODOR

smell. Lazarus already s Jn138. stink<sup>1</sup>.  
 smelling, scent<sup>1</sup>.

*patas's o* SMITE

smite, strike with sudden force. the shepherd  
 PMt2631Mk1427 chief priest's slave Mt2651  
 Lu2250 Christ (shall we)Lu2249 (s the na-  
 tions)FRv1915 Moses s the Egyptian Ac724

messenger s (Peter, on the side) Ac127 (Herod) Ac123 authority to s the land vRv118, smite<sup>9</sup>, strike<sup>1</sup>.

smite, beat<sup>9</sup>, eclipse<sup>1</sup>, hit<sup>4</sup>, lash<sup>3</sup>, slap<sup>2</sup>.  
smite off, eliminate<sup>1</sup>.

*ka pn os' BURN-BLOW*

smoke of fire, fumes of incense, blood and fire and pillars of s Ac219 as the s of a large furnace vRv92As of Babylon's conflagration vRv189 18bs 193 fumes: of incense vRv34 well of submerged chaos vRv92 2 3 Abs<sup>2</sup> out of the mouths of the horses vRv 917 18 of torment ARv1411 temple dense with vRv158, smoke<sup>13</sup>.

smoke, smoulder<sup>1</sup>.

*let'on SMOOTH*

smooth, without unevenness, rough roads shall be Lu35.

*apo pni'g o FROM-CHOKE*

smother, seed, by thorns FMt137Lu87 hogs, in the lake Lu833, choke<sup>3</sup>.

*tuph'o SMOULDER*

smoulder, burn without a flame, Christ not extinguishing s flax Mmt1220, smoke<sup>1</sup>.

*par eis ag'o BESIDE-INTO-LEAD*

smuggle in, introduce on the side, destructive sects F2Pt21, bring in privily<sup>1</sup>.

*par eis'ak t on BESIDE-INTO-LED*

smuggled in, false brethren Ga24, brought in unawares<sup>1</sup>.

*Smurn'a MYRRH*

Smyrna, a city on the coast of the Aegean about 38° 20' north, 27° east. ecclesia in vRv11 23.

*skan'dal on SNARE*

snare, a means of tripping or a cause of falling. Christ (culling out) FMt1341 (Peter a s to) Mmt1623 (crucified, to Jews a s) F1C123 woe to (the world because of) FMt187 (that man through whom) FMt187 s to come (necessary) Mmt187 (incredible for s not) Lu171 laying in Zion FRo933 let Israel's table become FRo119 saints (not to place a s) FRo 1413 (noting those making) FRo1617 s of the cross FGa511 a s rock 1Pt28 no s in one in the light F1Jn210 Balaam taught Balak to cast FRo214, occasion of stumbling<sup>1</sup>, - to fall<sup>1</sup>, offence<sup>9</sup>, thing that offendeth<sup>1</sup>.

snare, noose<sup>1</sup>, trap<sup>5</sup>.

*skandaliz'o SNARE*

snare, if your hand, foot or eye FMt529 30 188 9 Mk943 45 47 Jesus (happy the one not s in Me) FMt116 Lu723 (the Jews s in) FMt13 57 Mk63 (lest He and Peter should be s them) FMt1727 (all shall be s in Me) FMt2631 Mk1427 (is this s you) FJn661 Pharisees at the hearing of the word FMt1512 at the coming of affliction because of the word FMt1321 Mk 417 one of these little ones FMt186Mk942Lu 172 then many shall be FMt2410 Peter (and if all are) FMt2633Mk1429 (I shall not) FMt 2633 that the disciples may not be FJn161 s a brother by food and drink FRo1421Bs<sup>2</sup> 1C8 13 13 who is s and I (Paul) not F2C1129, make to offend<sup>2</sup>, offend<sup>28</sup>.

*[h]arp as'o SNATCH*

snatch, seize with a sudden grasp and carry away, as a wolf its prey, the violent s the kingdom FMt1112Lu1616s<sup>2</sup> wicked one s that sown FMt1319 Jesus (through about to s Him) Jn615 (no one s disciples out of His

hand) FJn1028 29 wolf s the sheep Jn1012 the spirit s Philip away Ac339 Paul (troops ordered to s) Ac2310 (s away to third heaven) 2C122 (into paradise) 2C124 s away together (living and dead saints) 1Th417 out of the fire FJu23 s away to God (male son) vRv125 (sMmt1229 sMk415), bind<sup>1</sup>, catch<sup>2</sup>, caught away<sup>1</sup>, caught up<sup>1</sup>, pluck<sup>2</sup>, press<sup>1</sup>, pull<sup>1</sup>, take by force<sup>3</sup>, taketh away<sup>1</sup>.

*mukt'er iz'o NOSEIZE*

sneer at, toss up the nose in contempt, God is not to be FGa67, mock<sup>1</sup>.

*chi o n' SNOW*

snow, white, frozen flakes of moisture, messenger's apparel white as if Mt283 Christ's (garments as) vMk93A (head and hair as white as) vRv114.

so. See as.

so, consequently<sup>6</sup>, likewise<sup>1</sup>, then<sup>11</sup>, thus<sup>158</sup>,

tsso. See thus.

*dei'na SO-AND-SO*

so and so, an unnamed person, go into the city to Mt2618, such a man<sup>1</sup>.

so as. See so that.

so great, so much<sup>5</sup>.

so large, so much<sup>1</sup>.

so long, so much<sup>2</sup>.

so many. See so much.

*to s ou't on THE-SAME*

so much or so many, so vast (a cloud) Hb121, faith Mt810Lu79 bread Mt1533 time Jn149 Hb47 Ananias took pay Ac58 8 suffering Ga34 better than messengers Hb14 sponsor of a better covenant Hb722 rather (day drawing near) Hb1025 torment Rv187 riches Rv1817

so many: years Lu1529 bread for Jn69 signs Jn1237 fishes Jn2111 species of sounds 1C1410, so great<sup>5</sup>, -large<sup>1</sup>, -long<sup>2</sup>, -many<sup>5</sup>, -much<sup>7</sup>, these many<sup>1</sup>.

so much. See as much as.

so much as, neither<sup>1</sup>.

*[h]os'te AS-BESIDES*

so that\*, so as, a conjunction expressing consequence or result, a great quaking s t the ship was covered Mt524 demoniacs very ferocious s t no one is strong enough Mt828 s t it is allowed to be doing ideally Mt1212 so as: authority s a to be casting out unclean spirits Mt101 so as to satisfy so much of a throng Mt1533 etc. as<sup>1</sup>, inasmuch as<sup>1</sup>, -that<sup>16</sup>, so that<sup>25</sup>, -then<sup>5</sup>, that<sup>6</sup>, therefore<sup>9</sup>, to<sup>3</sup>, wherefore<sup>17</sup>.

so that, that<sup>2</sup>.

*[h]o'p os WHICH-?-AS*

so that, that so Ro34 917 17, Christ (in Nazareth s t) Mt223 (may be proceeding thence) Mt534s (ejecting workers) Mt938Lu102 (destroying Him) Mt1214Mk36 (trapping Him) Mt2215 (putting Him to death) Mt2659 (asking Him) Lu73 1137 (He might extricate us) Ga14 (s t the name of) 2Th112 (s t He should be tasting death) Hb29 Herod should be worshipping Mt28 men may perceive your acts Mt516 you may become sons Mt545 the hypocrites Mt62 5 16 your alms hidden Mt64 you may not appear fasting Mt618 s t may be fulfilled Mt817 1335 on you should be coming the just blood Mt2335 the reasonings of many Lu235 chasm established s t Lu1626

five brothers s t Lu16<sup>28</sup> both our chief priests Lu24<sup>20</sup> should be arresting Jn11<sup>57</sup> erasure of your sins Ac3<sup>19</sup> pray concerning Ac8<sup>15</sup> beseech the Lord Ac8<sup>24</sup> to the synagogues Ac9<sup>2</sup> Paul (recovering sight) Ac9<sup>12</sup> 17 (Jews may be assassinating) Ac9<sup>24</sup> (should not linger) Ac20<sup>16</sup> (may lead him) Ac23<sup>15</sup> 20 (favor against) Ac25<sup>3</sup> those left of mankind Ac15<sup>17</sup> two hundred soldiers Ac23<sup>23</sup> king Agrippa Ac25<sup>26</sup> no flesh boasting 1C1<sup>29</sup> complete the doing 2C8<sup>11</sup> to be an equality 2C8<sup>14</sup> the fellowship Phn<sup>6</sup> a death occurring Hb9<sup>15</sup> you may be healed Ja5<sup>16</sup> procured people s t 1Pt2<sup>9</sup> (AMk5<sup>23</sup>). because<sup>1</sup>, how<sup>4</sup>, that<sup>12</sup>, to<sup>4</sup>.

*ep' os AS-LAY (say)*

so to say, through Abraham, Levi has been tithed Hb7<sup>9</sup>, so<sup>1</sup>.

so vast. See so much.

soak. See cram.

*ne'ph a'li on negative-DRINK*

sober, supervisor must be f1Ti3<sup>2</sup> wives to be f1Ti3<sup>11</sup> the aged men to be f1Ti2<sup>2</sup>, sober<sup>2</sup>, vigilant<sup>1</sup>.

sober, sane<sup>2</sup>, (be s), sane (be)<sup>3</sup>, (teach to be s), sense of duty (bring to)<sup>1</sup>.

*ne'ph o negative-DRINK*

sober (be), saints to be (watching and) f1Th 5<sup>8</sup> 8 1Pt5<sup>8</sup> (in all things) f2Ti4<sup>5</sup> 1Pt1<sup>13</sup> (sane and s for prayers) f1Pt4<sup>7</sup>. be sober<sup>3</sup>, sober<sup>1</sup>, watch<sup>2</sup>.

sober-minded (be), sane (be)<sup>1</sup>.

*ek ne'ph o out-negative-DRINK*

sober up, justly and do not be sinning f1C15<sup>34</sup>. awake<sup>1</sup>.

*ana ne'ph o UP-negative-DRINK*

sober up, out of the Adversary's trap f2Ti2<sup>26</sup>. recover one's self<sup>1</sup>.

soberly, sanely<sup>1</sup>.

soberness, sanity<sup>1</sup>.

sobriety, sanity<sup>2</sup>.

*So'doma SODOM*

Sodom, Gn18, 19, a city in the region of the Dead Sea, more tolerable for Mt10<sup>15</sup> 112<sup>8</sup> 24 Mk6<sup>11A</sup> Lu10<sup>12</sup> Lot came out from Lu17<sup>29</sup> as S would we become Ro9<sup>29</sup> God condemns the cities of 2Pt2<sup>6</sup> a specimen Ju<sup>7</sup> spiritually called fRv11<sup>18</sup>.

*ar sen o ko'i't es MALE-LIER*

sodomite, not enjoying allotment of God's kingdom 1C6<sup>9</sup> the law laid down for 1Ti1<sup>10</sup>, abuser of self with mankind<sup>1</sup>, that defileth self - -1.

*malak on' SOFT*

soft, catamite, a male used for unnatural purposes, joined with sodomite 1C6<sup>9</sup>, a special term so used by Theophylact, Dionysius, Halicarnassus, Plutarch, etc., a man in soft garments Mt11<sup>8</sup> 8Lu7<sup>25</sup>. effeminate<sup>1</sup>, soft<sup>2</sup>, -clothing<sup>1</sup>.

soft clothing, soft<sup>1</sup>.

*sti ba's STAND-STEP*

soft foliage, strewn on the road as Jesus comes to Jerusalem Mk11<sup>8</sup>. branches<sup>1</sup>.

*chous SOIL*

soil, the upper layer of the ground, which is oxidized so that it supports plant life. disciples to shake off Mk6<sup>11</sup> men cast on their heads vRv18<sup>19</sup>. dust<sup>2</sup>.

*cho ik on' SOILISH*

soilish, of the human body, which is taken from and returns to the soil, the first man 1C15<sup>47</sup> such as the s one is 1C15<sup>48</sup> 48 we wear the image of 1C15<sup>49</sup>. earthy<sup>4</sup>.

*par oik e'o BESIDE-HOME*

sojourn, in Jerusalem Lu24<sup>18</sup> Abraham, in the land of promise Hb11<sup>9</sup>. be a stranger<sup>1</sup>, sojourn<sup>1</sup>.

*par oik i'a BESIDE-HOMEING*

sojourn, in Egypt Ac13<sup>17</sup> time of the saint's 1Pt1<sup>17</sup>, dwell as strangers<sup>1</sup>, sojourning here<sup>1</sup>.

*par'oik os BESIDE-HOMER*

sojourner, Abraham's seed Ac7<sup>6</sup> Moses Ac7<sup>29</sup> the nations no longer mEp2<sup>19</sup> Peter entreating saints as 1Pt2<sup>11</sup>, foreigner<sup>1</sup>, sojourn<sup>1</sup>, stranger<sup>2</sup>.

*par egor i'a BESIDE-BUYING*

solace, fellow workers a s to Paul Co4<sup>11</sup>, comfort<sup>1</sup>.

*strati o't es WARRIOR*

soldier, centurion having s under him Mt8<sup>9</sup> Lu7<sup>8</sup> Christ (led by) Mt27<sup>27</sup> Mk15<sup>16</sup> (scoff at Him) Lu23<sup>30</sup> (braid a wreath for) Jn19<sup>2</sup> (took His garments) Jn19<sup>23</sup> 23 (cast lots for His vesture) Jn19<sup>24</sup> (pierces His side) Jn19<sup>34</sup> bribed with silver Mt28<sup>12</sup> fracture the prisoner's legs Jn19<sup>32</sup> a devout s of Cornelius Ac10<sup>7</sup> Peter (given over to) Ac12<sup>4</sup> 18 (reposing between) Ac12<sup>8</sup> Paul (s run down to) Ac21<sup>32</sup> 32 (borne by) Ac21<sup>35</sup> (to escort him) Ac23<sup>23</sup> 31 (speaking to) Ac27<sup>31</sup> (a s remains with) Ac28<sup>16</sup> strike off the ropes of the skiff Ac27<sup>32</sup> counsel to kill the prisoners Ac27<sup>42</sup> ideal s of Christ Jesus f2Ti2<sup>3</sup> 45A.

soldier. See war.

soldier (choose to be a), enlist<sup>1</sup>.

*su strati o't es TOGETHER-WARRIOR*

soldier (fellow), of Paul (Epaphroditus) fPh 2<sup>25</sup> (Archippus) fPhn<sup>2</sup>.

soldiers, troops<sup>1</sup>.

*san d a'li on PLANK-BIND(dim.)*

sole, not a sandal, with upper covering, but a mere sole, to bind on (the twelve) Mk6<sup>9</sup> (Peter) Ac12<sup>8</sup>. sandal<sup>2</sup>.

solicitous (be). See worry (merimnao).

solicitude. See worry (merimna).

*ster e on' SOLID*

solid, firmly coherent, so as to resist stress or change of shape. God's foundation 2Ti2<sup>19</sup> nourishment fHb5<sup>12</sup> 14 In the faith 1Pt5<sup>9</sup>. steadfast<sup>1</sup>, strong<sup>2</sup>, sure<sup>1</sup>.

solitary, desolate<sup>1</sup>.

*Solomōn' (Hebrew) PEACEFUL*

Solomon, king David's son and successor to the throne of Israel 1Ki1<sup>11</sup>. David begets Mt1<sup>6</sup> 7 in all his glory fMt6<sup>29</sup> Lu12<sup>27</sup> wisdom of Mt12<sup>42</sup> Lu11<sup>31</sup> more than S here Mt12<sup>42</sup> Lu11<sup>31</sup> the portico of Jn10<sup>23</sup> Ac31<sup>1</sup> 512 builds God a house Ac7<sup>47</sup>.

solution. See break loose.

*stugn a z'o be-SOMBER*

somber (be), be grave and gloomy. certain rich man Mk10<sup>22</sup>. be sad<sup>1</sup>.

sosome. See any.

wsome. See which.

some, one<sup>6</sup>, other<sup>1</sup>.

some of, out<sup>6</sup>.

some time (lest at). See lest at some time.

somehow. See how.

somehow (lest). See lest somehow.

something, some<sup>5</sup>.

sometime. See once.

somewhat, some<sup>6</sup>, part<sup>1</sup>.

somewhere. See where?

somewhere (lest). See lest somewhere.

#### [h]uio's son

son, male offspring, descended or legally adopted, especially when mature, and as entitled to the father's confidence and dignity and exhibiting his character. Thus, the sons of Israel are chiefs as Israel was, the sons of Jacob are crooked as he was, the Son of Mankind is entitled to headship over Adam's descendants. Frequently used in Hebrew as descriptive of character, as sons of the kingdom, the son of destruction. The opposite of a slave. Of an ass, a foal Mt215.

#### titles of Christ

Son of God: if you are (Adversary trying Him) Mt43 6Lu43 9 (chief priest asks) Mt2693 (descend) Mt2740 call Him (demons) Mt829 Lu441 828 (unclean spirits) Mk311 57 truly Thou art (disciples say) Mt1433 (Peter) Mt1616 (Nathanael) Jn149 He said (God's S am I) Mt2743 Jn1036 truly this was Mt2754 Mk1539 Jesus C the S (evangel of) Mk11AB8<sup>16</sup> (designated with power) Ro14 (heralded) 2C119 are you the Mk1461 Lu2270 Jesus (shall be called) Lu135 (John testified This One is) Jn14AB8<sup>7</sup> (is the Christ the) Jn2031 (Paul heralded Jesus as) Ac920 (Chief Priest the) Hb414 (avowing Jesus) 1Jn415 (believing J is) 1Jn55 only-begotten Jn318 voice of Jn525 glorified through Lazarus' death Jn114 coming into the world Jn1127 Jews say He makes Himself Jn197 in faith of Ga220As crucifying for themselves again Hb66 Melchizedek picturing Hb73 he who tramples on Hb1029 manifested for this 1Jn38 believing (in the) 1Jn510 (in the name of) 1Jn513 is arriving 1Jn520 S of the Father 2Jn3 is saying, I am aware Rv218

Son of Mankind: messengers (dispatching His) Mt1341 (descending on) Jn151 nowhere to be reclining His head Mt820 Lu958 authority to pardon sins Mt96 Mk210 Lu524 coming (till He may be) Mt1023 (in Father's glory) Mt1627 (in His kingdom) Mt1628 (in an hour not supposing) Mt2444 Lu1240 (in His glory) Mt2531 (in clouds) Mk1329 Lu2127 (finding the faith) Lu188 came (eating and drinking) Mt1119 Lu734 (not to be served) Mt2028 Mk1045 (to seek and to save) Lu1910 Lord of the sabbath Mt128 Mk228 Lu65 saying a word against Mt1232 Lu1210 in the heart of the earth Mt1240 sowing ideal seed P Mt1337 who are men saying I am Mt1613 till roused Mt179 Mk99 about to be suffering Mt1712 Mk831 912 Lu922 given up (about to be) Mt1722 Lu944 (to chief priests) Mt2018 Mk1033 (to be crucified) Mt262 Mk931 (woe to that man) Mt2624 Mk1421 (into hands of sinners) Mt2645 Mk1441 (Judas, with a kiss) Lu2248 sitting (on throne of His glory) Mt1928 (at the right) Lu2269 presence of (as lightning) Mt2427 (as days of Noah) Mt2437 B8<sup>39</sup> sign (of the) Mt2430 to (this generation) Lu1130 shall see (all the tribes) Mt2430 (Caiphas) Mt2694 Mk1462 indeed going away Mt2624 Mk1421 Lu2222 will be ashamed of Mk838 Lu928 cast-

ing out your name on account of Lu622 will be avowing him Lu128 the days of Lu1722 24 26 30 all will be accomplished as to Lu1831 prevailing to stand in front of Lu2138 must be given up Lu247 Who is in heaven Jn313 exalt (must be) Jn314 1234 (whenever you should) Jn828 He is a Jn527 giving life eonian Jn627 eating the flesh of P Jn653 beholding Him (ascending) Jn692 (Stephen) Ac756 are you believing in Jn935 glorified (come has the hour) Jn1223 (now is) Jn1331 Who is this Jn1234 One like a Rv113 1414

Son of David: lineage of Mt11 be merciful Mt927 1522 2030 31 Mk1047 48 Lu1838 39 is not this Mt1223 Hosanna to Mt219 15 whose S is He Mt2242 how is He his S Mt2245 Mk1237 Lu2044 scribes saying the Christ is Mk1235 Lu2041

the son: not aware of the day Mt2436 Mk1332 baptizing into name of Mt2819 believing in Jn336 stubborn as to Jn336 doing nothing of Himself Jn519 19 vivifying whom He will Jn521 given all judging to Jn522 may be honoring Jn523 23 to have life in Himself Jn526ABs<sup>2</sup> everyone beholding Jn640 making you free Jn836 shall be subject 1C1528 of God's love Co113 to the S, Thy throne O God Hb18 perfected for the eon Hb728 saints remaining in 1Jn224 he who has 1Jn512 12

#### the Son in various relations to God

My Son: out of Egypt I call Mt215 the Beloved Mt317 175 Mk111 97 Lu322 2Pt117 S of the Most High Lu132 the Chosen Lu935 My S art Thou Ac1333 Hb15 55 He shall be to Me for a Hb15

His Son: only-begotten Jn316 17 1Jn49 concerning (God's evangel) Ro13 (has testified) 1Jn59 10 evangel of His Ro19 the death of Ro510Bs when sending Ro83 image of Ro829 spares not Ro832 fellowship of 1C19 to unveil in Paul Ga116 delegates Ga44 the spirit of Ga40 saints (waiting for) 1Th110 (are in) 1Jn520 blood of Jesus 1Jn17 believing in name of 1Jn323Bs dispatches 1Jn410 life eonian in 1Jn511

the Father: no one recognizing the S except Mt1127 27 Lu1022 22 the S unveils Mt1127 Lu1022 loving the S Jn335 fond of the Jn520 glorified in the S Jn1413 glorify Thy Jn171 Thy S glorifying Thee Jn171 fellowship with F and S 1Jn13 disowning F and S 1Jn222 23 avowing the S has the F 1Jn223 has dispatched the S 1Jn414 has the F as well as S 2Jn9

a Son: speaks to us in Hb12 as S over His house Hb36 being a S learned obedience Hb58

#### other sons

Joseph s of David Mt120 Mary (shall bring forth) Mt121 23 25 (the artisan, s of) Mk65 (bringing forth) Lu131 (her firstborn) Lu27 God's Sons (peacemakers called) Mt59 (s of the Most High) Lu655 (s of resurrection) Lu2036 36 (those led by His spirit) Ro844 (creation awaiting unveiling) Ro849 (s of the living G) Ro926 (through faith are) Ga326 (realization of the) Ep413 (scourging every) P Hb126 the Father (becoming s of) Mt545 (s and daughters to Me) P 2C618 requesting bread P Mt79 Lu111AB of the kingdom (cast out) P Mt812 (ideal seed) P Mt1339 of the bridal chamber P Mt915 Mk219 Lu534 Israel (by what are your s) Mt1227 Lu119 (s

shall prophesy) Ac217 (s of the prophets) Ac325 Christ (fond of s above Me) Mt1037 (s of the artisan) Mt1355 (be merciful to my) Mt1715 (brings s to) Mk917 (a s as to the law of Joseph) Lu323 Jn145 642 (is not this Joseph's) Lu422 (look on my s) Lu938 (lead your s here) Lu941 (leading many s into glory) Hb210 (conqueror shall be a s to Me) Rv217 (of the wicked one) Pmt1338 s of the kings Pmt1725 26 mother of Zebedee's (came to Jesus) Mt2020 (with her s) Mt2020 21 (beholding crucifixion) Mt2756 householder (dispatching his s) Pmt2137 Mk126 Lu2013 (respecting my) Pmt2137 Mk126 (farmers perceiving the s) Pmt2138 a king makes festivities for Pmt222 a s of Gehenna Mt2315 the Jews s of those who murder Mt2331 Zechariah s of Berechiah Mt2335as two s of Zebedee (James and John) Mt2637 Mk1035 Lu510 (S of Thunder) Mk317

sons of Israel (Valued One from) Mt279 (many turning back) Lu116 (entire senate of) Ac521 (Moses to visit) Ac723 (Moses says to) Ac737 (Paul to bear Christ's name before) Ac915 (of the word God dispatches to) Ac1036 (number as the sand of the sea) Ro927 (not able to look intently) 2C37 13 (exodus of) Hb1122 (cast snare before) Rv214 (twelve tribes of) vR-74 2112 sons of mankind (sins pardoned) Mk328 (other generations s of humanity) Ep35 s of Timeus Mk1046 Elizabeth (bearing a) Lu113 57 (conceived a s) Lu139 John s of Zechariah Lu32 an only-begotten s died Lu712 s of peace ALu106 father against s Lu1253 53 falling into a well Lu145AB certain man had two PLu1511 13 19 21 21 24 25 30 s of this eon (more prudent) Lu168 (marrying) Lu2034 s of light (less prudent) Lu163 (becoming) Jn1236 s of Abraham (Zaccheus) ALu199 (s of the race of) Ac1326 (those of faith) MGa37 (two) Ga422 (offering up) Ja221 Simon s of John Jn142

Jacob (his s Joseph) Jn45 (his s drank of it) Jn412 (blesses each s of Joseph) Hb1121 courtier's s (infirm) Jn446 47 (living) Jn450 53 s remaining for the eon Jn835B man born blind (this is your s) Jn919 (this is our) Jn920 s of destruction (Judas) Jn1712 (man of lawlessness) 2Th23 John (Jesus to Mary, to your s) Jn1926 S of Consolation (Barnabas) Ac436 s of Hamor Ac716 Moses (rears him for a s) Ac721 Hb1124 (begets two) Ac729 Elymas, s of the Adversary Ac1310 Saul s of Kish Ac1321 Timothy, s of a believing Jewess Ac161 seven s of Sceva Ac1914 Paul (s of Pharisees) Ac236 (the s of his sister) Ac216 Sarah (shall have) Ro99 (s of the free woman) Ga430ABs1\*

saints (you are s) MGa46 (no longer a slave but a s) MGa47 7 (s of light) 1Th55 5 s of the maid (Hagar) Ga430 30 of stubbornness Ep22 56 Co36As a s of mankind that Thou Hb26 of Levi Hb75 arguing with you as FHb125 5 father disciplining Hb127 7 bastards and not MHb128 Mark my s FlPt513 male s brought forth vRv125 (AJn118 s212 AJJn510). child50, foal1, son120, Son210,

son, boy3, child21.

[h]uio the si'a SON-PLACING

son (place of a), sonship. Adoption legally into the place belonging to a son, as a mature male represents his father's character and inherits his dignities and wealth. saints (may be getting) Ga45 (designating us for) Ep15 sonship: saints (got the spirit of) Ro

815 (awaiting) Ro823 Israelites, whose is Ro94s. adoption3, - of children1, of sons1.

od e' SONG

song. spiritual Ep519 Co316 singing a new vRv59 143 3 s of Moses vRv153 of the Lamb-kin vRv153.

sonship. See son (place of a).

soon, instantly1, swiftly2.

soon, angry, irritable1.

soon as (as), immediately3, straightway1.

sooner, swiftly (more)1.

men IN-SOOTH

sooth (in), a particle of affirmation. if it is blessing Hb614, surely1.

soothe. See rest.

soothsaying (by), divine1.

sop, morsel4.

Sō'patros SAVE-FATHER

Sopater, a companion of Paul. a Berean Ac204.

sorcerer, enchanter2, magi2.

sorcery, enchantment2, magic1, (use s), magic (use)1.

sordid. See shame.

sore, enough1, evilly1, fear1, great1, many1, tremendously1, ulcer3, very1.

sore afraid (be), terrified1.

sorer, worse1.

sores (be full of), ulcers (have)1.

lup's SORROW

sorrow, an evil, depressing feeling, the opposite of joy. disciples (reposing for) Lu2245 (filled their hearts) Jn166 (shall become joy) Jn1620 (will be having) Jn1622 a woman bringing forth has PJn1621 Paul (his s great) Ro92 (not coming again in) 2C21 (lest I may have) 2C23 Ph227 27 more excessive 2C21 according to God 2C710 of the world 2C710 not to give sorrowfully 2C97 discipline seeming to be AHb1211 if anyone undergoing 1Pt219, grief1, grievous1, grudgingly1, heaviness2, sorrow11.

sorrow, mourning3, pain2, pained (be)2, pang2.

lup c'δ SORROW

sorrow or cause sorrow, be or make sorry, make sorrowful (Corinthians may be) 2C24, youth came away Mt1922 Mk1022 disciples (begin to be) Mt2622 Mk1419 (shall be) Jn1620 Christ begins to be Mt2637 if causing your brother Ro1415 if any has caused 2C25 s yet ever rejoicing 2C610 causing s to the holy spirit Ep430 lest you may 1Th413 being s by trials 1Pt16

be sorry: Herod Mt149 tremendously s (disciples) Mt1723 (fellow slaves) Pmt1831 Peter Jn2117 Paul (if I am making you) 2C22 2 78 8 (not made me) 2C25 Corinthians made s 2C79 9Bs1\* 9 11 (s1\* Ro1421 ARv915). be grieved4, - in heaviness1, - made sorry6, - sorry3, - sorrowful4, cause grief1, sorrow3, sorrowful2.

a lup o'ter os more-UN-SORROWED

sorrow-free (more). Paul may be Ph228, less sorrowful1.

peri'lup on ABOUT-SORROWED

sorrow-stricken. Jesus Mt2638 Mk1434 Herod (over the Baptist) Mk626 certain rich chief Lu1823 24A, exceeding sorrowful2, - sorry1, very sorrowful2.

sorrowful (less), sorrow-free (more)1.

sorrowful (make). See sorrow.

sorrowful (very), sorrow-stricken2.

sorry (be). See sorrow.

sorry (exceeding), sorrow-stricken<sup>1</sup>.

sort of (what), what kind<sup>1</sup>.

*Sō s' patr os* SAVE-FATHER

Sosipater, a relative of Paul. Ro1621.

*Sō s' the'n ēs* SAVE-PLACE

Sosthenes, the ruler of the Corinthian synagogue Ac1817, one of Paul's associates 1C11.

*psuch ē'* COOL

soul, the sensation resulting from the combination of an organic body with breath or spirit Gn27 (1<sup>21</sup> A.V. "creature"), connected with the blood Lv1714 (A.V. "life"), possessed by all living creatures that move Lv1146. By metonymy, a human being considered from the standpoint of its sensations or experiences Rv69. Herod is seeking Jesus' AMt220 more than nourishment Mt625 Lu1223 don't worry about Mt625 Lu1222 man not able to kill NMt1028 God (able to destroy) Mt1028 (commit your s to) 1Pt419 destroying (on Christ's account) AMt1039Ps1\* 1625 Mk835 Lu924 (one finding it will be) AMt1039 (one wanting to save it will be) AMt1625 Mk835 Lu924 (one seeking to procure it will be) ALu1733 (one fond of it will be) AJn1225 finding rest in Mt129 God's s (delights in His Beloved) cMt1218 (not delighting in one shrinking back) cHb1038 give in exchange for AMt1626 Mk837 forfeiting AMt1626 Mk836 (through shipwreck) AAce2710

Christ's (a ransom) AMt2028 Mk1045 (sorrow-stricken) NMt2638 Mk1434 (disturbed) NJn 1227 (not forsaking my) Ac227 loving God with the whole Mt2237 Mk1220 33A Lu1027 save a s AMk34 (on the sabbath) NLu69 (implanted word able to) AJa21 (of sinners) AJa 520 Miriam's (magnifying the Lord) LUl148 (blade passing through) ALu235 rich man (declaring to his s) ALu1219 (demanding his s this night) Lu1220 hating the s (for Christ) ALu1426 (guarding it) AJn1225 acquiring by endurance Lu2119 laying down (the ideal shepherd) AJn1011 (for the sheep) AJn 1015 (Christ) Jn1017 AJn316 (Peter, for Christ) AJn1387 38 (a man, for his friends) AJn1513 lifting our s (of the Jews) Jn1024 three thousand added NAc241 fear came on NAc243 exterminated NAc323

saints (all of one) ACa322 (established) ACa 1422 (dismantling your) AC1524 (Paul bankrupted for) A2C1215 (spirit s and body) 1Th 523 (Christ, Supervisor of your) 1Pt225 (ought to lay down our) AJn316 others: seventy-five s (Jacob's family) AC714 of the nations provoked ACa142 apostles (give up for the name) ACa1526 (share) A1Th28 Eutychus' s in him Ac2010 Paul's (not making it precious) AAce2024 (for the sake of) ARo164 (a witness on) A2C123 not one cast away NAc 2722 276 s in the ship ACa2737 human s (distress on) Ro29 (in Babylon) ARv1813 every s to be subject NRo131 Adam became a living n1C1545 from the s (doing God's will) Ep66 (working as to the Lord) ACa323 standing firm in one Ph127 Epaphroditus risking his APh230 parting of s and spirit Hb412 an anchor of Hb619 procuring of Hb1039 fainting in Hb123 leaders vigilant for Hb1317 salvation of 1Pt10 having purified 1Pt122 lusts warring against 1Pt211 eight s brought through water n1Pt320 Lot's just s A2Pt29 unstable A2Pt214 is prospering A3Jn2 under the altar RVr69 of creatures in the sea RVr 89 conquerors love not their RVr1211 s in

the sea died VRv163 Babylon's VRv1814 of those executed VRv204 (sJu15), heart<sup>2</sup>, life<sup>40</sup>, mind<sup>3</sup>, soul<sup>58</sup>.

*ek psuch'ō* OUT-COOL (soul)

soul (give up). Ananias and Sapphira AAce55 10 Herod AC1223 (APh219). give up ghost<sup>3</sup>.

*sum'psuch on* TOGETHER-COOL

soul (joined in), saints admonished to be Ph22, of one accord<sup>1</sup>.

*psuch ik on'* COOLIC

soulish, swayed by the soul, rather than the spirit. s man not receiving of the things of the spirit 1C214 s body 1C1544 44 46 terrestrial, s, demoniacal Ja315 s, not having the spirit Ju19. natural<sup>4</sup>, sensual<sup>2</sup>.

*a'psuch on* UN-COOL

soulless, without sensation. sounds by s things 1C147. things without life<sup>1</sup>.

*phōn ē'* SOUND

sound, what is perceived by the ears, articulate utterance, voice. in Rama Mt218 loud s trumpet Mt2491B Christ (letting out loud s) Mk1537 (of His speaking to Paul) Ac97 (voice as s of many waters) RVr115 of Miriam's salutation Lu144 hearing s of a blast Jn38 of a blare Ac26 given by soulless things 1C147 if trumpet giving dubious 1C 148 many species of 1C1410 import of 1C 1411 of declarations Hb1219 John hears (first s I h) VRv41 (as many waters) VRv142 2 2 (as of singers) VRv142 of messengers VRv511 of trumpets VRv813 locusts wings VRv99 9 lyre singers VRv1822 of millstone Rv1822Ab as of many waters (the throng) VRv196 strong thunders VRv196

voice: of one imploring (John) Mt33 Mk13 Lu34 Jn123 God (out of heaven) Mt31 Mk11 Lu322 Jn1228 30 (v out of the cloud) Vm175 Mk97 Lu935 36 2Pt117 18 (leper glorifying with loud) Lu1715 (disciples praising with) Lu1937 (neither have you heard the Father's) Jn537 (if you should be hearing) Hb37 15 47 Christ (not hearing His v in squares) Mt1210 (exclaims with a loud) Mt2746 (again crying with loud) Mt2750 (implores with) Mk1534 (Father into Thy) Lu2346 (Bridegroom's v) Jn329 (the dead hearing v of) Jn525 28 (other sheep hearing) AJn1016 (My sheep hearing) Jn1027 (with loud v to Lazarus) Jn1143 (those of the truth hearing) Jn1837 (saying to Paul) AAce227 9 (v of Chief Messenger) 1Th 416 (v as sound of many waters) RVr115 (anyone hearing My) RVr320 with a loud v (unclean spirits) Mk126 Lu433 Ac87 (demoniac) Mk57 Lu828 (Elizabeth shouts) Lu1424s (multitude importuned) Lu2323 (Jews crying) Ac 757 (Stephen) Ac760AB3 (Festus averring) Ac2624 (souls of those slain) VRv610 (vast throng crying) VRv710 (vulture) VRv813 (out of heaven) VRv1112 1413 v of the Lord (to Moses) VRvAc731 (to Peter) VRvAc1013 15 117 9 (shakes the earth) Hb1226 messengers (heralding with) VRv52 (Worthy is the Lambkin) VRv512 (cries with loud) VRv72 103 1415 (seventh m's v) VRv107 (be ye afraid) VRv147 (third m's v) VRv149 (send in) VRv1418 (it falls) VRv182 (hither) VRv1917

others: lift the v (a woman) Lu1127 (lepers) Lu1713 (Peter) AC214 (disciples, to God) AC424 (in Lycaonian) AC1411 (Jews, against Paul) AC2222 multitudes v prevailed ALu2323 shepherds v (sheep hearing) FJn108 (sheep acquainted with) FJn104 5 Paul (hears a v) ACa94 2614 (in loud v, rise) AC1410 (commit



nothing) Ac1628 (to hear the v of His mouth) Ac2214 (with which I cry out) Ac2421 (to change my) Ga420 Rhoda recognizing Peter's Ac1214 Herod's v as of a god Ac1222 of the prophets Ac1327 of Ephesian mob Ac1934 yoke-beast with human 2Pt216 John hears v (behind him) vRv110 12 (as it were a) vRv66 (of fourth animal) vRv67As (out of the horns) vRv91332 (out of heaven) vRv104 8 184 (in heaven) vRv1210 (of vast throng) vRv191 6 out of the throne vRv45 195 213 v of thunder (the animals) vRv61 v occurred vRv 85 115 19 1618 seven thunders vRv103 out of the temple vRv161 17 v of bridegroom nevermore vRv1823 (s<sup>1</sup> vRv103). noise<sup>1</sup>, noised abroad<sup>1</sup>, sound<sup>8</sup>, voice<sup>131</sup>.

sound, resound<sup>1</sup>, -ing<sup>2</sup>, trumpet<sup>10</sup>, utterance<sup>2</sup>.

#### [h]ugi es' SOUND

sound in health, without disease. Christ restores (man's hand s) Mt1213 (maimed etc.) Mt1531B (woman with hemorrhage) Mk534 (man at Bethesda) Jn58 9 11 14 15 728 (lame man) Ac410 disturbance of water caused Jn 54 s uncurable words FtTt28. sound<sup>1</sup>, whole<sup>13</sup>.

#### bol is'ō CASTIZE

sound, cast a weight on a cord into water to find its depth. Ac2728 28.  
sound a trumpet, trumpet<sup>1</sup>.

#### [h]ugi ain'ō be-SOUND

sound (be). centurion found his boy s Mt813s Lu710 no need of physician FlU581 younger son back s FlU1527 teaching (opposing) FtTt 110 (not tolerate) FtTt43 (entreat with) FtTt 19bs (what is becoming to) FtTt21 words (approaching with) FtTt63 (pattern of) FtTt 113 in the faith FtTt113 22 John wishing saints to be 3Jn2. be in health<sup>1</sup>, -sound<sup>1</sup>, -whole<sup>1</sup>, safe and sound<sup>1</sup>, sound<sup>9</sup>, whole<sup>1</sup>, wholesomel.

#### ex ē ch e'ō OUT-RESOUND

sound forth. Thessalonians s f the word 1Th 18. sound out<sup>1</sup>.

sound mind, sanity<sup>1</sup>.

sound out, sound forth<sup>1</sup>.

#### a'phōn on UN-SOUND

soundless, (nothing is) 1C1410, voiceless 1C122 2Pt216, not bleating Ac832. dumb<sup>3</sup>, without signification<sup>1</sup>.

sounds (trumpet), trumpet<sup>1</sup>.

#### not'os SOUTH

south, one standing with his left hand pointing to the sunrise and right to sunset, will face south. queen of the Mt1242 Lu1131 blowing from FlU1255 arriving from Lu1329 wind (blowing) Ac2713 (coming on) Ac2813 three portals (the city) vRv2113. south<sup>4</sup>, -wind<sup>3</sup>.

#### lips SOUTHWEST

southwest, the direction halfway between south and west. harbor looking toward Ac 2712.

Sovereign, sovereignty. See origin.

#### [h]us SWINE

sow, an unclean animal. a bathed s 2Pt222.

#### spei'rō sow

sow, plant by broadcasting seed. 'sower: parable of the Mt133 Mk43 14 Lu85 and reaper rejoining FtJn436 37 God supplying seed to the 2C910, parables of the sowing (out came the sower) FtMt133 4 Mk43 4 Lu85 5 (you hear the

parable of the) FtMt1318 (coming is the wicked one snatching that s) FtMt1319 Mk415 (s beside the road) FtMt1319 Mk415 (on rocky places) FtMt1320 Mk416 (in the thorns) FtMt1322 Mk418 (on ideal earth) FtMt1323 Mk420 (s ideal seed) FtMt1324 27 (kernel of mustard) FtMt1338 Mk431 32 (enemy s darnel) FtMt1339 (sower s the word) FtMt414 the Son of Mankind (s ideal seed) FtMt1337 (a hard man reaping where not) FtMt2524 26 Lu1921 22 the flying creatures not Mt626 Lu1224 if we s the spiritual FtC911 what you are s (not vivifying) FtC1536 (not s the body) FtC1537 37Asb\* the dead s (in corruption) FtC1542 (in dishonor) FtC1543 (in infirmity) FtC1543 (a soulful body) FtC1544 who is s (sparingly) FtC2C96 (bountifully) FtC2C96 (for his own flesh) FtGa68 (for the spirit) FtGa68 whatever a man FtGa67 in peace FtJa318. receive seed<sup>4</sup>, sow<sup>43</sup>, sower<sup>9</sup>.

#### epi spei'rō ON-SOW

sow over, darnel s o amidst the wheat FtMt 1325. sowed<sup>1</sup>.

sower. See sow.

#### spor'i m on sowing

sowing, a place in which seed has been sown. Jesus went through Mt121 Mk223 Lu61. corn<sup>1</sup>, -fields<sup>2</sup>.

space, interval (after an)<sup>1</sup>, time<sup>2</sup>.  
space of (after), interval (after)<sup>1</sup>.

#### eu ru'chōr on WELL-GUSH-SPACED

spacious. the way to destruction FtMt713. broad<sup>1</sup>.

#### Spani'a SPAIN

Spain, the country occupying most of the southwestern peninsula of Europe, between 36° - 44° north and 4° east - 10° west. Paul expects to visit Ro1524 28.

#### phoid'o mai SPARE

spare, refrain from drastic action, reticent (Paul) 2C126. wolves not s the flocklet FtC 2029 God s not (His own Son) Ro832 (the natural boughs) Ro1121 21 (messengers) 2Pt24 (ancient world) 2Pt25 Paul (I am s you) 1C 728 (to s you) 2C123 (I shall not) 2C132. forbear<sup>1</sup>, spare<sup>9</sup>.

#### phoid o men'ōs SPARING-AS

sparingly, holding back, not liberally, (adverb). sowing s, reaping s 2C96 6.

#### strouth'i'on PASSERINE

sparrow, a small bird of the order of *Passeres*, of which the sparrow is a common example. two selling for a penny Mt1029 31 five selling for two pence Lu126 7.

#### lal e'ō TALK

speak, make articulate sounds, with special reference to the utterance. One can speak a lot and say little. (say refers to sense). God: s to Moses Jn929 Ac744 through the prophets cAc321 thus (Abraham's seed) Ac76 by different lips 1C1421 to the fathers ChB 11 to us in a Son ChB12 would not have s of another day Hb48 to Christ (My Son art Thou) Hb55 the spirit of your Father s in you Mt1020 the word of G (s first to you) Ac1346 (brethren daring to s) Ph114 (leaders s) Hb137 s by G's spirit 1C123 s to God 1C 142 28 as pleasing G 1Th24 s to the oracles of G 1Pt410 holy men of G s 2Pt121.

Christ: as He is (s Jairus came) Mt918 Mk 535 36 Lu849 (His mother) Mt1246 (Judas) Mt 2647 Mk1443 Lu2247 (lower your nets) Lu54 (Pharise asking Him to lunch) Lu1137 (on the road) Lu2432 (many believe) Jn830 s in

parables Mt133 10 13 33 34 34 Mk433 34 121<sup>BS</sup> to disciples (fear not) Mt1427 Mk650 (scribes sit on Moses' seat) Mt231 (all authority) Mt2818 (He must suffer) Mk832 Lu246 44 (s G's declarations) Jn334 1410<sup>AS</sup> (much have I to be) Jn826 (they know not) Jn106 1618<sup>AS</sup> (these things have I) Jn1425 1511 161 4 6 33 1713 (no longer s much) Jn1430 (the word which I have) Jn153 (in proverbs) Jn1625 25 29 s the word Mk22 Jn1248 sins pardoned Mk27 Lu521 parents do not understand Lu290 concerning the kingdom Lu911 to the woman at the well Jn426 27 27 declarations (are spirit and life) Jn693 (in the treasury) Jn820 not s from Myself Jn717 1249 1410 with boldness Jn726 1820 never s a man thus Jn746 I am the Light Jn812 for the beginning what I am Jn825 to the world Jn826 My Father (what He teaches Me) Jn825 (of what I have seen with) Jn838 (has given Me the precept) Jn1249 50 50 (glorify Thy Son) Jn171 s the truth Jn840 with the healed man Jn937 and He was hid from them Jn1266 if I came not and s Jn1522 s nothing in hiding Jn1820 inquire of them who have heard Jn1821 if evilly I s Jn1823<sup>AB</sup> does not s to Pilate Jn1910 a Prophet s Ac322 s to Paul Ac229 (in) 2C133 His blood s better than Abel Hb1224 not refusing Him Who Hb1225

s to Christ (mother seeks to) Mt1246<sup>s</sup> 47<sup>B</sup> (a messenger has) Jn1229 the Lord (after s was taken up) Mk1619 (s to Miriam) Lu145 (to our fathers) Lu155 (through the prophets) Lu170 (s the word of) Ac825 (messenger, to Philip) Ac826 (to Saul) Ac96 27 2210 (Saul s in name of) Ac929 (obtaining a beginning through) Hb28 (prophets s in the name of) Ja510 (sinners s against) Ju15 s concerning Him Lu283 38 Jn713 Ac281

Other (proper names): Pharisees Mt1234 Peter s (on the mount) Mt175 (extravagantly) Mk1431<sup>BS</sup> (a cock crows) Lu2290 (to Cornelius) Ac1044 1114 15 what the woman does shall be s of Mt2613 Mk149 to Jairus Mk538 to Zechariah Lu119 20 22 64 John the baptist Jn137 Adversary Jn844 44 Isaiah Jn1241 Ac2823 Galileans Ac27 from Samuel Ac324 Peter and John Ac520 40 Stephen Ac610 11 AB<sup>s</sup> 13 Moses (messenger s to) Ac738 (s of impending occurrences) Ac2622 (for testimony of that which shall be) Hb35 (s nothing of Judah concerning priests) Hb714 (precept being s by) Hb919 Cyprian men s to Greeks Ac1120

Paul s (Jews contradicted) Ac1345 (lame man hears) Ac149<sup>AB<sup>s</sup></sup> (forbiddens to s in Asia) Ac166 (Lydia heeds) Ac1614 (new teaching) Ac1719 (fear not but be s) Ac189 (captain to permit him) Ac2139 (if a spirit s to him) Ac239 (nephew has something to s) Ac2318 (s boldly) Ac2626 Ep620 (believing God) Ac2725 2C413 (brethren not s anything wicked concerning) Ac2821 (to those who know law) Ro71 (not daring to s) Ro1518 (s wisdom) 1C28 7 (that which is graciously given) 1C213 (could not s as to spiritual) 1C31 (not according to man) 1C98 (the languages of men) 1C131 (as a minor) 1C131 (in languages) 1C146 18<sup>BS</sup> (in revelation) 1C146 (as a barbarian) 1C1411 11 (five words with my mind) 1C1419 (in the sight of God) 2C217 (all in truth) 2C714 (not in accord with the Lord) 2C1117 17 (being insane I am s) 2C1123 (facing God, in Christ are we s) 2C1219 (the secret of Christ) Co43 4 (have no need to be s) 1Th18 (to s the evangel of God) 1Th22

(Jews forbidding us) 1Th216 (in all the epistles) 2Pt316 Cornelius (messenger) Ac107 (in languages) Ac1046 Paul (and Barnabas) Ac141 25 (and Silas) Ac1613 32 Apollos s and taught accurately Ac1825 disciples at Ephesus Ac196 Agrippa and Festus Ac2631 Titus to be Tit21 15<sup>BS</sup> Abel Hb114 to Abraham Hb1118 John (to s) 2Jn12 3Jn14 (s with) Rv112<sup>BS</sup> 41 171 219 15

Others: deaf and mute Mt933 1222 1531<sup>s</sup> Mk735 Lu1114 disciples Mt1019 19 20 Mk1311 11 11 Lu2436 Ac41 17 20 29 31 1119 mouth s (out of the heart) Mt1234 Lu645 (pompous things) Ju16 (of the wild beast) Rv135 declarations (idle) Mt1236 (be s to them) Ac1342 demons not to Mk134 Lu441 the dumb Mk737 It is occurring Mk1123<sup>BS</sup> languages Mk1617 Ac24 6 11 1C1230 142 4 5 5 13 23 27 39 shepherds Lu215<sup>BS</sup> 17 18 20 the dead Lu715 in the ear Lu123 prophets Lu2425 1C1429 of that which we have perceived Jn311 of the earth Jn391 from himself Jn718 blind man Jn921 spirit of truth Jn1613 13 s perverse things Ac2030 the law is Ro319 secrets 1C142 to men 1C143 how will it be known 1C149 into the air 1C140 women 1C1434 35 I believe wherefore I 2C413 not allowed to 2C124 s the truth Ep425 in psalms Ep519 younger widows s what they must not 1Ti513 the word s through messengers Hb22 concerning the impending inhabited earth Hb25 even if we are s thus Hb69 tardy to Ja119 s as about to be judged Ja212 s no guile 1Pt310 of the world 1Jn45 seven thunders Rv103 4 4 voice out of heaven Rv108 wild beast (as a dragon) Rv1311 (image s) Rv1315 (AMK96 s Jn1520 AAc528 B237 s Ro319 B1C65), preach8, say19, speak244, -after1, -of2, -with2, talk12, -with1, teach1, tell11, utter4.

speak. See say.

speak, apprise1, argue1, declare9, utter3, (provoke to s), quiz1.

#### dia lal e'ō THROUGH-TALK

speak about. declarations (John's birth) Lu165 scribes s a Jesus Lu611, commune1, noise abroad1.

#### kata lal e'ō DOWN-TALK

speak against, one another Ja411 11 11 you, as of evil doers 1Pt212 316, speak against1, -evil of4.

speak against, contradict5, (not to s a), gain-said (not to be)1.

speak among, confer1.

speak any more, add1.

speak before, declare before2, say before1.

speak evil of, speak against4.

speak for self, defend1.

speak forth, declaim1.

speak of, announce1.

#### ek lal e'ō OUT-TALK

speak out. to no one Ac2322, tell1.

speak out, shout out1.

speak reproachfully, reviling1.

#### pros lal e'ō TOWARD-TALK

speak to. Paul s to (proselytes) Ac1343 (to Jews of Rome) Ac2820, speak to1, -with1.

speak to, shout to2.

speak unto, shout to1.

speak with, speak to1.

speaker. See word.

speaking. See speech.

speaking (much), loquacity1.

spear, lance head<sup>1</sup>.  
 spearman, slinger<sup>1</sup>.  
 special, happen<sup>1</sup>.  
 specially. See especially.  
 species. See race.

[h]oriz'ō SEEIZE

specify, designate, make clearly visible to the mind. Christ (going as) Lu22<sup>22</sup> (given up in God's s counsel)Ac23<sup>3</sup> God s (Christ as Judge)Ac104<sup>2</sup> 1731 (setting of the seasons) Ac17<sup>26</sup> (a certain day)Hb4<sup>7</sup> designate: gifts for the brethren Ac11<sup>29</sup> Christ d Son of God Ro14. declare<sup>1</sup>, determin<sup>1</sup>, limit<sup>1</sup>, ordain<sup>2</sup>.

deig'ma SHOW-effect

specimen. Sodom and Gomorrah Ju7. example<sup>1</sup>.

phānta'sō mai APPEARIZE

spectacle. so fearful was the Hb12<sup>21</sup>. sight<sup>1</sup>.  
 spectacle, theater<sup>1</sup>.

ep'opt'ēs ON-VIEWER

spectator. of Christ's magnificence 2Pt11<sup>6</sup>.

ep'opt'eu'ō ON-VIEW

spectator (be). of the saints' (ideal acts) 1Pt 21<sup>2</sup> (pure behavior)1Pt3<sup>2</sup>. behold<sup>2</sup>.

lal'ia' TALK

speech, speaking. Christ's Jn8<sup>43</sup> Peter's (making him evident)Mt26<sup>73</sup> (is alike)Mk14<sup>70</sup> speaking: Samaritan woman's Jn4<sup>42</sup>. saying<sup>1</sup>, speech<sup>3</sup>.

speech, word<sup>8</sup>.

speechless, deaf-mute<sup>1</sup>, dumbfound<sup>1</sup>, (be s), muzzle<sup>1</sup>.

speed (with all), quickly (most)<sup>1</sup>.

speedily, swiftly<sup>4</sup>.

dapan'a'ō SPEND

spend, pay out, as money, bear expenses Ac 21<sup>24</sup>. woman s her all on physicians Mk5<sup>26</sup> the prodigal s his all P Lu15<sup>14</sup> Paul, for the sake of the saints P2C12<sup>15</sup> on gratifications Ja4<sup>3</sup>. be at charges<sup>1</sup>, consume<sup>1</sup>, spend<sup>3</sup>.

spend, consume<sup>1</sup>.

despend. See do.

spend lifetime. See lifetime (spend).

spend more, expend<sup>1</sup>.

spend time, opportunity (have)<sup>1</sup>.

spent (be), bankrupt<sup>1</sup>.

em'e'ō SPEW

spew, forcibly eject from the mouth. about to s out P Rv31<sup>6</sup>ABs<sup>2</sup>.

a'rō ma SPICE

spice, aromatic. women (buy)Mk16<sup>1</sup> (make ready)Lu23<sup>56</sup> (bringing)Lu24<sup>1</sup> bind Jesus' body with Jn19<sup>40</sup>. sweet spices<sup>1</sup>.

spike (nard), veritable<sup>2</sup>.

spill. See pour out.

nēth'ō SPIN

spin, draw and twist fibers into thread. anemones not P Mt6<sup>28</sup>Lu12<sup>27</sup>.

pne'u'ma BLOW-effect

spirit, blast. By implication, spirit, the imperceptible, intangible power of action, life and intelligence. The divine power as manifested in His invisible, intangible operations, Jn4<sup>24</sup>, the spirit of God, the holy spirit Mt11<sup>8</sup> Jn3<sup>8</sup> Ac13<sup>2</sup> in coming on men for power Ac18, baptizing for cleansing Ac15 and unifying 1C12<sup>13</sup>BS, filling for utterance Ac24 Ep5<sup>13</sup>, sealing for safety Ep1<sup>13</sup>. In the past the spirit came on God's servants, now the spirit makes its home in the saints 1C31<sup>6</sup>.

The life principle common to animals Ec 3<sup>21</sup>, and mankind Gn6<sup>7</sup>, to be distinguished from soul, which is the effect of the combination of spirit with a body, and consists in conscious sensation, feeling, seeing, hearing, tasting and smelling, while the spirit is that which vivifies Jn6<sup>63</sup>.

Metaphysical beings 2Ch18<sup>20</sup> without flesh or bones Lu24<sup>39</sup> which are usually unclean or evil 1Ti4<sup>1</sup>, as well as demons Lu4<sup>33</sup>, and messengers Hb1<sup>7</sup>.

The intelligent principle of action Lu8<sup>55</sup> 2C12<sup>18</sup>, as the spirit of meekness 1C4<sup>21</sup>, of prophecy Rv19<sup>10</sup>, of faith 2C4<sup>13</sup>, of sonship Ro8<sup>15</sup>, of power and love and sanity 2Ti1<sup>7</sup>, of slavery Ro8<sup>15</sup>, of stupor Ro11<sup>8</sup>, of the world 1C2<sup>12</sup>.

It is contrasted with the letter (not of the scriptures, but) of the law 2C3<sup>8</sup> Ro7<sup>6</sup>, with the flesh Ga5<sup>17</sup>.

Every man has his own spirit 1C2<sup>11</sup> and may have the spirit of God 1C2<sup>12</sup>. A man may be absent in body while present in spirit in space 1C5<sup>3</sup> or time Rv1<sup>10</sup>, may be obsessed by an evil spirit Lu6<sup>18</sup>, and may manifest qualities of spirit Ep1<sup>17</sup>.

God's spirit: perceived as a dove Mt3<sup>16</sup> demons cast out by Mt12<sup>28</sup> pouring out from Ac21<sup>18</sup> homing in you Ro8<sup>9</sup> 111 111 sons of God led by Ro8<sup>14</sup> testifying together iRo 816 in the power of Ro15<sup>19</sup> God (reveals through)1C2<sup>10</sup> (has given)1Jn4<sup>13</sup> no one knows except the 1C2<sup>11</sup> soulish man not receiving 1C2<sup>14</sup> justified by 1C6<sup>11</sup> Paul presumes he has 1C7<sup>40</sup> no one speaking by 1C 123 letter engraven with 2C33 saints offering divine service in Ph3<sup>3</sup> you know 1Jn4<sup>2</sup> seven Rv31 56 s of the Lord is on Me (Jesus)Lu4<sup>18</sup> agree to try (Ananias and Sapphira)Ac5<sup>9</sup> snatch away Philip Ac8<sup>39</sup> there is freedom 2C3<sup>17</sup> the L is the s M2C 31<sup>7</sup> as from the L the s 2C3<sup>18</sup>

apparently God's spirit: Jesus (led into wilderness by)Mt4<sup>1</sup>Mk12<sup>12</sup>Lu4<sup>1</sup> (as a dove descending on)Mk1<sup>10</sup> (returns in power of) Lu1<sup>4</sup> (remaining on)Jn1<sup>33</sup> (said concerning)Jn7<sup>39</sup> (coming through)1Jn5<sup>6</sup>As 6 blasphemy of Mt12<sup>31</sup> David in s calling Him Lord Mt22<sup>43</sup> Simeon came into sanctuary in Lu22<sup>7</sup> John gazed upon Jn13<sup>2</sup> 33 begotten of Jn3<sup>5</sup> 6 6 8 God not giving by measure Jn33<sup>4</sup>AB2s He gives 1Jn3<sup>24</sup> truth (worshipping in)Jn4<sup>23</sup> 24 (of)Jn14<sup>17</sup> 1520 1613 1Jn 46 (is the)1Jn5<sup>6</sup> the s gave (apostles to de-claim)Ac2<sup>4</sup> (through imposition of hands) Ac8<sup>18</sup> (word of wisdom)1C12<sup>8</sup> (of knowledge)1C12<sup>9</sup> (faith)1C12<sup>9</sup> (graces of healing) 1C12<sup>9</sup> seven men full of Ac6<sup>3</sup> Stephen spoke with Ac6<sup>10</sup> the s said (to Philip)Ac8<sup>29</sup> (to Peter)Ac10<sup>19</sup> 1112 (explicitly)1Ti4<sup>1</sup> (to the ecclesias) Rv27 11 17 29 36 18 22 (resting from toil)Rv14<sup>13</sup> (and the bride)Rv22<sup>17</sup> Agabus signifies through Ac11<sup>28</sup> disciples said to Paul through Ac21<sup>4</sup> life (law of the s of) ARo8<sup>2</sup> (because of righteousness)Ro8<sup>10</sup> (is) disposed the two witnesses)Rv11<sup>11</sup> disposed to that which is of Ro8<sup>5</sup> 5 disposition of Ro 86 127 firstfruit of Ro8<sup>23</sup> aiding our infirmity iRo8<sup>26</sup> pleading for us iRo8<sup>26</sup> love (of the s)Ro15<sup>30</sup> (fruit of, is)Ga5<sup>22</sup> demonstration of 1C2<sup>4</sup> searching all 1C2<sup>10</sup> words taught by 1C2<sup>13</sup> apportionments of graces, same s 1C12<sup>4</sup> manifestation of 1C12<sup>7</sup> is operating 1C12<sup>11</sup> all made to imbibe one 1C 121<sup>3</sup>BS a vivifying s (last Adam)N1C15<sup>45</sup> earnest of (God giving)2C12<sup>22</sup> 55 dispensa-

tion of 2C38 did you get by works Ga32 5A promise of, through faith Ga314 if led by Ga518 we both have access in one Ep218 built together in Ep222 unity of AEp43 4 rejuvenated in Ep423 sword of Ep617 standing firm in Ph127 quench not A1Th510 holiness of 2Th213 1Pt12 eonian Hb914 outrages s of grace Hb1029 Christ vivified in 1Pt318 testifying 1Jn56 8 soulsh, not having Ju19 John came to be in vRv42

the s of the Father: speaking in disciples Mt1020 placing My s (on My Son) Mt1218 staunch through Ep316 be subject to the F of Hb129

Holy Spirit: Jesus generated of Mt120 baptize in (the One coming will) Mt311 Mk18 Lu316 (into the name of) Mt2819 (you shall be) Ac1116 saying aught against Mt1232 blaspheming Mk329 Lu1210 said (in David) Mk1236 (through David) Ac116 (Owner) Ac425 speaks (in disciples) 1Mk1311 (through Isaiah) 1Ac2325 filled with or full of (John) Lu115 (Elizabeth) Lu141 (Zechariah) Lu187 (Jesus) Lu41 (Peter) Ac48 (apostles) Ac431 (Stephen) Ac65 755 (Saul) Ac917 (Barnabas) Ac1124 (Paul) Ac139 (disciples at Iconium) Ac1352 came on (Miriam) Lu135 (Simeon) Lu225 (disciples at Ephesus) Ac196 Simeon apprised by Lu226 Jesus (s descends on) Lu322 (exults in) Lu1021 (directing apostles through) Ac12 (God anoints with) Ac1038 the Father giving Lu113 disciples (will be teaching) 1Lu1212 (Jesus saying, get) Jn2022 not yet given Jn739 the consolator Jn1426 promise of Ac233 gratuity of Ac238 1045 Ananias falsifies Ac53 God gives Ac532 158 1Th48 Jews ever clashing with 1Ac751 obtain (pray that they may) Ac815 (at placing of hands on) Ac817 19 (be baptized) Ac1047 (did you, when believing) Ac192 consolation of Ac931 falls on those hearing Ac1044 1115 said (sever to Me) 1Ac132 (Jews binding Paul) 1Ac2111 (if hearing His voice) Hb37 Barnabas and Saul sent out by 1Ac134 not placing one more burden 1Ac1528 Paul (forbidding by) 1Ac166 (certifies to) 1Ac2023 (conscience testifying with) Ro91 (commending ourselves in) 2C66 neither hear we if there is Ac192 appointed you supervisors 1Ac2028 God's love poured out through Ro55 peace and joy in Ro1417 in the power of Ro1513 offering hallowed by Ro1516 temple of (bodies) 1C619 no one able to say Lord Jesus except by 1C123 communion of 2C1314 do not be causing sorrow to Ep430 evangel came in 1Th15 with joy of 1Th16 making home in you 2Ti114 renewal of Tit35 partings of Hb24 partakers of Hb64 making it evident Hb98 testifying Hb1015 dispatched from heaven 1Pt112 prophecy carried on by 2Pt121 praying in Ju20

Christ's spirit: s of Jesus (does not let Paul go into Bithynia) 1Ac167 of C (if anyone has not) Ro89 (in the prophets) 1Pt111 of His Son (God designates) Ga46 (staunch through) Ep316 of Jesus C (supply of) Ph119 the Lord J (the s of His mouth) 2Th28

the human spirit: happy in s, the poor Mt53 is eager Mt2641 Mk1438 operating in the sons of stubbornness Ep22 soul and s (parting of) Hb412 body dead apart from Ja226 which dwells in us Ja45 meek and quiet s 1Pt34

personal spirits: of Jesus (He lets out) Mt2750 (recognizing in) Mk28 (sighing in) Mk812 (was staunch in) Lu240A (into God's

hands committing) Lu2346 (mutterers in) Jn1133 (disturbed in) Jn1321 (gives up) Jn1930 of Elijah (John to come in) Lu117 of Miriam exults 1Lu147 John staunch in Lu180 of Stephen Ac759 Paul's (was incited) Ac1716 (pondered in) Ac1921 (bound in) Ac2022 (offering divine service in) Ro19 (saints gathered and my s) 1C54 (is praying) 1C1414 15 (playing music) 1C1415 (these men soothe) 1C1618 (no ease in) 2C213 (with Colossians in) Co25 Apollos fervent in Ac1825 testifying with our Ro816 may be saved 1C55 holy in 1C734 spiritual endowments 1C1412 32 of Titus 2C713 of the Galatians Ga618 Philippians Ph423 Abs1 Timothy 2Ti422 Philemon Phn25 of the just Hb1223 of the prophets vRv226

Others (Indefinite): of infirmity Lu1311 disciples suppose they are beholding Lu2437 s and life (declarations) 1Jn663 Sadducees saying no s Ac238 if a s speaks to Paul Ac239 of holiness Ro14 circumcision of heart in Ro229 walking according to Ro812 4 Ga516 saints (are in, if so be) Ro89 (living in accord with) Ro813 testifying 1Ro816 fervent in Ro1211 one s MC617 discrimination of 1C1210 in a speaking secrets 1C142 blessing in 1C1416 pollution of 2C71 a different 2C114 undertaking in Ga33 persecuted the one according to Ga429 awaiting Ga55 if living in Ga525 25 1Pt46 of meekness Ga61 sowing for the Ga68 s in s nations joint enjoyers Ep36 praying in Ep618 if any communion of Ph21 saints' love in s Co18 unimpaired 1Th523 not be alarmed through 2Th22 secret of devoutness justified in 1Th316 ministering Hb114 of glory and power 1Pt414 every s (do not believe) 1Jn41 (avowing Jesus) 1Jn42 (not) 1Jn48 test the 1Jn41 seven s Rv14 to give s to the image vRv1315 John carried away in vRv173 2110

evil spirits: Jesus cast out Mt816 unclean s: Jesus (gives disciples authority over) Mt101 Mk67 Ab31\* (enjoining) Mk126As 27 Lu436 (prostrated to) J) Mk311 (Jews said J had) Mk330 (man with, meets J) Mk52 (J said, come out) Mk58 (rebukes) Mk925 Lu939 42 (charged) Lu329 (whenever coming out) Mt1243 Lu1124 man in the synagogue with Mk123 entered into hogs Mk513 a woman's daughter has Mk725 subject to disciples Lu1020 those molested by Ac516 many of those having Ac87 three, as if frogs vRv1613 Babylon, jail of vRv182 seven different Mt1245 Lu1126 man's son having a dumb s Mk917 20 deaf-mute s: (Jesus enjoining) Mk925 wicked s: (Jesus cures many of) Lu721 (some women cured of) Lu82 (go out) Ac1912 (sons of Sceva) Ac1913 15 16 python s: (maid having) Ac1616 18 s in jail 1Pt319 of deception 1Jn46 of demons vRv1614

blast: blowing where it wills Jn38 God making His messengers 1Hb17 (At 1727 b412 s1 1Jn227 A56), ghost2, Ghost39, life1, spirit 151, Spirit137, spiritual gift1, spiritually1, wind1.

spirit, phantom2.

*pneuma t i k on' BLOWic*

spiritual, having the qualities of spirit. A man is spiritual or fleshly 1C32 or soulsh Ju19 according as his spirit, his flesh or his soul rules his life, s grace (sharing some) Ro111 the law is Ro714 things (participate in) Ro1527 matching that which is 1C218As who are s (with those) 1C213 (you) Ga61 he who

is s examining all 1C21<sup>5</sup>AB<sup>3</sup>\* If we sow the s r1C911 all ate the same s food 1C10<sup>3</sup> all drank of the same s drink 1C10<sup>4</sup> 4 s endowments 1C121 141 if anyone presuming to be 1C14<sup>3</sup> s body 1C15<sup>4</sup> 44 not first the s 1C15<sup>4</sup> 46 blessing Ep1<sup>3</sup> songs Ep519As Co 316 forces of wickedness Ep612 understanding Co19 house 1Pt2<sup>5</sup> sacrifices 1Pt2<sup>5</sup>AB.

*pneuma t i k o s* BLOWIC-AS  
spiritually, examined 1C21<sup>4</sup> called Sodom vRv 118 (B1C21<sup>3</sup>).

*ptu'o* SPIT  
spit, eject saliva from the mouth. Jesus (s touches deaf stammerer's tongue) Mk7<sup>33</sup> (s into blind man's eyes) Mk 8<sup>23</sup> (on the ground) Jn9<sup>6</sup>.

*em ptu'o* IN-SPIT  
spit on or idiomatically spit, on Christ Mt26<sup>67</sup> 2780 Mk10<sup>34</sup> 1485 1519 Lu18<sup>32</sup>. spit on<sup>2</sup>, -upon<sup>3</sup>, -in<sup>1</sup>.

spitefully entreat, outrage<sup>2</sup>.

*ptu's ma* SPITTLE  
spittle, saliva, the fluid secretion of the mouth. Jesus makes mud out of Jn9<sup>6</sup>.

*lamp r on'* SHINING  
splendid, reflecting or transmitting light, resplendent. In s attire (Herod clothing Jesus) Lu23<sup>11</sup> (man stood by Cornelius) Ac10<sup>30</sup> (in the synagogue) Ja2<sup>8</sup> all that is s perished vRv18<sup>14</sup> resplendent: dressed in r (linen) vRv15<sup>6</sup> (cambric) vRv19<sup>8</sup> river of water of life vRv22<sup>1</sup> r morning star vRv22<sup>16</sup>. bright<sup>2</sup>, clear<sup>1</sup>, gay<sup>1</sup>, goodly<sup>2</sup>, gorgeous<sup>1</sup>, white<sup>2</sup>.

*lamp r o s'* SHINE-AS  
splendidly, figuratively, with brightness. making merry s rLu16<sup>10</sup>. sumptuously<sup>1</sup>.

*ske'lops* SPLINTER  
splinter, the Septuagint uses this word in Ho26 for part of a hedge, in Ez28<sup>24</sup> for a brier, and in Nu33<sup>55</sup> for pricks in eyes. In classical use it denoted sharp stakes used in making a palisade. Figuratively, that which rankles like a foreign body which has pierced its way into the flesh r2C12<sup>7</sup>. thorn<sup>1</sup>.

*skul'on* FLAY  
spoil, the pelt of a slain animal, figuratively, spoil. distributing rLu11<sup>22</sup>.

spoil, despoil<sup>1</sup>, plunder<sup>4</sup>, strip off<sup>1</sup>.  
spoiling, pillage<sup>1</sup>.  
spoils, booty<sup>1</sup>.

*spo[n]g'g os* SPONGE  
sponge, an absorbent, porous mass of elastic substance. filling with vinegar Mt27<sup>48</sup> Mk 15<sup>36</sup> Jn19<sup>29</sup>.

*e[n]g'gu os* SPONSOR  
sponsor, one who takes the responsibility. Jesus s of a better covenant Hb7<sup>22</sup>. surety<sup>1</sup>.

*aut o'mat on* SAME-IMPELLED  
spontaneously, earth bearing fruit Mk4<sup>28</sup> iron gate opens Ac12<sup>10</sup>. of one's own accord<sup>1</sup>, of one's self<sup>1</sup>.

*pai'z o* HIT-  
sport, the people rise to 1C10<sup>7</sup>. play<sup>1</sup>.  
sport one's self, luxuriate in<sup>1</sup>.

*spi'l os* SPOT  
spot, ecclesia not having rEp5<sup>27</sup> men are r2Pt 21<sup>3</sup>.

spot, reef<sup>1</sup>, (without s), flawless<sup>1</sup>, unspotted<sup>3</sup>.

*spil o'o* SPOT

spot, cause to be spotted, tongue s whole body rJa3<sup>6</sup> tunic s by the flesh Ju2<sup>2</sup>, defile<sup>1</sup>, spot<sup>1</sup>.

spray. See cast.  
spread. See have and pasture (with have).  
spread. See strew.  
spread, disseminate<sup>1</sup>, strew under<sup>1</sup>.  
spread abroad, come out<sup>2</sup>.  
spread abroad fame, blaze abroad<sup>1</sup>.

*ek petan'n u mi* OUT-EXPAND  
spread out. God s o His hands rRo10<sup>21</sup>. stretch forth<sup>1</sup>.

spread (with places). See strew.

*p'eg e'* SPRING  
spring, of woman's blood Mk5<sup>29</sup> Jesus at Jacob's Jn4<sup>6</sup> will become in him rJn4<sup>14</sup> not venting sweet and bitter rJa3<sup>11</sup> these are waterless M2Pt21<sup>7</sup> s of water (living) rRv7<sup>17</sup> (star falls on) vRv8<sup>10</sup>bs (Maker of) vRv14<sup>7</sup> (pours bowl into) vRv16<sup>4</sup> (of life) rRv 21<sup>6</sup>bs. fountain<sup>8</sup>, well<sup>4</sup>.

spring, arise<sup>2</sup>, generate<sup>1</sup>.

*eis ped a'o* INTO-SPRING  
spring in. the warden Ac16<sup>29</sup>.

*ek ped a'o* OUT-SPRING  
spring out. Barnabas and Paul at Lystra Ac 14<sup>14</sup>. run in<sup>1</sup>.

*ana ped a' o* UP-SPRING  
spring up. blind man at Jericho Mk10<sup>50</sup>bs. rose<sup>1</sup>.

spring up, germinate<sup>2</sup>, leap<sup>1</sup>, shoot up<sup>2</sup>, sprout<sup>3</sup>, step up<sup>2</sup>.  
spring up with, sprout together<sup>1</sup>.

*r[h]ant i z'o* SPRINKLE  
sprinkle, scatter a liquid in small drops. Jews not eating except Mk7<sup>43</sup> s the contaminated rHb9<sup>13</sup> Moses s (the scroll) Hb9<sup>19</sup> (vessels) Hb9<sup>21</sup> with hearts s Hb10<sup>22</sup>.

*r[h]ant i s m os'* SPRINKLING  
sprinkling, blood of Hb12<sup>24</sup> (of Jesus Christ) r1Pt1<sup>2</sup>.

sprinkling, pouring against<sup>1</sup>.

*phu'o* SPROUT  
sprout, the first stage of growth in plants. seed rLu8<sup>6</sup> s root of bitterness s rHb12<sup>15</sup> (s<sup>1</sup> Lu8<sup>8</sup>). spring up<sup>3</sup>.

*ek phu'o* OUT-SPROUT  
sprout out. fig leaves rMt24<sup>32</sup> Mk13<sup>28</sup>. put forth<sup>2</sup>.

*sum phu'o* TOGETHER-SPROUT  
sprout together. grain and thorns rLu8<sup>7</sup>. spring up with<sup>1</sup>.

*par otr u'n o* BESIDE-INSTIGATE  
spur on, goad into action. Jews, the reverent women Ac13<sup>50</sup>. stir up<sup>1</sup>.

*ap eip'on* FROM-LAY (sAY)  
spurn, hidden things of shame 2C4<sup>2</sup>. renounce<sup>1</sup>.

*kata skop e'o* DOWN-NOTE  
spy, our freedom rGa2<sup>4</sup>.

*kata'skop os* DOWN-NOTER  
spy. Rahab received Hb11<sup>31</sup>.

spy, eavesdropper<sup>1</sup>.

*no ss os'* YOUNGLING  
squab of doves. two s of Lu22<sup>4</sup>. young<sup>1</sup>.

*speir'a* BAND

squad Jn18<sup>12</sup>, squadron of soldiers, used for a Roman manipule, cohort, or a smaller number. the whole s Mt27<sup>27</sup>Mk15<sup>16</sup> Cornelius, a centurion of Ac10<sup>1</sup> captain of Ac21<sup>31</sup> Imperial Ac27<sup>1</sup>, band<sup>7</sup>.

*spatal a'o* SQUANDER

squander, spend freely and foolishly Ja5<sup>5</sup>, prodigal 1Ti5<sup>6</sup>, live in pleasure<sup>2</sup>.

*plat u'* BROAD

square, broad gate Pmt7<sup>18</sup>, as the streets of the orient are very narrow, there is usually a common, or plaza, or square, which is broad, where people can congregate. praying at the corners of Mt6<sup>5</sup> Jesus' voice not in the Mt 12<sup>19</sup> coming out to Lu10<sup>10</sup> 14<sup>21</sup> teach in Lu13<sup>26</sup> carrying the infirm into Ac5<sup>15</sup> corpses will be at vRv11<sup>18</sup> the city is gold vRv21<sup>21</sup> center of, tree of life vRv22<sup>2</sup>.

square (four). See four square.

*dus'kol os* ILL-VICTUALS

squeamish, distressingly sick. the rich s entering the kingdom rMk10<sup>24</sup>, hard<sup>1</sup>.

*dus ko'l os* ILL-VICTUALS-AS

squeamishly (adverb), rich s entering kingdom Pmt19<sup>23</sup>Mk10<sup>23</sup>Lu18<sup>24</sup>, hardly<sup>3</sup>.

*pie z'o* SQUEEZE

squeeze, press together. ideal measure PLu6<sup>38</sup>, press down<sup>1</sup>.

*ka m mu'o* DOWN-CLOSE

squint. Israel's eyes Pmt13<sup>15</sup> Ac28<sup>27</sup>, close<sup>2</sup>.

*ek kent e'o* OUT-PUNCTURE

stab. Him whom they Jn19<sup>37</sup> Rv1<sup>7</sup>, pierce<sup>2</sup>.

*ster e'o ma* SOLIDITY

stability. Colossians s of faith vCo2<sup>5</sup>, steadfastness<sup>1</sup>.

stability. See stable (be).

*ster e'o'o* SOLIDIFY

stable (be), in the faith Ac16<sup>5</sup>, stability, lame man given Ac3<sup>7</sup> 16.

stablish, confirm<sup>2</sup>, establish<sup>6</sup>.

*Stach'us* EAR (of plant)

Stachys, proper name, a Roman saint. Ro16<sup>9</sup>.

*st a'd ion* STANDARD

stadium (plural stadia), a distance which stands or is established, being 600 Greek feet, or 625 Roman feet, or one eighth of a Roman mile, equivalent to 606 $\frac{1}{2}$  English feet. It also refers to a race course, a stadium, which was this length P1C9<sup>24</sup>, ship many s from land Mt14<sup>24b</sup> from Jerusalem (a village sixty s) Lu24<sup>13</sup> (Bethany about fifteen) Jn11<sup>18</sup> disciples rowed twenty-five or thirty Jn6<sup>19</sup> blood from 1600 s vRv14<sup>20</sup> the city four square 12,000 s vRv21<sup>16</sup>, furlong<sup>5</sup>, race<sup>1</sup>.

staff. See rod.

staff, wood<sup>5</sup>.

stagger, doubt<sup>1</sup>.

*ana bath m os'* UP-STEP

stair, literally the means to "step up". Paul on Ac21<sup>35</sup> 40.

stall, manger<sup>1</sup>.

*mogilal'os* DIFFICULTLY-TALKER

stammerer, brought to Jesus Mk7<sup>32</sup>, having an impediment in speech<sup>1</sup>.

stanch. See stand.

*[h]ist'emi* STAND

stand, maintain or assume an upright posi-

tion, place in a balance in order to weigh Mt26<sup>15</sup>, so often in the Septuagint, nominate, stand for election Ac12<sup>3</sup>, assign a day PAc17<sup>31</sup>. Idiomatically, stanch a flow of blood Lu8<sup>44</sup>, establish a course of action PLo10<sup>8</sup> Hb10<sup>9</sup>. Christ (star s over) Mt2<sup>9</sup> (Adversary s Him on the wing of the sanctuary) Mt4<sup>9</sup> Lu4<sup>9</sup> (brothers s outside) Mt12<sup>46</sup> 47b Mk3<sup>31</sup> Lu8<sup>20</sup> (s little child in midst) Mt 18<sup>2</sup> Mk9<sup>39</sup> Lu9<sup>47</sup> (s, summons blind men) Mt 20<sup>32</sup> Mk10<sup>49</sup> Lu18<sup>40</sup> (s the sheep at right) Mt25<sup>33</sup> (in front of Pilate) Mt27<sup>11</sup> (beside lake Gennesaret) Lu5<sup>1</sup> (on an even place) Lu6<sup>17</sup> (woman s behind) Lu7<sup>38</sup> (Zaccheus s said to) Lu19<sup>8</sup> (scribes s accusing) Lu23<sup>10</sup> (friends s afar off) Lu23<sup>49</sup> (s in disciples midst) Lu24<sup>36</sup> Jn20<sup>19</sup> 26 (in midst of you One s) Jn12<sup>6</sup> (s and cries, if anyone) Jn7<sup>37</sup> (Mary beholding Him s) Jn20<sup>14</sup> (on the beach) Jn21<sup>4</sup> (Stephen perceived Him s) Ac7<sup>55</sup> 56 (to Paul, rise and s) Ac26<sup>18</sup> AB<sup>2</sup> s (I s at the door) vRv 320

Others: hypocrites praying s Mt6<sup>5</sup> parted will not s (house) Pmt12<sup>25</sup> Mk3<sup>25</sup> (Satan) Mk 3<sup>26</sup> kingdom (how then shall it) Mt12<sup>26</sup> Lu 11<sup>18</sup> (not able to) Mk3<sup>24</sup> throng s (on the beach) Mt13<sup>2</sup> (on other side of the sea) Jn6<sup>22</sup> (hears voice) Jn12<sup>29</sup> (before the throne) vRv 7<sup>9</sup> some s (who not tasting death till) Mt 16<sup>28</sup> Mk9<sup>1</sup> Lu9<sup>27</sup> (at the cross) Mt27<sup>47</sup> (near the colt) Mk11<sup>15</sup> every declaration made to Pmt18<sup>18</sup> 2C13<sup>1</sup> workers in the market Pmt 20<sup>3</sup> 8 6 abomination of desolation Mt24<sup>15</sup> Mk13<sup>14</sup> in the courtyard Mt26<sup>73</sup> disciples (to s before governors) Mk13<sup>9</sup> (with sad countenance) Lu24<sup>17</sup> (looking into heaven) Ac1<sup>11</sup> (seven s before apostles) Ac6<sup>6</sup> messenger (at right of altar) Lu11<sup>1</sup> (before Cornelius) Ac10<sup>80</sup> 11<sup>13</sup> (at four corners of the earth) vRv7<sup>1</sup> (around the throne) vRv7<sup>11</sup> (at the altar) vRv8<sup>3</sup> (on the sea) vRv10<sup>5</sup> 8 (in the sun) vRv19<sup>17</sup> ships beside lake Lu5<sup>2</sup> man with withered hand Lu6<sup>8</sup> s those bearing the bier s Lu7<sup>14</sup> s outside householder's door PLu13<sup>25</sup> AB<sup>3</sup> lepers s ahead Lu17<sup>12</sup> Pharisee s prayed PLu18<sup>11</sup> tribute collector s afar off PLu18<sup>13</sup> in front of the Son of Man-kind Lu21<sup>36</sup> people s beholding crucifixion Lu23<sup>35</sup> John (again s and two disciples) Jn13<sup>5</sup> (friend of Bridegroom) Jn3<sup>29</sup> a woman in midst [Jn3<sup>8</sup>] Adversary does not s in the truth Jn8<sup>44</sup> Jews, in the sanctuary Jn 11<sup>56</sup> Judas, with deputies Jn18<sup>5</sup> Peter (at door outside) Jn18<sup>16</sup> (warming himself) Jn 18<sup>18</sup> 25 (with the eleven) Ac21<sup>4</sup> (in the Sanhedrin) Ac4<sup>7</sup> 52<sup>7</sup> (before the portal) Ac12<sup>14</sup> deputies s by the fire Jn18<sup>18</sup> beside the cross Jn19<sup>25</sup> Mary, outside at the tomb Jn20<sup>11</sup> lame man Ac3<sup>8</sup> 41<sup>4</sup> apostles, in the sanctuary Ac5<sup>20</sup> 25 AB<sup>3</sup> prison guards Ac5<sup>23</sup> put false witnesses on Ac6<sup>13</sup> place on which Moses Ac7<sup>38</sup>

God (Lord, Thou shouldst not s) vAc7<sup>60</sup> (able make him s) vRo14<sup>4</sup> (solid foundation) s F2Ti2<sup>19</sup> (the Judge before the doors) PJa5<sup>9</sup> (messengers who s before) vRv8<sup>2</sup> (lampstands before the Lord) vRv11<sup>4</sup> eunuch orders chariot to Ac8<sup>38</sup> Paul (men with P s dumb-founded) Ac9<sup>7</sup> (Macedonian s entreating) vAc 16<sup>9</sup> (in the Areopagus) Ac17<sup>22</sup> (on the stairs) Ac21<sup>40</sup> (centurion s by) Ac22<sup>25</sup> (in the Sanhedrin) Ac22<sup>30</sup> 24<sup>20</sup> 21 (at dais of Caesar) Ac 25<sup>10</sup> (those accusing him) Ac25<sup>18</sup> (I s being judged) Ac26<sup>6</sup> (attesting to both small and great) vAc26<sup>22</sup> (in midst of those on ship) Ac27<sup>21</sup> saints (grace in which we) vRo5<sup>2</sup> (to

own Master s or falling) rRo144 (settled in his heart) r1C737 (he who is supposing he s) r1C1012 (evangel in which you) r1C151 (fast in the faith) r2C124 (to enable you) rEp611 13 (s then girded) Ep614 (mature) rCo412 (in the true grace of God) r1Pt512 (God to s you flawless) rJu24 nations s in faith Ro1120 chief priest s ministering Hb1011 to the poor, you s there Ja23 Lambkin (s as though slain) rVv56 (on mount Zion) rVv141 who is able to rVv617 two lampstands rVv114 two witnesses rVv1111 dragon rVv124 wild beast, on the sand rVv131 conquerors, on glassy sea rVv152 afar off from Babylon (kings) rVv1810 (merchants) rVv1815 (mariners) rVv1817 dead, before the throne rVv2012 (AAc2220 s rRo331 b s rVv111). abide1, appoint2, be brought1, - established2, - holden up1, covenant with for1, continue1, lay to one's charge1, make stand1, present1, set1, - up1, stand116, - by3, - forth3, - still4, - up2, stanch1.

stand. See stand firm.

stand, be, commend1, present2, remain1, (make s), stand1.

*peri'ist'ē mi* ABOUT-STAND

stand about, stand aloof from. the throng about Jesus Jn1142 Jews s about Paul Ac257 stand aloof from: saints to s from (profane prattlings) r2Ti216 (stupid questions) rTit39. avoid1, shun1, stand by1, - round about1.

stand aloof. See depose.

stand aloof from. See stand about.

stand before. See present.

stand before, stand by1.

stand beside. See present.

*eph'ist'ē mi* ON-STAND

stand by, of persons, be imminent (rain) Ac282 (Paul's dissolution) r2Ti46, messengers s b (shepherds) Lu29 (Peter) Ac127 Hannah in same hour Lu238 Christ (s b Peter's mother-in-law) Lu439 (Martha s b) Lu1040 (scribes and elders) Lu201 that day, unaware rLu2134 two men, at tomb Lu244 Sadducees s b apostles Ac41 elders, against Stephen Ac612AB92 men from Cornelius Ac1017 1111 Jews s b house of Jason Ac175 Paul (Ananias s b) Ac2213 (at Stephen's death) Ac2220B3 (the Lord s b) Ac2311 (Ly-sias s b with troop) Ac2327 extermination r1Th53 Timothy to s b the word r2Ti42.

stand by. See present.

stand fast, stand firm6.

*stēk'o* STAND-FIRM

stand firm, stand. saints (in the faith) r1C1613 (be not enthralled) rGa51 (in one spirit) rPh127 (in the Lord) rPh41 1Th38 (hold to the traditions) r2Th15 stand: whenever s praying Mk1125 to his own Master rRo144.

stand here, present1.

stand round about, stand about1.

stand still, stand4.

stand together. See commend.

stand up, present1, rise8, stand2.

stand upright, rise1.

stand with, come along with1, commend1, present1.

*sta'sis* STANDING

standing Hb98, figuratively, insurrection, commotion, insurrection: Bar-Abbas Mk157 Lu23 19 25 Paul charged with Ac245 commotion: over circumcision Ad152 in Ephesus Ac1940 Pharisees and Sadducees Ac237 10, dissen-

sion3, insurrection1, sedition3, standing1, uproar1.

standing (give). See present.

*ast'ēr* GLEAMER

star. of Bethlehem Mt22 7 9 10 falling Mt2429 Mk1325 vRv613 810 91 another glory of 1C1541 41 43 straying rJu13 seven vRv116 20 20 2131 the morning s rVv228 2216 name of, Absinth vRv811 third of (eclipsed) vRv812 (dragon dragging) vRv124 wreath of twelve vRv121.

star, constellation4.

star (morning). See morning star.

*tr'ibol os* THREE-CAST

star thistle, a species of knapweed, botanically, *Centaurea calcitrapa* having hard spines for a flower sheath, not thorns on the leaves or stems. figs not from rMt718 land bringing forth rPh68, thistles1, thorns1.

*ptur'ō* STARTLE

startle, mentally confuse by fear. not s by those opposing Ph128, terrify1.

*st a tēr* STAND-

stater, a coin, probably of silver, worth about sixty cents, or two shillings sixpence, so called because money was "stood", or weighed Mt2615, hence it was called a "weight", or stater. in the fish's mouth Mt1727, piece of money1.

station by side. See present.

*[h]ēlik'ia* PRIME

stature, the greatest or highest point of development, the prime of life Hb1111, of time, come of age Jn921 23, who is able add to Mt627 Lu1225 Jesus progressed in Lu252 Zacheus little in Lu198 s of the complement of the Christ rEp413, of age2, past-1, stature5.

*kar ter'eō* HOLD

staunch (be). Moses, as seeing the Invisible Hb1127, endure1.

*krat ai o'ō* HOLD-

staunch (be). s in spirit (John) Lu180 (Jesus) Lu240 saints (to be) 1C1613 (to be made s) rEp316, be strong1, strengthen1, wax strong2.

*epimen'ō* ON-REMAIN

stay in a place, persist in an action or condition. Cornelius asks Peter to Ac1048 Paul (Jews ask him s in Ephesus) Ac1820s2 1C168 (s in Tyre) Ac214 (at Caesarea) Ac2110 (in Syracuse) Ac2312 (brethren entreat) Ac2314 (in Corinth) 1C167 (with Cephas 15 days) Gal18 (in the flesh) Ph124 persist: the Jews, in asking Jesus [Jn87] Peter, in knocking Ac1216 not p in sin that grace rRo61 in God's kindness rRo1122 in unbelief rRo1123 p in the faith rCo123 Timothy to p in the teaching r1Ti418 (AAc217). abide4, continue7, tarry1.

stay. See help.

stay, attend to1, retain1.

stead (fill up in). See fill up in stead.

stead (in), over2.

stead (in the). See instead.

steadfast, confirmed4, settled2.

steadfastly (fix). See establish.

*st'ēr i g m os'* SOLIDNESS

steadfastness, lest falling from 2Pt317.

steadfastness, stability1.

*kle'p t o COVER*

**steal**, thieves (tunneling and) Mt6<sup>19</sup> 20 (not coming except to) Jn10<sup>10</sup> you shall not be Mt19<sup>18</sup> Bs<sup>2</sup> Mk10<sup>19</sup> Lu18<sup>20</sup> Ro13<sup>9</sup> Jesus' body (lest disciples s) Mt27<sup>64</sup> (soldiers say disciples) Mt28<sup>13</sup> Jews heralding not to Ro22<sup>1</sup> 21 let him that s no longer be Ep4<sup>28</sup> 28.

**steep** place, precipice<sup>3</sup>.

*met ag'o WITH-LEAD*

**steer** with. horses, w bits rJa3<sup>3</sup> ships by ruler rJa3<sup>4</sup>. turn about<sup>2</sup>.

**step**, footprint<sup>3</sup>.

**step** down, descend<sup>1</sup>.

**su[n]g kata bai n'o TOGETHER-DOWN-STEP**  
**step** down with. the Jews, Festus Ac25<sup>5</sup> AB.  
go down with<sup>1</sup>.

*em bai n'o IN-STEP*

**step** into. a ship (Christ) Mt8<sup>23</sup> 91 132 153<sup>9</sup> Mk41 518 810 13 Lu5<sup>3</sup> 822 38 (disciples) Mt14<sup>22</sup> Mk6<sup>45</sup> Jn6<sup>17</sup> Bs 213 (the throng) Jn6<sup>24</sup> ABs<sup>2</sup> (Paul) Ac21<sup>16</sup> Bs<sup>2</sup> pool of Bethesda Jn5<sup>4</sup> (s<sup>1</sup> Jn6<sup>22</sup>). enter<sup>8</sup>, step in<sup>1</sup>.

**step** into. See step on.

*apo bai n'o FROM-STEP*

**step** off, eventuate. disciples, from the ship Lu5<sup>2</sup> Jn21<sup>19</sup> ABs<sup>2</sup> eventuate: for a testimony rLu21<sup>13</sup> in salvation Ph1<sup>10</sup>. come<sup>1</sup>, go out<sup>1</sup>, turn<sup>2</sup>.

*epi bai n'o ON-STEP*

**step** on board, ship Ac21<sup>2</sup> 4 272, **step** into province or prefecture Ac20<sup>18</sup> 251, mount an ass Mt21<sup>5</sup>. come into<sup>2</sup>, enter into<sup>1</sup>, go aboard<sup>1</sup>, sit upon<sup>1</sup>, take ship<sup>1</sup>.

*em bi ba s'o IN-have-STEP*

**step** on board (have). Paul and others Ac27<sup>6</sup>. put<sup>1</sup>.

*ana bai n'o UP-STEP*

**step** up, ascend, come up of plants etc., go up, climb up, from the water (Jesus) Mt3<sup>16</sup> Mk11<sup>0</sup> (Philip and the eunuch) Ac8<sup>39</sup> Jesus, into the ship Mk6<sup>51</sup> Philip, into the chariot Ac8<sup>31</sup> ascend: Jesus (into the mountain) Mt51 1423 1529 Mk3<sup>13</sup> Lu9<sup>28</sup> (messengers a on) Jn15<sup>1</sup> into heaven (no one except Christ) Jn3<sup>13</sup> (David did not) Ac23<sup>4</sup> (who will) Ro10<sup>6</sup> (the two witnesses) vRv11<sup>12</sup> 12 Christ (a where He was) Jn6<sup>62</sup> (not as yet) Jn20<sup>17</sup> (to My Father) Jn20<sup>17</sup> (on high) Ep4<sup>8</sup> 9 10 prayers vAc10<sup>4</sup> Rv8<sup>4</sup> to which the heart of man did not r1C29 messenger, from the orient vRv7<sup>2</sup> fumes, out of the well vRv9<sup>2</sup> 1411 will beat out of (the submerged chaos) vRv11<sup>7</sup> 178 (the sea) vRv13<sup>1</sup> (the land) vRv13<sup>11</sup> smoke of Babylon vRv19<sup>3</sup>

come up: thorns, smother seed pMt13<sup>7</sup> Mk4<sup>7</sup> the first fish Mt17<sup>27</sup> seed pMk4<sup>5</sup> mustard rMk4<sup>32</sup> reasonings rLu24<sup>98</sup> on Moses' heart rAc2<sup>3</sup> allegation, to the captain Ac21<sup>31</sup> John told vRv4<sup>1</sup> went up: Joseph, from Galilee Lu2<sup>4</sup> into sanctuary (two men) rLu18<sup>10</sup> (Jesus) Jn7<sup>14</sup> (Peter and John) Ac3<sup>1</sup> into Jerusalem (Jesus) Jn21<sup>3</sup> 51 710 (many) Jn11<sup>55</sup> (Peter) Ac11<sup>2</sup> (Paul) Ac21<sup>15</sup> ABs<sup>2</sup> 241 Ga2<sup>1</sup> 2 (Festus) Ac25<sup>1</sup> Jesus' brothers, to the festival Jn7<sup>10</sup> Peter (into the ship) Jn21<sup>11</sup> AB (on the housetop) Ac10<sup>9</sup> the eleven, into upper chamber Ac13<sup>15</sup> ABs<sup>2</sup> Gog and Magog (breadth of the earth) vRv20<sup>9</sup>

go up: Christ and Peter into the ship Mt14<sup>32</sup> into Jerusalem (Jesus) Mt20<sup>17</sup> Lu19<sup>28</sup> (and disciples) Mt20<sup>18</sup> Mk10<sup>32</sup> 33 Lu18<sup>31</sup> (Jesus' parents) Lu24<sup>2</sup> (Paul and Barnabas) Ac15<sup>2</sup>

(Paul entreated not to) Ac21<sup>12</sup> (is Paul willing) Ac25<sup>9</sup> men and paralytic to the house-top Lu5<sup>19</sup> to the festival (Jesus' brothers) Jn7<sup>8</sup> (Jesus not) Jn7<sup>8</sup> (some Greeks) Jn12<sup>20</sup> Paul (to Caesarea) Ac18<sup>22</sup> (up stairs) Ac20<sup>11</sup> climb up: on fig mulberry (Zaccheus) Lu19<sup>4</sup> thief c u elsewhere rJn10<sup>1</sup> (Bs<sup>1</sup> Mk15<sup>8</sup> AJn6<sup>17</sup> s1<sup>2</sup> 624 s1<sup>2</sup> 219 s1<sup>2</sup> Ac21<sup>6</sup>). arise<sup>2</sup>, ascend<sup>10</sup>, go up<sup>37</sup>, etc.

*pros ana bai n'o TOWARD-UP-STEP*

**step** up toward. friend rLu14<sup>10</sup>. go up<sup>1</sup>.

*Steph a na s' WREATH*

Stephanas. household of (Paul baptizes) 1C11<sup>8</sup> S and Fortunatus (firstfruit of Achaia) 1C16<sup>15</sup> 17.

Stephen. See wreath.

*prum' n a STERN*

**stern**, the hinder part of a ship. Jesus drowns in Mk4<sup>38</sup> of Paul's ship Ac27<sup>29</sup> 41.

**steward**, administrator<sup>8</sup>, manager<sup>2</sup>, (be s), administrator (be) <sup>1</sup>.

stewardship, administration<sup>3</sup>.

*ereid'o STICK*

**stick**, fix firmly. ships prow Ac27<sup>41</sup>. stick fast<sup>1</sup>.

**stick**, kindling<sup>1</sup>.

**stick** on. See place about.

**stiffen**. See erect again.

*sklér o trach'el on HARD-NECKED*

**stiff-necked**. Jews rAc7<sup>51</sup>.

*sum pni' g o TOGETHER-CHOKE*

**stifle**, the word, by riches pMt13<sup>22</sup> Mk4<sup>19</sup> ABs<sup>1</sup> Lu8<sup>14</sup> seed, by thorns pMk4<sup>7</sup> Jesus, by the throngs Lu8<sup>42</sup> (sMk4<sup>19</sup>). choke<sup>4</sup>, throng<sup>1</sup>.

*e'ti STILL*

**still**, an adverb of time or degree, longer, idiomatically, more, with the double negative *ou mé* (under no circumstances) it is translated *nevermore*. for nothing does salt s avail pMt5<sup>13</sup> Christ (s speaking) Mt12<sup>46</sup> 2647 Mk5<sup>35</sup> 1443 Lu8<sup>49</sup> 2247 (while s living) Mt27<sup>63</sup> (why s bothering) Mk5<sup>35</sup> (while s approaching) Lu9<sup>42</sup> (in Galilee) Lu24<sup>6</sup> (s with you) Lu24<sup>44</sup> Jn7<sup>33</sup> 1333 (in the place) Jn11 30Bs (much to say) Jn16<sup>12</sup> while Peter s speaking Mt17<sup>5</sup> Lu22<sup>60</sup> Ac10<sup>44</sup> s more witnesses Mt18<sup>16</sup> in what deficient s Mt19<sup>20</sup> need have we (of witnesses) Mt26<sup>65</sup> Mk14<sup>63</sup> heart s caloused Mk8<sup>17</sup> A s one had he, a son pMk12<sup>6</sup> s of his mother's womb Lu15 s there is place Lu14<sup>22</sup> s more his soul Lu14<sup>26</sup> being s at a distance rLu14<sup>32</sup> 1520 s one thing lacking Lu18<sup>22</sup> neither can they s be dying Lu20<sup>96</sup> what need have we s of testimony Lu22<sup>1</sup> disciples s disbelieving Lu24<sup>41</sup> s four months (harvest) Jn4<sup>35</sup> s a little time Jn12<sup>35</sup> 1419 being s darkness Jn20<sup>1</sup> flesh s tenting in expectation Ac2<sup>26</sup> Saul s breathing out threatening Ac9<sup>1</sup> Paul (remaining s) Ac18<sup>18</sup> (s more, led Greeks) Ac21<sup>28</sup> (s being judged) Ro3<sup>7</sup> (s showing a path) 1C12<sup>31</sup> (if I s pleased men) Ga1<sup>10</sup> (if s heralding) Ga5<sup>11</sup> (being persecuted) Ga5<sup>11</sup> (s being with you) 2Th2<sup>5</sup> saints (while s infirm) Ro5<sup>6</sup> As (in accord with era) Ro5<sup>6</sup> (s sinners) Ro5<sup>6</sup> (how s living in) Ro6<sup>2</sup> (s not able) 1C3<sup>2</sup> As s

God (why s blaming) Ro9<sup>19</sup> (s rescuing) 2C1<sup>10</sup> (not s reminded) Hb8<sup>12</sup> 1017 (s once more quaking) Hb12<sup>26</sup> 27 s in your sins 1C15<sup>17</sup> not s under law Ga5<sup>18</sup> superabound-



ing s more Ph19 Levi s in loins Hb710 what need s for different priest Hb711 s more superabundantly sure Hb715 front tabernacle s has a standing Hb98 s how very little Hb1037 dying, Abel s speaking Hb114 what s may I be saying Hb1132 s of bonds Hb1138 resting s a little vRv611 s two woes vRv912 neither their place s found vRv123 lest s deceiving vRv203 let him (injure s) vRv2211 (be filthy s) vRv2211bs (do righteousness s) vRv2211 (be hallowed s) vRv2211 longer: no l be administrator vRv162 nothing l on the conscience Hb102 not hungering l vRv716ab not thirsting any l vRv716 more: the sea is no more vRv211 death will be no vRv214 4ab no m doom vRv223s2 night no vRv223As

nevermore: coming out n Rv312Ab Babylon found n vRv1821 trumpeters heard n vRv1822 artificer found n vRv1822Ab sound of millstone n vRv1822 light of lamp n vRv1823bs bride's voice heard n vRv1823 (s1Ro614).

still (be). See muzzle.

*mēk'e'tti* NO-NOT-STILL

still (by no means), or longer (by no [any] means), (adverb), room in house Mk22 eating fruit from the fig tree vRv1114 Sanehadrin threatening Peter and John Ac417 saints (slaving for Sin) Ro68 (judging) Ro1413 (living to themselves) 2Co515 (be minors) Ep414 (be walking) Ep417 (be stealing) Ep428 place in these regions Ro1523 drinking water (Timothy) 1Ti523 spend rest of lifetime 1Pt42 by no means longer: fruit come of you vRv2119 manifestly entering city Mk145 unclean spirit enter Mk925 bothering the teacher Lu849bs be sinning Jn514 [811] return to decay (Christ) Ac1334 Paul (to live) Ac2524 (refrain) 1Th81 5, any longer, henceforth1, - no more1, - not2, hereafter1, no longer2, - more2, not any more1, - henceforth1, no1, no., henceforward1.

*kent'r on* PUNCTURER

sting, goad Ac2614, a pointed instrument. s of death 1Co1555 56 like scorpions vRv910, prick1, sting3.

stink, smell1.

*kin e'ō* STIR

stir, set in motion, move a short distance, wag the head Mt2739 Mk1520, Pharisees not s loads vRv234 whole city Ac2130 Paul accused s insurrections Ac245 move: in God we are living and Ac1728 m lampstand Rv25 every mountain vRv614bs. move1, mover1, remove1, wag1.

stir, disturbance2.

*su[n]g kin e'ō* TOGETHER-STIR

stir up. the people Ac612.

stir up, confusion1, excite1, rekindle1, rouse2, - up1, shake1, spur on1.

stirred (be), incite1.

*kin'é si s* STIRRING

stirring, slight moving. of the water Jn53.

stirring (gazing). See gazing stock.

stocks. See wood.

*St o i k o s'* STANDIC

Stoic, pertaining to a Greek philosophy, the author of which taught in the portico of Athens. parleyed with Paul Ac1738.

*stom'a ch os* MOUTH-

stomach, first the gullet leading to the stom-

ach, then the stomach itself. sip of wine for 1Ti523.

*lith'os* STONE

stone, used also of a precious stone, a gem. The singular is used where English usage requires the plural. rouse children out of Mt39Lu38 becoming bread Mt43Lu43 Christ (lest dashing foot against) Mt46Lu411 (door of His tomb) Mt2700 66 282 Mk1546 163 4 Lu242 Jn201 (this is the S) vRv4411 (living S) vRv124 (which builders reject) vRv127 (to vision like a jasper) vRv43 requesting bread, handing him a vRv79Lu1111as builders reject vRv1242 44Mk1210Lu2017 18 of the sanctuary (no s left on) Mt242 2Mk132 2Lu216 6 (what manner of) Mk131 (adorned with ideal) Lu215 man gashing himself with Mk55 a millstone about the neck Mk942A Lu172ps will be crying Lu1940 in Jerusalem not a s on Lu1944 44 a s throw Lu2241 sinless one first cast [Jn87] the Jews (pick up) Jn859 (bear) Jn1031 on Lazarus' tomb Jn1138 39 41 Divine is not like Ac1729 in Zion (a stumbling) vRv932 33 (corner capstone) 1Pt28 8 saints (building precious) vRv1312 (as living s) vRv125 letters chiseled in 2Co37 precious s (woman gilded with) vRv174 1818 (cargo of) vRv1812 (bride's luminosity like) vRv2111 (city wall adorned with) vRv2119 strong messenger lifts vRv1821 (Ab) vRv156 A1812 s1821, another6, stone68.

*lith'in on* STONE

stone. water pots Jn26 tablets 2Co33 idols vRv320.

*lith a z'ō* STONEIZE

stone, cast stones at. Moses directs such are to be [Jn85] Jesus (Jews bear s to) Jn1031 (because of which act) Jn1032 (for an ideal act we are not) Jn1033 (Jews sought to) Jn118 deputies fear lest they be Ac536 Jews s Paul Ac1419s 2Co1125 saints of old Hb1137.

*kata lith a z'ō* DOWN-STONEIZE

stone. the people will Lu206.

stone dike. See barrier.

stones (cast), stones (pelt with)1.

*lith o bol e'ō* STONE-CAST

stones (pelt with), a farmer's slave vRv12135 Mk124A Jerusalem, those dispatched to her Mt2337Lu1334 Stephen Ac758 59 Jews attempt s Paul and Barnabas Ac145 a wild beast Hb1220 (AAc1419), cast stones1, stone8, stony, rocky place4.

*kupt'ō* BEND

stoop. John the baptist Mk17 Jesus [Jn86].

*kata kupt'ō* DOWN-BEND

stoop down. Jesus [Jn88].

stoop down, peer1.

*kata pau'ō* DOWN-CEASE

stop. hardly s throngs from sacrificing Ac1418 God, on the seventh Hb44 Joshua causes Israel Hb48 the saints, from works Hb410, cease1, rest2, restrain1.

stop, bar3, press1.

stop mouth, gag1.

*a kata'pau s t on* UN-DOWN-CEASED

stop (not). ungodly from sin 2Pt214, that cannot cease1.

*kata'pau si s* DOWN-CEASING

stopping. God's (place of My) Ac749 (entering into) Hb311 18 41 3 3 5 10 11, rest9.

*em por'ion* IN-GO

store, a place of merchandise. My Father's house not a merchant's Jn216. house of merchandise<sup>1</sup>.

store. See hoard and home.

store house, storeroom<sup>1</sup>.

store (keep in), hoard<sup>1</sup>.

*tamei'on* STOREROOM

storeroom. enter into your Mt68 Lo. He is in Mt2428 what you speak in rLu123 ravens have no Lu1224. closet<sup>2</sup>, secret chamber<sup>1</sup>, store house<sup>1</sup>.

*la i'laps* VERY-LAP

storm 2Pt217, with wind, whirl Mk437 Lu828.

story (relate). See relate story.

*tri'steg* ON THREE-EXCLUDER

story (third). Eutychus falls from Ac209. third loft<sup>1</sup>.

*pach u n'o* STOUTEN

stouten, make fat and dull. heart of this people rMt1315 Ac287ABS<sup>2</sup>. wax gross<sup>2</sup>.

stoutly insist. See insist (stoutly).

*kl'i'banos* STOVE-

stove, a firebox, in which material is burned. grass cast into Mt630Lu1228. oven<sup>2</sup>.

*eu thu'* WELL-PLACED

straight. make His highways rMt133Mk13Lu34 the crooked rLu35 Simon's heart not s rAc 821 street called S Ac911 Elymas perverting the s ways rAc1310 leaving the s path r2Pt 215. right<sup>3</sup>, straight<sup>4</sup>, Straight<sup>1</sup>.

straight, upright<sup>1</sup>, (make s), erect again<sup>1</sup>, straighten<sup>1</sup>.

straight course, run straight<sup>2</sup>.

straight (run). See run straight.

*eu thu n'o* WELL-PLACE

straighten, helmsman Ja34. the road of the Lord rJn123. governor<sup>1</sup>, make straight<sup>1</sup>.

straightly, charge<sup>1</sup>, many<sup>2</sup>.

*eu thu s'* WELL-PLACE

straightway. Mt316 1320 21 1427 213 Mk110Bs 12Bs 20Bs 23Bs 28ABS<sup>2</sup> 29B 30Bs 42Bs 43Bs 28Bs 12Bs 36Bs 45Bs 15Bs 16Bs 17Bs 29Bs 52s 29Bs 30Bs 42Bs 62Bs 27Bs 45Bs 50Bs 54Bs 72Bs 35s 810Bs 915Bs 20Bs 24Bs<sup>2</sup> 1052Bs 112Bs 3Bs 1443Bs 45Bs 72Bs 15Bs Lu649Bs Jn1330Bs 32 1934 213A Ac1016 (sMt1431 s212 B2674 sMk118 s21). anon<sup>2</sup>, as soon as<sup>1</sup>, by and by<sup>1</sup>, forth-with<sup>3</sup>, immediately<sup>18</sup>, straightway<sup>21</sup>, when<sup>1</sup>.

straightway, forthwith<sup>1</sup>, immediately<sup>18</sup>, instantly<sup>3</sup>.

strain at, strain out<sup>1</sup>.

*di uli'z'o* THROUGH-STRAIN

strain out, put through a sieve. a gnat rMt 2324. strain at<sup>1</sup>.

strait, cramped<sup>3</sup>, (be in a s), press<sup>1</sup>.

straiten, distress<sup>2</sup>.

straitened (be), press<sup>1</sup>.

strange. See guest.

strange, alien<sup>2</sup>, different<sup>1</sup>, out<sup>1</sup>.

strange (be). See lodge.

strange thing, baffling<sup>1</sup>.

stranger. See guest.

stranger, alien<sup>2</sup>, expatriate<sup>1</sup>, foreigner<sup>1</sup>, repatriate<sup>1</sup>, sojourner<sup>2</sup>, (be a s), sojourn<sup>1</sup>, (dwell as s), sojourn<sup>1</sup>, (lodge s), hospitable (be)<sup>1</sup>.

*ap a[n]gch'o* FROM-COMPRESS

strangle. Judas s himself Mt275. hang self<sup>1</sup>.

*pnikt on'* CHOKED

strangled. nations forbidden to eat what is Ac1520 29 2125.

stratagem. See systematizing.

*kalam'o* REED

straw, the hollow stalk of grain. works of s 1C312. stubble<sup>1</sup>.

*plan a'o* STRAY

stray, move from place to place, then, as such persons were usually imposters, in an evil sense, lead others astray, deceive. sheep (if should be led)rMt1812 12 (99 which have not)rMt1813 Israel s in heartrHb310 priest moderate with rHb52 saints (s in wilderness)Hb1138 (if anyone led)rJa519 (were as s sheep)1Pt225 the unjust led r2Pt215

deceive: the Sadducees are Mt2229Mk1224 27 false prophets d many Mt244 5 11 24Mk135 6 saints (beware that you may not be)Lu218 (once were)Tit33 (d ourselves)1Jn18 (those d you)1Jn226 (let no one be)1Jn37 Jesus accused of Jn712 deputies d Jn747 be not d (neither paramours)1C69 (evil conversations) 1C1533 (God not to be sneered at)Ga67 (be-loved brethren)Ja116 swindlers d and being 2Ti313 13 Jezebel d Rv220 Satan d whole earth vRv129 203 8 wild beast d vRv1314 all nations vRv1823 false prophet vRv1920 Adversary vRv2010 (bRv202). be out of the way<sup>1</sup>, deceive<sup>24</sup>, err<sup>6</sup>, go astray<sup>5</sup>, seduce<sup>2</sup>, wander<sup>1</sup>.

*plan e't es* STRAYING

straying. stars rJu13. wandering<sup>1</sup>.

stream, river<sup>2</sup>.

*r[h]u'm e* HAUL-

street, narrow, alley-like. doing alms in Mt62 slave to come out into rLu1421 s called Straight Ac911 Peter and messenger in Ac 1210. lane<sup>1</sup>, street<sup>3</sup>.

street, market<sup>1</sup>, square<sup>10</sup>.

*ischu's* STRENGTH

strength, the quality which gives power and endurance. God (loving with your whole s) Mk1230 33 Lu1027 (operation of the might of His)AEp119 (invigorated in the might of His)Ep610 (the glory of His)2Th19 (furnishing s)1Pt411 (s be our)vRv712 messengers being greater in 2Pt211 Lambkin worthy to get vRv512. ability<sup>1</sup>, might<sup>2</sup>, mighty<sup>1</sup>, power<sup>2</sup>, strength<sup>4</sup>.

strength, authority<sup>1</sup>, might<sup>1</sup>, power<sup>7</sup>, (be of s), strong (be)<sup>1</sup>, (increase in s), invigorate<sup>1</sup>, (receive s), stable (be)<sup>1</sup>, (without s), infirm<sup>1</sup>.

*en ischu'o* be-IN-STONG

strengthen. messenger s Christ Lu2243 Saul s with nourishment Ac919 (s'Ac1918).

strengthen, endue<sup>1</sup>, establish<sup>3</sup>, firm<sup>1</sup>, invigorate<sup>2</sup>, staunch (be)<sup>1</sup>.

*eu ton'os* WELL-STRETCH-AS

strenuously, (adverb). s accusing Jesus Lu2310 Apollos s confuted the Jews Ac1328. mightily<sup>1</sup>, vehemently<sup>1</sup>.

*pro tein'o* BEFORE-STRETCH

stretch before. s Paul b them with thongs Ac2225.

stretch beyond measure, overstretch<sup>1</sup>.

stretch forth, cast on<sup>1</sup>, spread out<sup>1</sup>, stretch out<sup>10</sup>.

*ep ek tein'o mai* ON-OUT-STRETCH

stretch on out. Paul, toward the goal rPh313. reach forth unto<sup>1</sup>.

*ek tein'o* OUT-STRETCH

stretch out. the hand (Christ) Mt3 1249 1431 Mk14 1Lu513 (man with withered hand told to) Mt1213 13Mk35 5Lu610 (to pull a sword) Mt2651 (chief priests do not) Lu2253 (Peter will) Jn2118 (God beseeched to) Ac430 (Paul) Ac261 s anchors out Ac2730 (sLu610).

strew, scatter<sup>2</sup>, spread<sup>2</sup>.*strōn'u n mi* STREW

strew, spread Ac934, with places spread (upper room) Mk1415 Lu2212, the throng s (their garments) Mt218 Mk118 (boughs) Mt218 (soft foliage) Mk118A. make, bed<sup>1</sup>, spread<sup>2</sup>, strew<sup>2</sup>.

*kata strōn'u n mi* DOWN-STREW

strew along. Israel, in the wilderness 1C105. overthrow<sup>1</sup>.

*[h]upo strōn'u n mi* UNDER-STREW

strew under. s garments u Jesus Lu1936.

stricken (well), advance<sup>2</sup>.

strictest. See exact.

*akrib'eia* EXACTITUDE

strictness. of Israel's law Ac223.

*e'ri s* STRIFE

strife, enmity or zeal in action, evil competition. filled with Ro129 saints (not to walk in) Ro1313 (to stand aloof from) Tit39 among the Corinthians 1C111 33 lest there be 2C1220 of the flesh Ga520 heralding Christ because of Ph115 out of controversies 1Ti64.

strife, contradiction<sup>1</sup>, faction<sup>5</sup>, fighting<sup>1</sup>, rivalry<sup>1</sup>.strife of words, controversy<sup>1</sup>.strike, beat<sup>1</sup>, lower<sup>1</sup>, smite<sup>1</sup>.

strike. See hit.

*apo kop t'o* FROM-STRIKE

strike off. hand or foot Mk943 45 a slave's ear Jn1810 28 ropes of the skiff Ac2732 ought to s themselves o FGa512, cut off<sup>9</sup>.

*ek kopt'o* OUT-STRIKE

strike off, hew down (unproductive tree) PMt310 719 Lu39 137 9, hew out (boughs) FRo1122 24, hand or foot PMt530 18Bs<sup>2</sup> the incentive r2C1112, cut down<sup>2</sup>, - off<sup>4</sup>, - out<sup>1</sup>, hew down<sup>3</sup>, hinder<sup>1</sup>.

striker, quarrelsome<sup>2</sup>.string, bond<sup>1</sup>.*ek du'o* OUT-SLIP

strip, of clothes, soldiers s Jesus Mt2728As15 31Mk1520 man s by robbers PLu1030 saints not wanting to be 2C54, be unclothed<sup>1</sup>, strip<sup>2</sup>, take off from<sup>2</sup>.

*ap ek du'o mai* FROM-OUT-SLIP

strip off. Christ s o sovereignties rCo215 saints to s o old humanity rCo39, put off<sup>1</sup>, spoil<sup>1</sup>.

stripes, blow<sup>5</sup>.stripes, welt<sup>1</sup>.*ap ek du si s* FROM-OUT-SLIPPING

stripping off. body of flesh rCo214, putting off<sup>1</sup>.

strive, ambitious (be)<sup>1</sup>, brawl<sup>1</sup>, compete<sup>2</sup>, contend<sup>3</sup>, fight<sup>3</sup>, - it out<sup>1</sup>.

strive about words, controversy<sup>1</sup>.strive against, contend against<sup>1</sup>.strive together, compete together<sup>1</sup>, struggle together<sup>1</sup>.striving, fighting<sup>1</sup>.*ischu r'on'* STRONG

strong, the opposite of weak, severe (famine) Lu1514, Jesus s than John Mt311 Mk17 Lu316

s one (entering house of) PMt1229 Mk327 (first binding) PMt1229 Mk327 (guarding his own) PLu1121 22 Peter observing s wind Mt1430 God (weakness s than men) 1C125 (disgracing the s) 1C127 (are we s than He) 1C1022 (s is the Lord G) vRv188 you (Corinthians) are s 1C410 Paul's epistles Ac21010 s clamor and tears AHb57 consolation AHb618 faithful s in battle Hb1134 youths 1Jn214 s messenger (heralding) vRv52 (descending) vRv101 (lifts a stone) vRv1821b s the s hide themselves vRv615 messenger cries with s voice vRv182 s city Babylon vRv1810 thunders ARv196 flesh of the vRv1918, boisterous<sup>1</sup>, mighty<sup>10</sup>, powerful<sup>1</sup>, strong<sup>14</sup>, valiant<sup>1</sup>.

strong, able<sup>3</sup>, great<sup>1</sup>, operation<sup>1</sup>, solid<sup>2</sup>, (be s), invigorate<sup>3</sup>, staunch (be)<sup>1</sup>, (make s), invigorate<sup>1</sup>, stable (be)<sup>1</sup>, (wax s), staunch (be)<sup>2</sup>.

*ischu'o* be-STRONG

strong (be), avail, s have no need (physician) PMt912 Mk217 man with wicked spirit too s Ac1916ABS<sup>2</sup> word of the Lord rAc1920 Paul s for all, in Christ Ph413 not s enough: passing through that road Mt328 disciples (to watch) Mt2640 Mk1437 (cast spirit out) Mk918 (draw the net) Jn216 to tame the demoniac Mk54 river, to shake the house PLu 648 to be cured Lu843 enter cramped door PLu1324 Jews not s e (answer Jesus) Lu146 (get hold of declaration) Lu2026 (withstand Stephen) Ac610 (demonstrate against Paul) Ac257 finish up the tower PLu1429 30 not s e to dig PLu163 Israel, to bear the yoke Ac1510 hold off skiff Ac2716 dragon's messenger not vRv128

avail: salt of no a except be cast out Mt 513 circumcision a nothing rGa56 covenant is not a at any time Hb917 petition of the just a good Ja516 (sGa515). avail<sup>3</sup>, be able<sup>9</sup>, - good<sup>1</sup>, - of strength<sup>1</sup>, - whole<sup>2</sup>, can<sup>11</sup>, have much work<sup>1</sup>, may<sup>1</sup>, prevail<sup>3</sup>.

*ex is chu'o* be-OUT-STRONG

strong (be). saints should be s to grasp Ep318, be able<sup>1</sup>.

stronghold, bulwark<sup>1</sup>.*agōn i'a* CONTESTstruggle. Jesus in Gethsemane PLu2244, agony<sup>1</sup>.

struggle. See contend and contest.

*sun agōn iz'o mai* TOGETHER-CONTENT

struggle together. Paul, in prayers Ro1530, strive together<sup>1</sup>.

stubble, straw<sup>1</sup>.*a pei th es'* UN-PERSUADABLE

stubborn. John to turn the s to prudence Lu117 Paul not s to the apparition Ac2619 s also to parents Ro130 2Ti32 Cretans Tit116 we also were Tit38, disobedient<sup>6</sup>.

*a pei th e'o* UN-PERSUADE

stubborn (be), refuse to be persuaded. as to the Son Jn336 s Jews (at Iconium) Ac142 (at Ephesus) Ac190 (in Judea) Ro1531 as to the truth Ro28 Israel Ro1021 1131 Hb318 nations once s Ro1130 in Jericho Hb1131 being s (stumbling at the word) 1Pt28As as to the word 1Pt31 in the days of Noah 1Pt 320 as to God's evangel 1Pt417. (ARo33 AHb 317 A1Pt27).

*a pei th ei a* UN-PERSUADABLENESS

stubbornness. of Israel (you now were shown mercy by) Ro1130 (did not enter because of) Hb46 (falling into the same example of) Hb 411 God locks all up in Ro1132 sons of S

(spirit now operating in) **Ep22** (God's indignation coming on) **Ep50** **Co38As**. disobedience<sup>3</sup>, unbelief<sup>1</sup>.

**kata manth[an]o** DOWN-LEARN[-UP]  
study, the anemones **Pmt628**, consider<sup>1</sup>.  
study, ambitious (be)<sup>1</sup>, endeavor<sup>1</sup>.  
stuff, instrument<sup>1</sup>.  
stumble. See dash against.  
stumble, trip<sup>1</sup>.

**pros kop e'** TOWARD-STRIKE  
stumble (cause to). Paul giving no one **r2C63**. offence<sup>1</sup>.

**pros'kom ma** TOWARD-STRIKE  
stumbling, stumbling block. Israel s on the s stone **rRo932** **1Pt28** laying in Zion a s stone **rRo933** to whom eating is **rRo1420** s block; saints not to place **rRo1413As** lest saints' right becoming **r1C89**. offence<sup>1</sup>, stumbling<sup>3</sup>, - block<sup>2</sup>.

**a pros'kop on** UN-TOWARD-STRUCK  
stumbling block (no). Paul's desire to be **Ac 2416** saints to be **r1C1032** **Ph110**. give none offence<sup>1</sup>, void of -1, without -1.

stumbling (occasion of), snare<sup>1</sup>.

**mōr on'** INSIPID  
stupid, mentally tasteless. whoever saying **Mt 522** likened to a s man **PMt726** and blind **Mt2317** **19B** virgins **PMt252** **3** **8** God (s of) **1C125** (chooses) **1C127** let the wise become **1C318** Paul s because of Christ **r1C410** questionings **2Ti233** **Tit39**.

**mōr ai n'ō** be-INSIPID  
stupid (make), make insipid (salt) **PMt513** **Lu 1434**, the wise are m s **Ro122** God m s the wisdom of this world **1C120**, become a fool<sup>1</sup>, lose savor<sup>2</sup>, make foolish<sup>1</sup>.

**mōr o log i'a** INSIPID-LAY(say)ing  
stupid speaking. not proper **Ep54**, foolish talking<sup>1</sup>.

**mōr i'a** INSIPIDITY  
stupidity. word of the cross **Mt118** s of heralding **1C121** heralding Christ (to the nations, s) **r1C123** to the soulish man **Mt1214** with God (wisdom of the world is s) **Mt1C319**.

**kata'nu x** is DOWN-NIGHT  
stupor. spirit of **Ro118**, slumber<sup>1</sup>.  
style. See apprise.

**plast on'** MOLDED  
suave, not in the rough. with s words **2Pt23**.

**kat agōn iz'o mai** DOWN-CONTENT  
subdue. men of faith s kingdoms **Hb1133**.  
subdue unto, subject<sup>1</sup>.

**[h]upo ta s's o** UNDER-SET  
subject, middle be subject, passive be subjected. Jesus s to Joseph and Mary **Lu251** demons, to the disciples **Lu1017** **20** God (flesh not s to law of) **Ro87** (Israel not s to His righteousness) **Ro103** (s all under the Son's feet) **1C1527ABS**<sup>1</sup> **27** **27** **Ep122** (Who s all to Him) **1C1528** **28ABS**<sup>1</sup> (Son Himself shall be) **1C1528** (not to messengers does He) **Hb25** (Thou dost s all) **Hb28** **8** (not as yet seeing all) **Hb28** (rather s to the Father) **Hb129** creation s to vanity **Ro820** **20** saints s (to superior authorities) **Ro131** **5** (women in ecclesia) **1C1434** (to fellow workers) **1C1616** (to one another) **Ep521** (wives to husbands) **Ep522As** **Co318** **Tit 25** **1Pt31** **5** (slaves to owners) **Tit29** (s to sovereignties) **Tit31** (be s then to God) **Ja47** (to every human creation) **1Pt213** (domestics to

owners) **1Pt218** (younger men to elders) **1Pt55** spiritual endowments of the prophets s to **1C1432** Christ (ecclesia s to) **Ep524** (s all to Himself) **Ph321** (powers being s to) **1Pt322**.

subject to, liable<sup>1</sup>.  
subject to decree. See decree (subject to).  
subject to just verdict. See just verdict (subject to).  
subjected (be). See subject.

**[h]upo tag e'** UNDER-SETTING  
subject<sup>1</sup>. of the saints' avowal **2C913** Paul (not for an hour do we simulate by) **Ga25** women learning with all **1Ti211** supervisor's children in **1Ti34**.

subject<sup>1</sup> (be in), subject<sup>3</sup>, (bring into s), slavery (lead into)<sup>1</sup>, (put in s), subject<sup>3</sup>.

**a'bus s os** SIMULTANEOUS-SUBMERGE  
submerged chaos, abyss beneath the water level. demons entreat not be sent into **Lu531** who will be descending into **Ro107** well of **Rv91** **2** messenger of **Rv911** wild beast ascending out of **Rv117** **178** key of **Rv201** dragon cast into **Rv203**. bottomless<sup>2</sup>, -pit<sup>5</sup>, deep<sup>2</sup>.

**ana ti'thē mi** UP-PLACE  
submit, put before. Paul's case to Agrippa **Ac2514** the evangel **Ga22**. communicate<sup>1</sup>, declare<sup>1</sup>.

**pros ana ti'thē mi** TOWARD-UP-PLACE  
submit. Paul (I did not s it to flesh and blood) **Ga116** (s nothing to me) **Ga26**. add in conference<sup>1</sup>, confer<sup>1</sup>.

submit self, defer<sup>1</sup>, subject<sup>3</sup>.  
**[h]upo bal'i o** UNDER-CAST  
suborn. witnesses against Stephen **Ac611**.

**[h]us'ter on** WANT-subsequent. eras **1Ti41** (**BM2131**). latter<sup>1</sup>.

**[h]us'ter on** WANT-subsequently, wanting at the time, (adverb). Jesus (s hunger) **Mt42** **Lu42A** (s manifested) **Mk1614** (disciples s following) **Jn1336** child regretting **PMt2129** priests not regretting **Mt2132** s dispatches his son **PMt2137** s the woman dies **Mt2227** **Lu2032** rest of the virgins **PMt2511** two false witnesses **Mt2680** discipline rendering fruit of righteousness **Hb1211**, afterward<sup>8</sup>, last<sup>1</sup>.

**[h]up ēre t e'o** UNDER-ROW  
subserve. David s his own generation **Ac1336** Paul's need s (by his hands) **Ac2034** (friends) **Ac2423**. minister<sup>2</sup>, serve<sup>1</sup>.

**kata bi ba z'o** DOWN-have-STEPize  
subside. Capernaum to the unseen **Mt1123s** **Lu1015As**. bring down<sup>1</sup>, thrust down<sup>1</sup>.  
substance, assumption<sup>1</sup>, belong<sup>1</sup>, estate<sup>1</sup>, property<sup>1</sup>.

**kata chthon'i on** DOWN-TERRANEAN  
subterranean. every knee bowing **Ph210**. under the earth<sup>1</sup>.  
subtily with (deal), deal astutely<sup>1</sup>.  
subtily, craftiness<sup>1</sup>, guile<sup>2</sup>.

**ana trep'o** UP-REVERT  
subvert. Hymeneus and Philetus s faith of some **r2Ti218** those of the Circumcision **rTit 111**, overthrow<sup>1</sup>, subvert<sup>1</sup>.  
subvert, dismantle<sup>1</sup>, turn out<sup>1</sup>.  
subverting, overthrow<sup>1</sup>.

**dia dech'o mai** THROUGH-RECEIVE  
succeed. the fathers who s Moses **Ac745**. came after<sup>1</sup>.

*dia'doch* os THROUGH-RECEIVER  
**successor**, to Felix Ac247<sup>7</sup>, come into room<sup>1</sup>.

*a mun'o mai* SUCCOR  
**succor**, aid in distress. Moses s the one being injured Ac72<sup>4</sup>, defend<sup>1</sup>.  
**succor**, help<sup>2</sup>.  
**succor**, patron<sup>1</sup>.

*toi ou't o* THOUGH-SAME  
**such\***, Ro16<sup>18</sup> 1C7<sup>28</sup> 15<sup>48</sup> 48 2C2<sup>7</sup> 10<sup>11</sup> 11 1113  
 Tit3<sup>11</sup> Phn<sup>9</sup> Hb7<sup>26</sup> etc. etc. such<sup>41</sup>, - a fellow<sup>1</sup>, - - man<sup>1</sup>, - an one<sup>8</sup>, - thing<sup>9</sup>.

**such**, such a way<sup>1</sup>, now there<sup>1</sup>.  
 such a man, so and so<sup>1</sup>.

*toi on'de* THOUGH-WHICH-YET  
**such** a way. voice carried to Christ in 2Pt1<sup>17</sup>.  
 such<sup>1</sup>.

[h]oi'on WHICH-WHICH  
**such** as. great affliction Mt24<sup>21</sup>Mk13<sup>19</sup> no fuller on earth Mk9<sup>3</sup> the word of God Ro9<sup>6</sup> the soilish are 1C15<sup>48</sup> the celestial 1C15<sup>48</sup> Paul (lest not finding Corinthians s a)2C12<sup>20</sup> 20 (having same struggle)Ph13<sup>0</sup> (sufferings)2Ti3<sup>11</sup> (s a I undergo)2Ti3<sup>11</sup> s a the apostles (are in word)2C10<sup>11</sup> (became among you)1Th1<sup>5</sup> earthquake s a did not occur Vkr16<sup>18</sup>. as<sup>4</sup>, such as<sup>6</sup>, what<sup>3</sup>, which<sup>2</sup>.  
 such as, what kind<sup>1</sup>.

*par om'o ia* toi au'ta  
 BESIDE-LIKE THOUGH-SAME  
**such** like things, Mk7<sup>8</sup> 13.  
**such** proportions. See proportions (such).  
 such things (as ye have), present (be)<sup>1</sup>.  
 suck (give), suckle<sup>5</sup>.

*thel as'o* NIPPLE-ize  
**suckle** Lu11<sup>27</sup>, feed young by means of the nipple, suckling, out of the mouth of Mt21<sup>16</sup> woe to Mt24<sup>19</sup>Mk13<sup>17</sup>Lu21<sup>23</sup> (ALu23<sup>29</sup>). suck<sup>1</sup>, give -4, suckling<sup>4</sup>.

**suckling**. See suckle.  
 sudden, unawares<sup>1</sup>.  
*ex a'i'ph n es* OUT-UN-APPEARED  
**suddenly** (adverb). the lord coming P Mk13<sup>36</sup> heavenly host came Lu21<sup>3</sup> man's son s crying out Lu9<sup>39</sup> light flashes about Paul Ac9<sup>3</sup> 22<sup>8</sup>.  
 suddenly, swiftly<sup>1</sup>.

*ex a'p i na* OUT-UN-APPEARLY  
**suddenly** (adverb). Mk9<sup>8</sup>.  
*a'ph n o* UN-APPEAR  
**suddenly** (adverb). blare out of heaven Ac2<sup>2</sup> a great quake Ac16<sup>26</sup> expecting Paul to s fall dead Ac28<sup>9</sup>.  
 sue. See judge.

*pasch'o* EMOTION  
**suffer**, feel bad. Jesus (must be s much)Mt16<sup>21</sup> (presents Himself alive after His)Ac1<sup>3</sup> (outside the gate)Hb13<sup>12</sup>ABs<sup>2</sup> Son of Man-kind (is about to)Mt17<sup>12</sup> (must)Mk8<sup>31</sup>Lu9<sup>22</sup> 17<sup>25</sup> (much may He be)Mk9<sup>12</sup> Pilate's wife s much Mt27<sup>19</sup> woman s with hemorrhage Mk5<sup>26</sup> Galileans Lu13<sup>2</sup> Christ (years to eat passover before His)Lu22<sup>15</sup> (must not the C be s)Lu24<sup>28</sup> 46 Ac17<sup>3</sup> (God announces before the s of)Ac3<sup>18</sup>BS (must often be)Hb9<sup>26</sup> (for our sakes)1Pt2<sup>21</sup>AB (s, threatened not)1Pt2<sup>23</sup> (having s for our sakes)1Pt4<sup>1</sup> ABs<sup>2</sup> Paul (must s for Christ's name's sake) Ac9<sup>16</sup> (s nothing evil)Ac23<sup>5</sup> (we also are) 2C16 2Ti1<sup>12</sup> whether one member s 1C12<sup>26</sup>

so much did you s feignedly Ga3<sup>4</sup> saints (s for Christ's sake)Ph12<sup>9</sup> (seeing that you s the same)1Th2<sup>14</sup> (for the kingdom of God) 2Th1<sup>3</sup> Chief Priest has s, undergoing trial Hb2<sup>18</sup> the Son learned obedience through Hb5<sup>8</sup> unjustly 1Pt2<sup>19</sup> doing good and 1Pt2<sup>20</sup> if because of righteousness 1Pt3<sup>14</sup> better to be s for doing good 1Pt3<sup>17</sup> s in the flesh has ceased from his sins 1Pt4<sup>1</sup> as a murderer 1Pt4<sup>15</sup> according to the will of God 1Pt4<sup>19</sup> briefly 1Pt5<sup>10</sup> what you are about to be Rv2<sup>10</sup> (B1Pt3<sup>18</sup>). be vexed<sup>1</sup>, feel<sup>1</sup>, suffer<sup>30</sup>, passion<sup>1</sup>.

**suffer**, bear with<sup>7</sup>, endure<sup>1</sup>, experience<sup>1</sup>, give<sup>2</sup>, leave<sup>9</sup>, - toward<sup>1</sup>, let<sup>4</sup>, permit<sup>10</sup>, refrain<sup>1</sup>.  
 suffer adversity, maltreat<sup>1</sup>.

*pro pasch'o* BEFORE-EMOTION  
**suffer** before. Paul in Philippi 1Th2<sup>2</sup>.

*kak o pa th e'o* EVIL-EMOTION  
**suffer** evil. Paul s e unto bonds 2Ti2<sup>9</sup> as an ideal soldier 2Ti4<sup>2</sup>ABs<sup>2</sup> is anyone s e among you Ja5<sup>13</sup>. be afflicted<sup>1</sup>, endure affliction<sup>1</sup>, suffer trouble<sup>1</sup>.

*su[n]gkak o pa th e'o* TOGETHER-EVIL-EMOTION  
**suffer** evil with. Paul 2Ti1<sup>8</sup> 23.

**suffer** long, patient (be)<sup>1</sup>.  
 suffer manner, nurse (carry as a)<sup>1</sup>.  
 suffer not, forbid<sup>1</sup>.  
 suffer shame, dishonor<sup>1</sup>.

*sum pasch'o* TOGETHER-EMOTION  
**suffer** together. the saints Ro8<sup>17</sup>, sympathize all the members are 1C12<sup>26</sup>.  
 suffer trouble, suffer evil<sup>1</sup>.  
 suffer violence, violently force<sup>1</sup>.  
 suffer with, suffer together<sup>2</sup>.

*path et on'* EMOTION  
**suffering**, adjective. Paul attesting to the s Christ Ac26<sup>23</sup>, should suffer<sup>1</sup>.

*path'e ma* EMOTION  
**suffering**, passion. of this current era Ro8<sup>18</sup> s of Christ (are superabounding in us)2C1<sup>5</sup> (fellowship of His)Ph3<sup>10</sup> 1Pt4<sup>13</sup> (because of the s of death)Hb2<sup>9</sup> (s pertaining to)1Pt1<sup>11</sup> (Peter a witness of)1Pt5<sup>1</sup> Paul (endurance of the same s)2C1<sup>6</sup> (participants of the) 2C1<sup>7</sup> (rejoicing in my)Co1<sup>24</sup> (such as occurred to me)2Ti3<sup>11</sup> to perfect the Inaugurator of salvation through Hb2<sup>10</sup> a vast competition of Hb10<sup>32</sup> the same s completed 1Pt5<sup>9</sup> passions: of sins Ro7<sup>5</sup> the flesh together with its Ga5<sup>24</sup>. affliction<sup>4</sup>, motion<sup>1</sup>, suffering<sup>11</sup>.

**suffering** affliction, suffering evil<sup>1</sup>.  
**suffering** and meekness. See meekness (suffering and).

*kak o pa th ei a* EVIL-EMOTIONING  
**suffering** evil, example of the prophets Ja5<sup>10</sup>AB. suffering affliction<sup>1</sup>.

*ark e'o* SUFFICE  
**suffice**, be sufficient, adequate for the need. not s oil P Mt25<sup>9</sup> soldiers, with their rations Lu3<sup>14</sup> 200 denarii worth of bread not Jn6<sup>7</sup> show us the Father and it is Jn14<sup>8</sup> s for you is My grace 2C12<sup>9</sup> saints to be s with (sustenance and shelter)1Ti6<sup>8</sup> (what is present)Hb13<sup>5</sup> Diotrophes not s 3Jn<sup>10</sup>. be content<sup>3</sup>, - enough<sup>1</sup>, - sufficient<sup>2</sup>, content<sup>1</sup>, suffice<sup>1</sup>.

**suffice**, sufficient<sup>1</sup>.  
 sufficiency, competency<sup>1</sup>, contentment<sup>1</sup>.

*ark e'ton'* SUFFICIENT

sufficient. for the day is its own evil Mt6<sup>34</sup> for disciple becoming as teacher Mt10<sup>25</sup> is the time which has passed by 1Pt4<sup>9</sup>. enough<sup>1</sup>, sufficient<sup>1</sup>, suffice<sup>1</sup>.

sufficient, enough<sup>3</sup>.

sufficient (be). See suffice.

suggest. See jeopardize.

*the'ton* PLACED (God)

sulphur (divine), so called because it was used in the lustrations of false worship. rains on Sodom Lu17<sup>29</sup> issuing from the horses' mouths vRv9<sup>17</sup> 18 worshippers of wild beast will be tormented in vRv14<sup>10</sup> lake of fire burning with vRv19<sup>20</sup> 2010 218. brimstone<sup>7</sup>.

*the i ô'des* PLACED

sulphurous, divine. cuirasses vRv9<sup>17</sup>. of brimstone<sup>1</sup>.

*kephal'ai on* HEAD

sum. Until modern times addition was from the bottom up, so that the sum was at the head of the column. captain acquires citizenship with Ac22<sup>28</sup> s of what is being said Hb8<sup>1</sup>.

sum, value<sup>1</sup>.

sum up. See head up.

*kephal'is'* HEADING

summary. in the s of the scroll it is written rHb10<sup>7</sup>. volume<sup>1</sup>.

*ther'os* WARM

summer, the season of greatest warmth. is near (when leaves sprouting) rMt24<sup>32</sup> Mk13<sup>28</sup> Lu21<sup>30</sup>.

summon. See shout.

*lip a r on'* SLEEP

sumptuous. all that is s perished vRv13<sup>14</sup>. dainty<sup>1</sup>.

sumptuously, splendidly<sup>1</sup>.

*[h]ê'lios* SUN

sun, the great luminary which rules the day Gn1<sup>16</sup>, not considered astronomically, as a heavenly body, but phenomenally as giving light on the earth. It is in the atmosphere, because only there are we sensible of its luminosity. When used with east, orient vRv7<sup>2</sup> 1612. rising on wicked and good Mt5<sup>45</sup> shoots scorched by rMt13<sup>38</sup> Mk4<sup>6</sup> the just shining out as Mt13<sup>43</sup> Jesus' face shines as vMt17<sup>2</sup> Rv1<sup>16</sup> shall be darkened rMt24<sup>29</sup> Mk13<sup>24</sup> Ac22<sup>30</sup> Rv9<sup>2</sup> when the s sets Mk13<sup>32</sup> Lu4<sup>40</sup> at the rising of Mk16<sup>2</sup> signs in Lu21<sup>25</sup> defaulting of rLu23<sup>45</sup> Elymas not observing Ac13<sup>11</sup> light above s brightness (Paul) Ac26<sup>13</sup> not making advent for days Ac27<sup>20</sup> another glory of 1C15<sup>41</sup> do not let sink on your vexation rAp4<sup>28</sup> withers the grass Ja11<sup>1</sup> became black as sackcloth vRv6<sup>12</sup> not falling on the saints vRv7<sup>10</sup> third eclipsed vRv8<sup>12</sup> messenger (his face as) vRv10<sup>1</sup> (standing in) vRv19<sup>17</sup> woman clothed with vRv12<sup>1</sup> bowl poured out on vRv16<sup>8</sup> no need of sun-light (New Jerusalem) vRv21<sup>23</sup> (God's slaves) vRv22<sup>5</sup> as.

sundry times (at). portions (by many)<sup>1</sup>.

sup. dine<sup>3</sup>.

*peri ss eu'ô* be-ABOUT-

superabound, exceed 2C3<sup>9</sup>, lavish, cloy Lu15<sup>17</sup> 1C8<sup>8</sup>, superfluous, superfluity, s more (except your righteousness) Mt5<sup>20</sup> (that no one love may be) Ph1<sup>9</sup> (that you may be) 1Th4<sup>10</sup> the ecclesiast s in number Ac16<sup>5</sup> if the truth

of God s in my lie Ro3<sup>7</sup> grace (gratuity in g to the many) Ro5<sup>15</sup> (to the glory of God) 2C4<sup>15</sup> (you may s in this g also) 2C8<sup>7</sup> in expectation Ro15<sup>13</sup> as to the edification of the ecclesia 1C14<sup>12</sup> Bs in work (of the Lord) 1C15<sup>58</sup> (in every good work) 2C9<sup>8</sup> the sufferings of Christ s in us 2C1<sup>5</sup> our consolation also is 2C1<sup>5</sup> of the Macedonians' joy 2C8<sup>2</sup> in everything 2C8<sup>7</sup> dispensation of this ministry is 2C9<sup>12</sup> your glorying may be s in Christ Jesus Ph1<sup>26</sup> with thanksgiving Co2<sup>7</sup> Paul Ph4<sup>12</sup> 12 18 saints in love 1Th3<sup>12</sup> lavish: God l grace 2C9<sup>8</sup> Ep1<sup>8</sup> superfluous: fragments of food Mt14<sup>20</sup> 1537 Lu9<sup>17</sup> Jn6<sup>12</sup> 13 superfluity: he shall have a Mt13<sup>12</sup> 25<sup>29</sup> the rich cast out of their Mk12<sup>44</sup> Lu21<sup>4</sup> life not in s of possessions Lu12<sup>15</sup>. abound<sup>15</sup>, -more<sup>1</sup>, make -2, abundance<sup>3</sup>, have -1, have more -1, - more abundant<sup>2</sup>, - left<sup>1</sup>, - the better<sup>1</sup>, - enough and to spare<sup>1</sup>, exceed<sup>2</sup>, excel<sup>1</sup>, increase<sup>1</sup>, redound<sup>1</sup>, remain<sup>3</sup>, -over and above<sup>1</sup>.

*peri ss ei'a* ABOUT-

superabundance, of grace Ro5<sup>17</sup> of joy 2C8<sup>2</sup> magnified (Paul) 2C10<sup>15</sup> of evil Ja1<sup>21</sup> Bs. abundance<sup>2</sup>, superfluity<sup>1</sup>.

*peri'ss eu ma* ABOUT-effect

superabundance, surplus fragments Mk8<sup>8</sup>. of the heart Mt12<sup>34</sup> Lu6<sup>45</sup> s is for their want 2Cs<sup>14</sup> 14 (rJa12<sup>1</sup>). abundance<sup>4</sup>, that was left<sup>1</sup>.

superabundantly. See excessive.

superabundantly (more). See exceedingly (more).

superabundantly (more). See excessive (more).

*[h]uper peri ss eu'ô* OVER-ABOUT

superexceed (grace) Ro5<sup>20</sup> (Paul, in joy) 2C7<sup>4</sup>. abound much more<sup>1</sup>, be exceeding joyful<sup>1</sup>.

*[h]uper peri ss ôs'* OVER-ABOUT-AS

superexceedingly, astonished Mk7<sup>37</sup>. beyond measure<sup>1</sup>.

*[h]uper ek peri ss ou'* OVER-OUT-ABOUT

superexcessively (able to do s above) Ep3<sup>20</sup> (Paul beseeching) 1Th3<sup>10</sup>, exceedingly distinguished (deem those above you) 1Th5<sup>13</sup>, abundantly above<sup>1</sup>, exceedingly<sup>1</sup>, very highly<sup>1</sup>.

superfluity. See superabound.

superfluity, superabundance<sup>1</sup>.

superfluous. See excessive and superabound.

superfluous, excessive<sup>1</sup>.

*ep eis ag ôg ê'* ON-INTO-LEADING

superinduction. of a better expectation rHb7<sup>19</sup>. bringing in<sup>1</sup>.

*[h]uper ech'ô* OVER-HAVE

superior (be). authorities Ro13<sup>1</sup> deeming one another s to one's self Ph2<sup>3</sup> peace of God s to every frame of mind Ph4<sup>7</sup> the king as 1Pt2<sup>13</sup> superiority (knowledge of Christ) Ph3<sup>8</sup> (rJu7<sup>7</sup>). better<sup>1</sup>, excellency<sup>1</sup>, higher<sup>1</sup>, pass<sup>1</sup>, supreme<sup>1</sup>.

superior station. See superiority.

*[h]uper och ê'* OVER-HAVING

superiority (of word) 1C2<sup>1</sup>, superior station (those in) 1Ti2<sup>2</sup>. authority<sup>1</sup>, excellency<sup>1</sup>.

superiority. See superior (be).

superscription, inscription<sup>5</sup>.

superstition, religion<sup>1</sup>.

superstitious, religious<sup>1</sup>.

*epi skop e'ô* ON-NOTE

supervise. that no one be wanting Hb12<sup>15</sup> not of compulsion 1Pt5<sup>2</sup> ABS<sup>2</sup>. look diligently<sup>1</sup>, take the oversight<sup>1</sup>.

*epi skop e'* ON-NOTING  
 supervision (Judas') Ac120 (if anyone craving)  
 1Th31, visitation (era of) Lu1944 (day of) 1Pt  
 212 (1Pt56). bishopric<sup>1</sup>, office of bishop<sup>1</sup>,  
 visitation<sup>2</sup>.

*epi'skop os* ON-NOTER  
 supervisor. holy spirit appointed Ac2028 Paul  
 writes to Ph11 must be irreprehensible 1Th32  
 unimpeachable Tit17 of your souls (Christ)  
 r1Pt225. bishop<sup>4</sup>, overseer<sup>1</sup>.  
 supper, dine<sup>1</sup>, dinner<sup>13</sup>.

[*hlik e tēr i'a* REACH-  
 supplication. Christ offering Hb57.  
 supplication, petition<sup>6</sup>.

*epi chor ēg e'ō* ON-CHORUS-LEAD  
 supply. God s (seed to the sower) 2C910 (the  
 spirit) Ga35 entire body being rCo219 in your  
 faith s virtue 2Pt15ABs<sup>2</sup> entrance to eonian  
 kingdom 2Pt111, add1, minister<sup>4</sup>.

*epi chor ēg i'a* ON-CHORUS-LEAD  
 supply. assimilation of the Ep416 of the spirit  
 of Jesus C Ph119.

*anti lamb[an]o mai* INSTEAD-GET-[UP]  
 support. God s Israel His boy Lu154 saints  
 to s the infirm Ac2035 s of the benefaction  
 1Ti62, help<sup>1</sup>, partaker<sup>1</sup>, support<sup>1</sup>.

*anti'lēmps is* INSTEAD-GETTING  
 support. God placed in the ecclesia 1C1228.  
 help<sup>1</sup>.

suppose. See seem.  
 suppose, deem<sup>1</sup>, infer<sup>9</sup>, perceive<sup>1</sup>, reckon<sup>2</sup>, sur-  
 mise<sup>1</sup>, suspect<sup>1</sup>, take up<sup>2</sup>.  
 supreme, superior (be)<sup>1</sup>.

*kata'dēl on* DOWN-EVIDENT  
 sure. still more superabundantly s Hb715. evi-  
 dent<sup>1</sup>.

sure, believing<sup>1</sup>, confirmed<sup>3</sup>, secure<sup>1</sup>, solid<sup>1</sup>, (be  
 s), perceive<sup>3</sup>, (make s), secure<sup>3</sup>,  
 sure (though to be). See though to be sure.  
 sure (to be). See to be sure.

*ge* SURELY  
 surely\*, a particle indicating that no doubt is  
 possible, or that a statement is beyond reason-  
 able denial. from their fruit s recognizing  
 rMt720 consequently the sons s free Mt  
 1726 s because of his pestering rLu118ABs\*  
 because of the weariness rLu153 s together  
 with all these things Lu2421 s may grope  
 for Him Ac1727 24Bs s He Who spares not  
 Ro832 would that you s reign 1C18 I (Paul)  
 s am an apostle to you 1C92 etc.  
 surely (and). See and surely.

*to i g ar oun'*  
 THOUGH-SURELY-CONSEQUENTLY-THEN  
 surely in consequence then. 1Th48 Hb121.  
 surely (otherwise). See otherwise surely.  
 surely (since). See since surely.  
 surety, sponsor<sup>1</sup>, (of a s), truly<sup>1</sup>,  
 surface. See face.

*plē s mon e'* FULL-REMAINING  
 surfeit. of the flesh Co223. satisfying<sup>1</sup>.  
 surfeiting, crapulence<sup>1</sup>.

*klu'd ōn* SURGE  
 surge, swelling, rushing water. Jesus rebukes  
 s of the water Lu824 the doubting one simul-  
 lates rJa16, raging<sup>1</sup>, wave<sup>1</sup>.

*klu d ōn iz'o mai* SURGE  
 surge hither and thither. saints should not be  
 rEp414, be tossed to and fro<sup>1</sup>.

*oi'o mai* MAY  
 surmise. John is Jn2125 s to arouse afflic-  
 tion for Paul Ph117 let not the doubting  
 man be s Ja17, suppose<sup>1</sup>, think<sup>1</sup>.

surmising, suspicion<sup>1</sup>.  
 surname. See invoke.  
 surplus. See superabundance.

*lath'ra* OBLIVIOUSLY  
 surreptitiously (ejecting the apostles) Ac1637, co-  
 verfly. Mary (Joseph intended dismiss c)  
 Mt119 (Martha summons her sister c) Jn1128  
 Herod c calling magi Mt27. privily<sup>3</sup>, se-  
 cretly<sup>1</sup>.

*kukleu'ō* SURROUND  
 surround. the nations s the citadel of the  
 saints rRv209Ab (BJn1024), compass<sup>1</sup>.

*kukl'o'ō* SURROUND  
 surround. Jerusalem, by encampments Lu2120  
 Jews s Jesus Jn1024As disciples s Paul at  
 Troas Ac1420 Jericho Hb1130 (sRv209), come  
 round about<sup>1</sup>, stand - 1, compass<sup>1</sup>, - about<sup>2</sup>.

*peri kukl'o'ō* ABOUT-AROUND  
 surround. enemies, Jerusalem Lu1943, compass  
 round<sup>1</sup>.

*peri leip'o mai* ABOUT-LACK  
 survive. to the presence of the Lord 1Th415 17,  
 remain<sup>2</sup>.

*Sousan'na* (Hebrew) anemone  
 Susanna, a woman's name. dispensed to Jesus  
 Lu83.

*[h]upo no e'ō* UNDER-MIND  
 suspect, think beneath the surface. John not  
 what they s Ac1325 the wicked things Festus  
 s Ac2518 mariners s some country Ac  
 2727, deem<sup>1</sup>, suppose<sup>1</sup>, think<sup>1</sup>.

*met eōr iz'o mai* WITH-AIRIZE  
 suspense (be in). disciples not to Lu1229. be  
 of doubtful mind<sup>1</sup>.

*[h]upo no i'a* UNDER-MIND  
 suspicion. wicked 1Ti64, surmising<sup>1</sup>.

*[h]i st an'ō* SUSTAIN  
 sustain. we are s law rRo331ABs<sup>1</sup>. establish<sup>1</sup>.

*dia troph e'* THROUGH-NOURISHMENT  
 sustenance, having 1Ti63, food<sup>1</sup>.

sustenance, provender<sup>1</sup>.  
 suzerain. See chief.

*spargan o'ō* SWADDLE  
 swaddle, wrap in cloths. Miriam s Jesus Lu27  
 12, wrap in swaddling clothes<sup>2</sup>.

*kata pi'nō* DOWN-DRINK  
 swallow. a camel rMt2324 earth s the river  
 rRv1216 s up (Death by victory) r1C1554 (by  
 more excessive sorrow) 2C27 (the mortal, by  
 life) r2C54 (Egyptians) rHb1129 (Adversary  
 seeking some one to) r1Pt58Bs, devour<sup>1</sup>,  
 drown<sup>1</sup>, swallow<sup>1</sup>, - up<sup>1</sup>.

*buth os'* SUBMERGED  
 swamp, land sunk beneath water. Paul in 2C  
 1125, deep<sup>1</sup>.

*buth iz'ō* SUBMERGE  
 swamp, sink beneath the surface. both ships  
 Lu57 desires s men r1Ti69. begin to sink<sup>1</sup>,  
 drown<sup>1</sup>.

*othon'i on* SHEET (dim.)  
 swathing, a little sheet, or lengths of a sheet  
 used to bind Jesus' body Lu2412 Jn1940 205  
 6 7, linen cloth<sup>5</sup>.

*sain'ō* SWAY  
 sway, swing to and fro. not to be s by afflic-  
 tions r1Th33, move<sup>1</sup>.

*om'nu ð* or *om'nu ni* SWEAR

swear, promise with an oath. saints not to Mt534 36 Ja512 s by (the temple) Mt2316 21 21 (the gold of) Mt2316 (the altar) Mt2318 20 20 (approach present) Mt2318 (heaven) Mt2322 22 Peter s, I am not Mt2674 Mk1471 Herod s to Herodias' daughter Mk623 God s (to Abraham) Lu173 (to David) Ac230 (in My indignation) Hb311 43 (to the stubborn) Hb318 (no one greater to s by) Hb613 (by Himself) Hb 613 (and not regretting) Hb721 men s by a greater Hb616 a messenger s vRv106.

[h]ork ðm o si'a OATH-SWEARING

swearing oath. not apart from Hb720 apart from Hb721 the Son a priest with Hb721 28.

[h]id rō s' SWEAT-GUSH

sweat. as clots of blood (Jesus) Lu2244.

sar o'ð SWEEP

sweep, brush out with a broom. finding house s rMt1244 Lu1125 woman s the house rLu158.

kath ol'ou DOWN-WHOLE

sweeping, all-including. charge not to utter aught Ac418. at all.

gluk u' SWEET

sweet, tasting like honey, the opposite of bitter. no spring venting s and bitter rJa311 12 s as honey (scroll) vRv109 10. fresh<sup>1</sup>, sweet<sup>3</sup>. sweet savor<sup>1</sup>, - smell<sup>2</sup>, fragrance<sup>3</sup>. sweet spices, spice<sup>1</sup>.

gleu'k os SWEET

sweet wine, unfermented grape juice, must. bloated with Ac213. new wine<sup>1</sup>.

swell, inflamed (become)<sup>1</sup>.

swelling, puffing up<sup>1</sup>.

a stoch e'ð be-UN-in-a ROW

swerve. from the faith rTi16 621 Hymeneus and Philetus 2Ti218. err<sup>2</sup>, swerve from<sup>1</sup>.

tach u' SWIFT

swift, moving with speed. s to hear rJa119.

swift, sharp<sup>1</sup>.

tach in on' SWIFT

swift (destruction) 2Pt21. swiftly (Peter's tabernacle to be put off) 2Pt114. shortly<sup>1</sup>, swift<sup>1</sup>.

tach u' SWIFT

swiftly, quickly, in a speedy manner (adverb). go s to disciples Mt287 8 not able s speak evil of Jesus Mk939 Miriam roused Jn1129 Christ coming s Rv216 311 227 12 20 third woe coming Rv114 quickly: humoring your plaintiff Mt525 q bring forth the first robe Lu1522b (bRv25). lightly<sup>1</sup>, quickly<sup>1</sup>, swift<sup>1</sup>.

tach'os SWIFTHNESS

swiftly, quickly. God (avenging s) Lu188 (crushing Satan) Ro1620 what must occur Rv11 226 quickly: Peter to rise Ac127 Paul to come out of Jerusalem Ac2218 Festus going out Ac254 (A1Ti314). quickly<sup>3</sup>, shortly<sup>4</sup>, speedily<sup>4</sup>.

tach e'ðs SWIFT-AS

swiftly, quickly. Paul coming 1Co410 transferred to a different evangel Ga16 quickly: come out q into the squares rLu1421 being seated q write fifty rLu166 Mary rose q Jn1131 Paul (to send Timothy) Ph219 (coming q) Ph224 (come to me q) 2Ti49 saints (not to be q shaken) 2Th22 (place hands q on no one) 1Ti522. hastily<sup>1</sup>, quickly<sup>2</sup>, shortly<sup>4</sup>, soon<sup>2</sup>, suddenly<sup>1</sup>.

swiftly. See swift.

tach' [e]i on SWIFTERLY

swiftly (more), (John runs) Jn204, more quickly. what you are doing do m q (Judas) Jn 1327 Paul expecting to come 1Ti314b s restored to you Hb1319 (by Timothy coming Hb1323. quickly<sup>1</sup>, shortly<sup>2</sup>, the sooner<sup>1</sup>.

kolumb a'ð SWIM

swim, support and propel the body in water. orders those able to Ac2743AS.

ek kolumb a'ð OUT-SWIM

swim out. lest the prisoners s o flee Ac2742 (BAc2743).

go'ê s MOANER

swindler, one who moans incantations, then, as they were dishonest, a swindler. shall wax worse 2Ti313. seducer<sup>1</sup>.

swine, hog<sup>14</sup>.

mach'a ira FIGHT

sword, the means of fighting, a symbol of authority or of offensive warfare. Jesus casting a s on the earth rMt1034 in Gethsemane (throng with) Mt2647 55Mk1443 48Lu 2252 (Peter pulls) Mt2651Mk1447Jn1810 (turn away your) Mt2652Jn1811 (all those taking) Mt2652 52 (shall we be smiting with) Lu2249 edge of (falling by) Lu2124 (fled from) Hb 1134 buy a s Lu2236 here are two Lu2238 with the s (Herod assassinate James) Ac122 (if anyone will be killing) vRv1310 10 pulling a s (warden, at Philippi) Ac1627 shall s separate us from God's love rRo835 the authority not feignedly wearing rRo134 of the spirit Ep617 two-edged s (word of God keeper) Hb412 saints of old murdered by Hb 1137 a huge s vRv64 blow of the s (wild beast) vRv1314.

sword, blade<sup>7</sup>.

sycamine, black mulberry<sup>1</sup>.

sycamore, fig mulberry<sup>1</sup>.

Suchar' SYCHAR

Sychar, a Samaritan town. Jesus coming to Jn45.

sum path es' TOGETHER-EMOTIONED

sympathetic. saints to be 1Pt38.

sum path e'ð TOGETHER-EMOTION

sympathize. Christ as Chief Priest able to Hb 415 with my prisoners Hb1034.

sympathize. See suffer together.

sun ag ðg e' TOGETHER-LEAD

synagogue. Jesus (teaching in) Mt243 935 1354 Mk62 Lu415 1310 Jn659 1820 (come into their) Mt129 Mk139 (entering, in Capernaum) Mk121 (coming out of) Mk129 (entering again into) Mk31 Lu416 66 (all in, looking intently at) Lu420 (rising from) Lu438 (heralding in) Lu 444 as the hypocrites do in Mt62 5 disciples (scourging you in) Mt1017 (will be lashed in) Mk139 (bringing you before) Lu1211 (giving you up into) Lu2112 Pharisees fond of front seats in Mt239Mk1239Lu1143 2046 prophets will be scourged in Mt2334 man with unclean spirit in Mk123Lu433 those in s filled with fury Lu428 centurion builds Lu75 the chieftainship of (Jairus) Lu841 s termed Freedmen Ac69 Paul (letters to s of Damascus) Ac92 (heralded Jesus in) Ac920 (announced word of God in) Ac135 (entering) Ac1314 141 1710 (argues in) Ac1717 184 19 (spoke boldly in) Ac198 (lashing those in) Ac 2219 2611 (neither found him in) Ac2412 being broken up Ac1343 Moses read every sab-



bath in Ac15<sup>21</sup> s in Thessalonica Ac17<sup>1</sup>  
Titus Justus' home adjacent to Ac18<sup>7</sup> Apollos  
speaks boldly in Ac18<sup>26</sup> if a man with gold  
ring entering Ja2<sup>2</sup> s of Satan Rv29<sup>39</sup>.  
synagogue (chief of the). See chief of the  
synagogue.

*apo sun ag'og on FROM-TOGETHER-LEAD*  
synagogue (put out of). anyone avowing Jesus  
to be Christ Jn9<sup>22</sup> 12<sup>42</sup> disciples will be  
Jn16<sup>2</sup>.

*Sun tuch'é TOGETHER-HAPPEN*  
Syntyche, one of the saints Ph4<sup>2</sup>.

*Surak'ousai SYRACUSE*  
Syracuse, a city in Sicily, about 37° north, 15°  
east, Paul landing at Ac23<sup>12</sup>.

*Sur'ia SYRIA*  
Syria, a region north and east of Palestine,

stretching from the Mediterranean to the  
Euphrates, and from Arabia to the Taurus  
mountains. tidings of Christ came into Mt  
4<sup>24</sup> Quirinius' governing of Lu2<sup>2</sup> brethren  
of Ac15<sup>23</sup> Paul (came through) Ac15<sup>41</sup> (sailed  
off to) Ac18<sup>18</sup> 21<sup>3</sup> (to set out for) Ac20<sup>3</sup>  
(came into) Gal2<sup>1</sup>.

*Sur'os SYRIAN*  
Syrian, a native of Syria. Naaman Lu4<sup>27</sup>.

*Sur o phoin ik'iss a SYRIA-PHOENICIAN*  
Syro-Phœnicia (of). Greek woman, native of  
Mk7<sup>26</sup>.

*meth od ei'a WITH-WAY*  
systematizing, a method of procedure, (of the  
deception) Ep4<sup>14</sup>, stratagem, in an evil sense,  
(of the Adversary) Ep6<sup>11</sup>, whereby they lie  
in wait<sup>1</sup>, wile<sup>1</sup>.

## T

*skén é' BOOTH*

tabernacle, a temporary shelter or booth, espe-  
cially the divine abode in the wilderness and  
in the land until Solomon's temple, figura-  
tively, God's temporal presence in the new  
earth. three t (Peter would make) Vm17<sup>4</sup>  
Mk9<sup>8</sup> Lu9<sup>33</sup> eonian t (receiving you into)  
vLu16<sup>9</sup> of Moloch Ac7<sup>43</sup> of the testimony  
Ac7<sup>44</sup> vRv15<sup>5</sup> of David vAc15<sup>18</sup> the true  
(Christ Minister of) Hb8<sup>2</sup> Moses (when com-  
pleting) Hb8<sup>5</sup> (sprinkles) Hb9<sup>21</sup> is constructed  
Hb9<sup>2</sup> termed the holy of holies Hb9<sup>3</sup> front  
of (priests pass continually into) Hb9<sup>6</sup> (while  
it still has a standing) Hb9<sup>8</sup> more perfect  
not made by hands vHb9<sup>11</sup> Abraham dwell-  
ing in Hb11<sup>9</sup> offer divine service in Hb13<sup>10</sup>  
of God (wild beast blasphemes) vRv13<sup>6</sup> (is  
with mankind) vRv21<sup>3</sup>. habitation<sup>1</sup>, taber-  
nacle<sup>19</sup>.

*skén'os BOOTH*

tabernacle. our terrestrial t house P2C51<sup>4</sup>.

*skén o'ô BOOTH*

tabernacle. the Word t among us vJn11<sup>4</sup> God  
will be vRv71<sup>5</sup> vAb3<sup>3</sup> 21<sup>3</sup> those t in the heav-  
ens vRv121<sup>2</sup> 13<sup>6</sup>. dwell<sup>15</sup>.

*skén'ô ma BOOTH*

tabernacle. for the God of Jacob Ac7<sup>46</sup> Peter's  
v2Pt113<sup>14</sup>.

*epi skén o'ô ON-BOOTH*

tabernacle over. power of Christ (o Paul)  
v2C12<sup>9</sup>. rest upon<sup>1</sup>.

*skén o pê g'ia BOOTH-FASTENING*

tabernacles, the sixth of the seven annual fes-  
tivals established by Jehovah Lv23<sup>33</sup> Nu29  
12-40, during which Israel dwelt in booths.  
festival was near Jn7<sup>2</sup>.

*Tabi tha' (Aramaic) gazelle*

Tabitha, the Aramaic form of Dorcas, a disci-  
ple in Joppa Ac9<sup>36</sup> 40.

*tra'pe za a FOUR-FOOT*

table, when used by brokers, a bank Lu9<sup>23</sup>  
puppies eating scraps from vMt15<sup>27</sup> Mk7<sup>28</sup>

of the brokers (Jesus overturns) Mt21<sup>12</sup> Mk  
11<sup>15</sup> Jn21<sup>5</sup> rich man's vLu16<sup>21</sup> hand with  
Jesus on (one giving Him up) Lu22<sup>21</sup> eating  
at My t Lu22<sup>30</sup> serving at Ac6<sup>2</sup> warden  
set a t before Paul and Silas vAc16<sup>34</sup> let  
Israel's t become a trap vRo11<sup>9</sup> of the Lord  
v1C10<sup>21</sup> of demons v1C10<sup>21</sup> in the taber-  
nacle Hb9<sup>2</sup>. bank<sup>1</sup>, meat<sup>1</sup>, table<sup>13</sup>.

table, couch<sup>1</sup>, (at t), lie back<sup>1</sup>.

tables, table<sup>3</sup>.

*pina ki'd i on BOARD(dim.)*

tablet, smeared with wax for writing. Zecha-  
riah requests Lu1<sup>63</sup>. writing table<sup>1</sup>.

*pla x FLAT*

tablet. stone 2C3<sup>3</sup> fleshy t of the heart 2C3<sup>3</sup>  
of the covenant Hb9<sup>4</sup>. tables<sup>3</sup>.

tack about. See wander.

tackling, gear<sup>1</sup>.

*oura' TAIL*

tail. locusts have t like scorpions vRv9<sup>10</sup> 10  
horses' license in their vRv9<sup>18</sup> 19 dragon's t  
vRv12<sup>4</sup>.

tainted. See rotten.

take. See apprehend and get and take to and  
take up.

take, anticipate<sup>1</sup>, become<sup>1</sup>, bring on<sup>1</sup>, do<sup>1</sup>, get  
away<sup>1</sup>, - hold<sup>7</sup>, grasp<sup>3</sup>, hold<sup>10</sup>, lift<sup>25</sup>, par-  
take<sup>2</sup>, receive<sup>5</sup>, retain<sup>1</sup>, seize<sup>2</sup>, settle<sup>1</sup>, take  
along<sup>32</sup>, - away from<sup>1</sup>, - up<sup>3</sup>.

take account. See reckon.

take (action). See give.

*para lamb[an]'ô BESIDE-GET[-UP]*

take along, take aside, accept. Joseph to t a  
the Boy (into Egypt) Mt21<sup>13</sup> 14 (into land of  
Israel) Mt22<sup>20</sup> 21 Adversary t Jesus a Mt4<sup>5</sup> 8  
unclean spirit t a seven different vMt12<sup>45</sup> Lu  
11<sup>26</sup> t one or two a with you Mt18<sup>16</sup> one  
is t a and one left Mt24<sup>40</sup> 41 Jesus t a (Peter  
James and John) Mt26<sup>37</sup> (soldiers t Him a)  
Mt27<sup>27</sup> Jn19<sup>16</sup> (disciples) Mk4<sup>36</sup> (in Jarius'  
house) Mk5<sup>40</sup> (apostles to Bethsaida) Lu9<sup>10</sup>  
(three, into a mountain) Lu9<sup>28</sup> Barnabas t

Mark a Ac1539as Paul t four men a Ac21 24 26 captain t a soldiers Ac2132as centurion t Paul's nephew a Ac2318

take aside: Jesus (t Peter, James and John a) Mt171 Mk92 1433 (the twelve) Mt2017 Mk1032 Lu1831 the warden t Paul and Silas a Ac1633 accept: Joseph to a Miriam Mt120 24 many things Mk74as Christ (His own a Him not) Jn11 (be walking in Him) Co29 Paul (a from the Lord) 1Ci123 (he gave over what he a) 1Ci159 (not from man) Gal12 (a from Paul) Ph49 1Th213 41 2Th36 saints evangel (you a) 1Ci151 (beside that which you) Gal9 the service Archippus a Co417 an unshakable kingdom Hb128 (AaC2425). receive15, take32, - unto2, - with1.

sum para lamb[an]'o

TOGETHER-BESIDE-GET[-UP]

take along with. John Mark (with Paul) Ac1225 1537 38 Paul t a Titus Ga21. take with4.

take aside. See take along.

take away. See lift.

take away, carry aside1, eliminate7, lead away1, lift up1, take from about3.

ap air'o FROM-LIFT

take away from. whenever the bridegroom is PMt915 Mk220 Lu535, take1, - away2.

take before, get before1.  
take by, get hold5.

kath air'e'o DOWN-LIFT

take down, pull down. Jesus, from the cross Mk1536 46 Lu2353 Ac1329 pull down: God p d (potentates) r Lu152 (seven nations) f Ac1319 p d my barns r Lu1213 Artemis' magnificence r Ac1927 reckonings r2Ci105, cast down1, destroy2, pull down2, put down1, take down4.

take for, have1.

take from, bereave (of)1.

peri air'e'o ABOUT-LIFT

take from about. expectation of being saved r Ac2720 anchors Ac2740AB covering on Israel's heart r2C816 sins Hb1011, take away3, - up1.

take heed, note1.

take heed unto, attend to1.

take hold. See get hold and hold.

take in. See gather.

take in hand. See hand (take in).

take into account. See account (take into).

take into the number, list1.

take it. See take up.

take journey, travel2.

take leave. See leave (take).

take leave of, greet1.

take none effect, fall out1.

take notice. See notice (take).

take off from, strip2.

take on, get hold2.

take out, cast out1.

take ship, step on board1.

take the lead. See precede.

take tithe, tithes (take..from)1.

pros lamb[an]'o TOWARD-GET[-UP]

take to, idiomatically take. Peter t Jesus t him Mt1622 Mk832 t t themselves (Jews t wicked men) Ac175 (Priscilla and Aquila t Apollos) Ac1828 to yourselves (the infirm in faith) r Ro141 (one another) r Ro157 to Himself (God t the one not eating) r Ro143 (Christ t you) r Ro157 t Onesimus to yourself (Philemon) Phn12Bs 17 take: those on the ship (t

nothing) Ac2733 (nourishment) Ac2738AB barbarians t all in Ac282. receive7, take3, - unto them2.

take unto, take along2, - up1.

[h]upo lamb[an]'o UNDER-GET[-UP]

take up, idiomatically take it. Christ (t u the lawyer) Lu1030 (cloud t Him u) Ac19 ought to be t u the brethren 3Jn8 take it: Simon said, I t i Lu743 not drunk as you t i Ac215, answer1, receive1, suppose2.

take up, bear1, lead up1, lift32, - up2, rouse1, take from about1.

ana lamb[an]'o UP-GET[-UP]

take up. the Lord was Mk1619 Ac12 11 22 Israel (tabernacle of Moloch) Ac743 utensil t u from Peter v Ac1016 t u Paul (into ship) Ac2013 14 (soldiers) Ac2381 panoply of God Ep613 shield of faith Ep616 secret of devoutness, in glory 1Ti316 Timothy to t Mark 2Ti411, receive up3, take3, - in2, - unto you1, - up4.

take upon, hand (take in)1.

taken for granted. See granted (taken for).

taken (to be), capture1.

taken with (be), press3.

taking a far journey, traveler1.

pros'lemps is TOWARD-GETTING

taking back. of Israel r Ro1115, receiving1.

ana'lemps is UP-GETTING

taking up. days of Jesus' Lu951, received up1.

ta'la n't on WEIGHT

talent, the heaviest unit of weight, used of a large sum of money, variously estimated from nearly three hundred to thirty thousand dollars, or sixty to six thousand pounds (£). ten thousand t debtor PMt1824 parable of (man given five) Mt2515 16 20AB (gains another five) Mt2516As 20 20 20 (getting two) Mt2522 22 (gains two others) Mt2523 (with one) Mt2518A 24 25 28 (with ten) Mt2528.

tala n't iai'on WEIGHT

talent weight, probably somewhere between thirty and a hundred pounds. hail as large as vRv1621.

tales (idle), nonsense1.

talitha' (Aramaic) maiden

talitha. Mk541.

talk, confer1, converse2, speak12, word1.

talk with, confer2, converse with1, speak1.

talker (vain), vain prater1.

dam az'o TAME

tame, subdue so as to control. no man strong enough t the demoniac Mk648s2 every nature of wild beast has been Ja37 7 the tongue no man can rJa38.

burs eu s' HIDE

tanner. Simon Ac943 106 32.

tardily (sail). See sail tardily.

brad ut'es TARDINESS

tardiness. as some are deeming t 2Pt39, slackness1.

brad u' TARDY

tardy, behindhand, t of heart r Lu2425 to speak, to anger r Ja19 18, slow3.

brad un'o be-TARDY

tardy (be). if Paul should be 1Ti315 the Lord is not 2Pt39, be slack1, tarry long1.

tares, darnel8.

*dia tri'b ô* THROUGH-WEAR

tarry, wear away the time. Jesus, in Judea Jn3<sup>22</sup> in Caesarea (Herod) Ac12<sup>19</sup> (Agrippa) Ac25<sup>14</sup> Paul and Barnabas (in Iconium) Ac14<sup>3</sup> (Antioch) Ac14<sup>28</sup> 15<sup>35</sup> Paul (in Philippi) Ac16<sup>12</sup> (in Troas) Ac20<sup>6</sup> Festus, in Jerusalem Ac25<sup>6</sup> (AJN194).

tarry, about (be)<sup>1</sup>, delay<sup>3</sup>, do<sup>1</sup>, hope<sup>1</sup>, remain<sup>10</sup>, seated (be)<sup>1</sup>, stay<sup>1</sup>, tarry behind, endure<sup>1</sup>, tarry for, wait<sup>1</sup>, tarry long, tardy (be)<sup>1</sup>, tarry there, remain with<sup>1</sup>.

*Tars eu's* TARSIAN

Tarsian, a native of Tarsus. Ananias to seek a T Ac9<sup>11</sup> Paul a T Ac21<sup>39</sup>, of Tarsus<sup>2</sup>.

*Tars os'* TARSUS

Tarsus, the principal city of Cilicia, birthplace of Saul, who became the apostle Paul. About 37° north, 35° east, the brethren send Saul to T Ac9<sup>30</sup> Barnabas came away to T Ac11<sup>25</sup> Paul born in T Ac22<sup>3</sup>.

Tarsus (of), Tarsian<sup>2</sup>.

*tartar o'ô* TARTARUS-

Tartarus (thrust into). God t sinning messengers into 2Pt24, cast down to hell<sup>1</sup>.

*kras'ped on* HANG-FOOT

tassel, a small appendage, usually hanging on the bottom of a robe about the feet. of Jesus' cloak Mt9<sup>20</sup> 14<sup>36</sup> Mk6<sup>56</sup> Lu8<sup>44</sup> Pharisees magnifying Mt23<sup>5</sup>, border<sup>3</sup>, hem<sup>2</sup>.

*geu'o mai* TASTE

taste, perception or sensation produced by contact with the tongue. Figuratively, for eating a very little, having a slight experience as, as death, shall not t death (some here) Mt16<sup>28</sup> Mk9<sup>1</sup> Lu9<sup>27</sup> (for the eon) Jn8<sup>52</sup> As Jesus t (the wine) Mt27<sup>34</sup> (death) Rb29 not t my dinner P Lu14<sup>24</sup> water become wine Jn29 Peter wanted t food Ac10<sup>10</sup> Paul Ac20<sup>11</sup> t to nothing (Jews) NAc23<sup>14</sup> you should not be Co2<sup>21</sup> t the celestial gratuity Rb6<sup>4</sup> t the ideal declaration of God Rb6<sup>5</sup> that the Lord is kind 1Pt2<sup>3</sup>, eat<sup>3</sup>, taste<sup>12</sup>, tattler, gossip.

*di da k'ton'* TEACHED

taught, all t of God Jn6<sup>45</sup> by the spirit 1C21<sup>13</sup> 19, taught<sup>1</sup>, which teacheth<sup>2</sup>.

*the o di'da k'ton* PLACER (God)-TEACHED taught by God, to be loving one another 1Th4<sup>9</sup>, taught of God<sup>1</sup>.

*dia chleu az'ô* THROUGH-JEER

taunt. Pentecost Ac21<sup>3</sup>, mock<sup>1</sup>.

*Taber'nai (Latin)* TABERNAE

taverns. Three Taverns, on the Appian Way, brethren to meet Paul at Ac28<sup>15</sup>.

*phor'os* CARRY

tax, what is necessary to carry on the government, to Caesar Lu20<sup>22</sup> 23<sup>2</sup> to the authority Ro13<sup>6</sup> 7<sup>1</sup>, tribute<sup>5</sup>.

tax (poll). See poll tax.

taxed (be), register<sup>3</sup>, taxing, registration<sup>2</sup>.

*di da'sk ô* TEACH

teach, impart instruction. Jesus t in synagogues (in Galilee) Mt4<sup>23</sup> Lu4<sup>15</sup> (in cities) Mt9<sup>35</sup> (in Nazareth) Mt13<sup>54</sup> Mk6<sup>2</sup> (in Capernaum) Mk12<sup>1</sup> Lu4<sup>31</sup> Jn6<sup>59</sup> (man with withered hand) Lu6<sup>6</sup> (woman with infirmity) Lu13<sup>10</sup> (and in the sanctuary) Jn18<sup>20</sup> disciples

(on the mountain) Mt5<sup>2</sup> (that He must suffer) Mk8<sup>31</sup> (be given up) Mk9<sup>31</sup> (to pray) Lu11<sup>1</sup> as One having authority Mt7<sup>29</sup> Mk1<sup>22</sup> in the cities Mt11<sup>1</sup> Lu13<sup>22</sup> in the sanctuary (by what authority) Mt21<sup>23</sup> (daily) Mt26<sup>55</sup> Mk1<sup>49</sup> Lu19<sup>47</sup> (Christ is the Son of David) Mk12<sup>35</sup> (t the people) Lu20<sup>1</sup> [Jn8<sup>2</sup>] (in the days) Lu21<sup>97</sup> (midway of the festival) Jn7<sup>14</sup> (you are acquainted with Me) Jn7<sup>28</sup> (in the treasury) Jn8<sup>20</sup> Ab t the way of God Mt22<sup>16</sup> Mk12<sup>14</sup> Lu20<sup>21</sup> beside the sea Mk21<sup>3</sup> 4<sup>1</sup> Lu5<sup>3</sup> in parables Mk4<sup>2</sup> in the villages Mk6<sup>6</sup> in the wilderness Mk6<sup>34</sup> the other side of Jordan Mk10<sup>1</sup> My house shall be called Mk11<sup>17</sup> Pharisees were sitting Lu5<sup>17</sup> in our squares Lu13<sup>26</sup> correctly Lu20<sup>21</sup> down the whole of Judea Lu23<sup>5</sup> Abs<sup>2</sup> will He t the Greeks Jn7<sup>35</sup> as My Father t Me Jn8<sup>28</sup> begins to do as well as Ac1<sup>1</sup> saints t by Christ Ep4<sup>21</sup>

other (proper names): John t his disciples to pray Lu11<sup>1</sup> Saul and Barnabas in Antioch Ac11<sup>26</sup> 15<sup>35</sup> Paul (in Corinth) Ac18<sup>11</sup> (at Ephesus) Ac20<sup>20</sup> (accused t apostasy from Moses) Ac21<sup>21</sup> (t all men against the people) Ac21<sup>28</sup> (that which concerns the Lord J C) Ac28<sup>31</sup> (in every ecclesia) 1C4<sup>17</sup> (nor was I t the evangel) Ga1<sup>12</sup> (t every man) Co1<sup>28</sup> Apollos t accurately Ac18<sup>25</sup> Timothy 1Ti11<sup>62</sup> Balaam t Balak cast a snare Rv21<sup>4</sup> Jezebel Rv2<sup>20</sup>

others: t men the least precept Mt5<sup>19</sup> 19 t the directions of men Mt15<sup>9</sup> Mk7<sup>7</sup> soldiers do according as t Mt28<sup>15</sup> disciples (to t whatever Jesus directs) Mt28<sup>20</sup> (report what they t) Mk6<sup>30</sup> Lu9<sup>10</sup> A (Jews exasperated) Ac4<sup>2</sup> (not to be t in name of Jesus) Ac4<sup>18</sup> 5<sup>28</sup> Bs (in the sanctuary) Ac5<sup>21</sup> 25 (ceased not) Ac5<sup>42</sup> the holy spirit will Lu12<sup>12</sup> Jn14<sup>26</sup> blind man t the Jews Jn9<sup>34</sup> be circumcised Ac15<sup>1</sup> t another, yourself Ro2<sup>21</sup> 21 Co3<sup>16</sup> the teacher in t Ro12<sup>7</sup> is not nature itself t you 1C11<sup>14</sup> as you were t Co2<sup>7</sup> traditions 2Th2<sup>15</sup> woman not to be 1Ti2<sup>12</sup> competent to 2Ti2<sup>2</sup> what they must not Tit1<sup>11</sup> rudimentary elements Hb5<sup>12</sup> his fellow citizen Hb3<sup>11</sup> no need 1Jn2<sup>27</sup> 27 27 (Atit215).

teach, announce<sup>1</sup>, disciple (make)<sup>2</sup>, discipline<sup>2</sup>, instruct<sup>3</sup>.

*di da k't ik on'* TEACHIC

teach (apt to), must be (supervisor) 1Ti3<sup>2</sup> (the Lord's slave) 2Ti2<sup>24</sup>.

teach differently. See differently (teach).

teach to be sober, sense of duty (bring to)<sup>1</sup>.

*di da's kal os* TEACHER

teacher, one who instructs. Jesus: addressed as Mt8<sup>19</sup> 12<sup>38</sup> 19<sup>16</sup> 22<sup>16</sup> 24<sup>38</sup> Mk4<sup>38</sup> 9<sup>17</sup> 38 10<sup>20</sup> 35 12<sup>14</sup> 19 32 13<sup>1</sup> Lu7<sup>40</sup> 9<sup>38</sup> 10<sup>25</sup> 11<sup>45</sup> 12<sup>13</sup> 19<sup>39</sup> 20<sup>21</sup> 28 39 21<sup>7</sup> [Jn8<sup>4</sup>] (as Good T) Mk10<sup>17</sup> Lu18<sup>18</sup> eating with sinners Mt9<sup>11</sup> Mk21<sup>68</sup> settling tribute Mt17<sup>24</sup> One is your Mt23<sup>8</sup> Bs<sup>2</sup> saying (making the passover) Mt26<sup>18</sup> Bs Mk14<sup>14</sup> Lu22<sup>11</sup> why still bothering Mk5<sup>35</sup> Lu8<sup>49</sup> Rabbi Jn13<sup>38</sup> come from God Jn3<sup>2</sup> the T summoning Miriam Jn11<sup>28</sup> shouting to Me Jn13<sup>13</sup> 14 Rabboni, term for T Jn20<sup>16</sup> gives t Ep4<sup>11</sup>

others: disciples not above Mt10<sup>24</sup> 25 Lu6<sup>40</sup> 40 in the sanctuary Lu24<sup>6</sup> John the baptist Lu3<sup>12</sup> Nicodemus Jn3<sup>10</sup> in Antioch (ecclesia) Ac13<sup>1</sup> of minors Ro2<sup>20</sup> Bs God placed (in ecclesia) 1C12<sup>28</sup> 29 Paul (of the nations) 2Ti2<sup>7</sup> 2Ti1<sup>11</sup> in accord with own desires 2Ti4<sup>3</sup> you ought to be Hb5<sup>12</sup> do not become many Ja3<sup>1</sup> (s' Mk13<sup>1</sup>), doctor<sup>1</sup>, master<sup>7</sup>, Master<sup>41</sup>, teacher<sup>10</sup>.

teacher (false). See false teacher.

teacher of good things. ideal (teacher of the)¹.

teacher of law. See law (teacher of).

teacher of the ideal. See ideal (teacher of the).

#### di da s kal'ia TEACHING

teaching, imparting knowledge. of men Mt159 Mk77 Co222 the teacher in t Ro127 written for this t of ours Ro154 every wind of Ep414 sound 1Ti110 2Ti43 Tit19 21 of demons 1Ti41 ideal 1Ti46 Timothy to give heed to 1Ti413 16 elders toiling in 1Ti517 lest the t be blasphemed 1Ti61 in accord with devoutness 1Ti 63 Paul's 2Ti310 all scripture beneficial for 2Ti316 t with uncorruptness Tit27 adorning the t of God Tit20. doctrine¹⁹, learning¹, teaching¹.

#### di da ch e' TEACHING

teaching, the knowledge imparted, astonished at Jesus' Mt728 2233 Mk122 1118 Lu432 Ac1312 of the Pharisees Mt1612 some new Mk127 Ac1719 in parables Mk42 beware of the scribes' Mk1238 My t is not Mine but God's Jn716 17 chief priest asked concerning Jesus' Jn1810 t of the apostles (persevering in) Ac242 (filled Jerusalem with) Ac528 type of t Ro617 1617 Paul in 1Co146 each has 1Co14268s patience and 2Ti42 upholding the word Tit19 of baptizings Hb62 strange Hb139 remaining in 2Jn9 9 bringing this 2Jn10 of Balaam Rv214 of the Nicolaitans Rv215 whoever have not this Rv224, as he has been taught¹, doctrine²⁹.

#### dak'r u on TEAR

tear, a drop of the fluid which washes the eyeball and which overflows in strong emotion. father of epileptic Mk924A a woman Lu738 44 Paul Ac2019 31 2Co24 Timothy 2Ti14 Jesus with clamor and Hb57 Esau Hb1217 God brushing away ARv717 214.

tear. See burst and burst through.

tear, convulse³, - violently¹.

#### peri ré'g numi ABOUT-BURST

tear off. officers t o garments of Paul and Silas Ac1622. rend off¹.

tear through. See burst through.

tedious unto (be), hinder¹.

#### apo ku e'ō FROM-TEEM

teem forth, produce prolifically. sin t f death RJal15 the Father t f us RJal18. beget¹, bring forth¹.

-teen. See ten.

tell. See say.

tell, declare¹, divulge¹, elucidate¹, inform⁶, relate¹, report²⁶, speak¹¹, - out¹, unfold¹.

tell before, declare before², predict¹, say before¹.

tell fault, expose¹.

temper together, blend with¹.

temperance, self-control¹.

temperate, sane¹, self-controlled¹, (be t), control self¹.

tempest. See winter.

tempest, quake¹, storm¹, tornado¹.

#### chein az'ō WINTER

tempest (toss by). Paul's ship Ac2718.

tempestuous, hurricane¹.

#### na os' TEMPLE

temple, the sacred edifice near the center of the sanctuary, accessible to the priests and Levites only, swearing by Mt2316 16 17 21 murder between t and altar Mt2335 I am able to demolish (Jesus accused) Mt2661 2740

Mk1458 1529 Jn219 20 r21 silver pieces in (Judas) Mt1275 curtain of Mt2751 Mk1538 Lu 2345 Zechariah in Lu19 21 22 God not dwelling in Ac1724 of Artemis Ac1924 of God (saints are) m1C316 2C616 (if anyone corrupting) m1C317 (and idols) 2C616 (seated in) 2Th24 (pillars in) RVr312 of the holy spirit m1C619 growing into a holy Ep221 in heaven vRv715 111 2 19 19 1415 17 155 8 8 161AS 17 no t, the Lambkin is the vRv2122 m22, shrine¹, temple⁴⁵.

temple (sexton of). See sexton of temple.

temporal, temporary¹.

#### pros'kair on TOWARD-SEASON

temporary, lasting for a limited period of time. no root but t PMt1321 Mk417 what is being observed is 2C418 enjoyment of sin Hb1125, but for a time¹, for a season¹, - - while¹, temporal¹.

tempt, trial (put on)⁵, try²⁸.

temptation, trial¹⁹.

tempter, try².

#### de'ka TEN

ten\*, -teen, a numeral equivalent to the number of fingers or toes on the normal human body. the disciples Mt2034 Mk1041 eighteen (killed) Lu134 (years) Lu1311 16 etc. See under other keywords.

#### muri'a or muri as' MYRIAD

ten thousand, fifty thousand (five myriads) pieces of silver Ac1949, two hundred millions (twice myriads of myriads) of cavalry vRv 916, talents Mt1824 a throng of Lu121 of Jews who have believed Ac2120 escorts 1C415 words in a language 1C1419 messengers PHb 1222 vRv511 11 of saints Ju14, hundred thousand thousand¹, innumerable company¹, - multitude¹, ten thousand⁶, thousands¹.

tend. See shepherd.

#### par ech'ō BESIDE-HAVE

tender, afford. the other cheek Lu629 to whom Jesus t this Lu74 God t faith to all Ac1731 Jews t quietness Ac222 t Paul philanthropy (barbarians) Ac282 t that which is just (masters) Co41 God t saints all things richly 1Ti617AS t yourself a model (Titus) Tit27 afford: weariness (disciples a woman) Mt2610 Mk146 (do not a me) PLu117 (a widow) PLu135ABS² (let no one a Paul) Ga617 a an income (a maid) Ac1618 (artificers) Ac1924 genealogies a exactions 1Ti14.

#### [h] apal on' TENDER

tender. bough becoming PMt2432 Mk1328.

tender, compassion¹.

tender hearted, compassionate (tenderly)¹.

tenderly compassionate. See compassionate (tenderly).

#### kata skén o'ō DOWN-BOOTH

tent (David's flesh, in expectation) FAc226, roost (birds in mustard) PMt1332 Mk432 Lu1319, lodge³, rest¹.

#### de'ka t on TENTH

tenth, tithe, one part in ten. hour Jn139 part of the city falls vRv1113 stone (chrysopraxe) vRv2120 tithe: Abraham parts Hb72 4 ob-taining (dying men, Levi) Hb78 9. tenth⁴, - part¹, tithe².

#### skén o poi os' BOOTH-DOER

tentmaker. Aquila and Priscilla Ac183.

#### kata'sche sis DOWN-HAVING

tenure. the land to Abraham for Ac75 of the nations Ac716, possession².

*Tha'ra (Hebrew) THARA*  
Tera, the Tera of Gn1124, father of Abraham Lu334.

*epileg'o ON-LAY(say)*  
term (in Hebrew, Bethesda) Jn52AB, single out (Silas) Ac1540 (s<sup>1</sup> Hb1131). call<sup>1</sup>, choose<sup>1</sup>.

term. See say.

*di anu'o THROUGH-TERMINATE*  
terminate. Paul's voyage Ac217. finish<sup>1</sup>.

*epi'gei on ON-LAND*  
terrestrial, the earth and the heavens ON it. If I told you of Jn312 bodies 1C1540 40 tabernacle house 2C251 every knee bowing celestial and t Ph210 disposed to Ph319 t wisdom Ja315. earthly<sup>2</sup>, -things<sup>2</sup>, in earth<sup>1</sup>, terrestrial<sup>2</sup>.

terrible, fearful<sup>1</sup>.

*ek'phob on OUT-FEARED*  
terrified. Peter James and John Mk96 Moses Hb1221, be sore afraid<sup>1</sup>, fear exceedingly<sup>1</sup>.

*ek phob e'o OUT-FEAR*  
terrify. lest Paul t the saints 2C109.  
terrify, dismay<sup>2</sup>, startle<sup>1</sup>.  
terror, fear<sup>3</sup>.

*Tert'ios (Latin) TERTIUS*  
Tertius, an amanuensis, who wrote for Paul Ro1622.

*Ter'tullos (Latin) TERTULLUS*  
Tertullus, an orator Ac241 2.

*dok im a e'o SEEMize*  
test, form a careful opinion by subjecting the senses or mind to impressions. attest, in that which he is Ro1422 letters 1C163, aspect of sky Lu1256 this era Lu1256 five yoke of oxen Lu1419 God (men do not) Ro128 (what is the will of) Ro122 (what is well pleasing) Ep510 (saints t by) 1Th24 4 things of consequence (Jews) Ro218 (saints) Ph110 saints (fire to t work of each) 1C313 (t himself first) 1C1128 (through diligence of others, t also the genuineness of your love) 2C88 (brother whom we t) 2C822 (t yourselves) 2C135Bs (t his own work) Ga64 (t all) 1Th521 (servants to be t first) 1Ti310 (faith t by fire) 1Pt17 (t the spirits) 1Jn41. allow<sup>2</sup>, approve<sup>3</sup>, discern<sup>2</sup>, examine<sup>1</sup>, like<sup>1</sup>, prove<sup>10</sup>, try<sup>4</sup>.

test. See testedness.  
testator, covenant<sup>2</sup>.

*dok'im on SEEMed*  
tested, attested by men Ro1418 Apelles, in Christ Ro1640 qualified: those becoming apparent 1C1119 not he who is commending himself is 2C1018 not that we may be appearing 2C137 q, an unashamed worker P2Ti 215 one enduring trial Ja112. approved<sup>6</sup>, tried<sup>1</sup>.

*dok im e' SEEMNESS*  
testedness. endurance producing Ro54 4 that I may know your 2C29 of this dispensation 2C 913 of Timothy Ph222 test of much affliction 2C82 seeking t of Christ (in Paul) 2C133.  
testified, testimony<sup>1</sup>.

*mart u re'o MARK*  
testify, middle attest. God t (concerning the Son) Jn597 818 1Jn59 10 (I found David) Ac 1822 (to the word of His grace) Ac149 (to the nations) Ac158 (G t to Abel) Hb114 Christ (had no need that anyone t) Jn228 (t to that which we have seen) Jn311 (no one getting His testimony) Jn392 (a prophet has no hon-

or) Jn444 (about Himself) Jn531 813 14 18 (concerning the world) Jn77 (one of you will be giving Me up) Jn1321 (to the truth) Jn1837 (in an ideal avowal) 1Ti613 (I send My messenger to) VvR2216 (He Who is t these things) VvR2220 t of Christ (all) Lu422 (Samaritan woman) Jn439 (the works) Jn536 1025 (the scriptures) Jn539 (the throng) Jn1217 (spirit of truth) Jn1526 (all the prophets) Ac1043 (the holy spirit) Hb1015 1Jn56 (there are three that are) 1Jn57

John the baptist t (concerning the light) Jn17 8 (this was He) Jn115 (spirit descending on Jesus) Jn132 (this One is the Son of God) Jn134 (is baptizing) Jn326 (not the Christ) Jn328 (another) Jn532 (is true) Jn532 (to the truth) Jn533 John the disciple t Jn1935 2124 1Jn12 414 3Jn12 Rv12 2218 Paul t (chief priest t to) Ac225 (in Rome) Ac2311 (if the Jews should be willing) Ac265 (to Israel) Ro 102 (that God rouses Christ) 1C1515 (beyond their ability) 2C83 (gouging out your eyes) Ga415 (of Epaphras) Co413 others: the Jews Mt2331 disciples Jn1527 deputies 1Jn1823 elders Hb112 39 Abel Hb114 to Gaius' truth 3Jn3 strangers 3Jn6

attested: pick out seven a men Ac63 Cornelius Ac1022 Timothy Ac162 Paul a (I am clear) Ac2026 (to small and great) Ac2622 (to every man) Ga53 (to walk) Ep417 1Th212Bs Ananias Ac2212 a righteousness of God Ro 321 widows a by ideal acts 1Ti510 of Melchizedek Hb78 17 Enoch Hb115 Demetrius 3Jn12 (A Lu1148). be witness<sup>3</sup>, -well reported of<sup>1</sup>, bear record<sup>13</sup>, -witness<sup>25</sup>, charge<sup>1</sup>, give<sup>1</sup>, -testimony<sup>2</sup>, -witness<sup>1</sup>, have a good report<sup>2</sup>, -testimony<sup>1</sup>, obtain a good report<sup>2</sup>, -witness<sup>1</sup>, of good report<sup>1</sup>, -honest -1, testify<sup>19</sup>, witness<sup>4</sup>.

testify, certify<sup>1</sup>, depose<sup>1</sup>.

*kata mart u re'o DOWN-MARK*  
testify against. Jews t a Christ Mt2662 2713 Mk1460 (AMk154). witness against<sup>4</sup>.

*pro mart u r'o mai BEFORE-MARK-*  
testify beforehand, to the sufferings pertaining to Christ 1Pt111.

*pseud o mart u re'o FALSE-MARK*  
testify falsely. you shall not Mt1918Mk1019Lu 1820 Ro139s against Jesus Mk1456 57. bear false witness<sup>6</sup>.

*sum mart u re'o TOGETHER-MARK*  
testify together. conscience (men's) Ro215 (Paul's) Ro91 the spirit Ro816 (B'Hb24). bear witness<sup>3</sup>, testify unto<sup>1</sup>.  
testify unto, testify together<sup>1</sup>.

*mart u ri'a MARK*  
testimony. not consistent Mk1456 59 what need have we still of Lu2271 of John the baptist (concerning the light) Jn17 (when Jews came) Jn119 (is true) Jn532 (Christ has a t greater than) Jn536 t of Christ (getting) Jn311 32 33 534 (is true) Jn531 813 14 (he who is believing has) 1Jn510 (t of Jesus) Rv 12 9 1217 1940 10 204 the t of two is true Jn817 of John the disciple Jn1935 2124 3Jn12 of Paul Ac2248 ideal t (supervisor must have) 1Ti37 of the Cretans Tit113 of men 1Jn59 of God 1Jn59 9 10 that God gives life eonian 1Jn511 slain because of Rv69 of the two witnesses Rv117 conquer through word of Rv1211 (BsMk1455). record<sup>1</sup>, report<sup>1</sup>, testimony<sup>14</sup>, witness<sup>15</sup>.

*mart'u'ri on* MARK

testimony. for a t (to the priests) Mt84Mk144 Lu514 (to governors and kings) Mt1018Mk139 Lu2113 (to all the nations) Mt2414 (to those not receiving you) Mk611Lu95 (of that which shall be spoken) Hb35 apostles rendered Ac 433 the tabernacle of the Ac74 vR155 the t of Christ (was confirmed) 1C16 (Timothy not to be ashamed of) 2Ti18 of God (Paul announcing) 1C21B3 Paul (t of our conscience) 2C112 (t was believed) 2Th110 the t in its own eras 1Ti20B3 their venom a t (gold and silver) Ja53. testimony15, to be testified1, witness4.

testimony (false). See false testimony.

*a mar'tu'ri on* UN-MARKED

testimony (without). God leaves not Himself w Ac1417, without witness1.

*dok im'i on* SEEMING

testing. of your faith Ja13 1Pt17, trial1, trying1.

*dok im a si'a* SEEMING

testing. the fathers try God in Hb39.

*te tr arch'ēs* FOUR-ORIGIN

tetrarch. Herod the t (hears of Jesus) Mt141 Lu97 (exposed by John) Lu319 (his foster brother Manaen) Ac131.

*te tr arch e'ō* FOUR-ORIGINATE

tetrarch (be). Herod, Philip, Lysanias Lu3111.

*Thaddai'os (Hebrew)* THADDEUS

Thaddeus, surname of the apostle Judas. Jesus calls Mt103Mk318.

*Thamar' (Hebrew)* PALM-TREE

Thamar, ancestress of our Lord. in our Lord's lineage Mt13.

than. See beside and or.

than. beside1, moreover1, over2.

bthan. See beside.

*eu char'ist e'ō* WELL-JOY

thank, give thanks. t God (Pharisee) Lu1811 (Paul) Ac2735 2815 Ro18 725As 1C14 14 1418 Ph13 Co13 1Th12 213 Phn4 (men do not) Ro121 (eating and) Ro146 6 (may be t for us) 2C111 (we ought to) 2Th13 213 Jesus (leper t) Lu1718 (t the Father) Jn1141 Lord God Almighty Rv1117 ecclesias t Prisca and Aquila Ro164

give thanks: Jesus (for bread) Mt1536Mk86 Lu2219 Jn611 23 1C1124 (for the cup) Mt2627 Mk1423Lu2217 Paul 1C1030 Ep116 ideally 1C1417 to the Father Co12 to God Co317 always for all things in name of Lord Ep520 in everything 1Th518 (AMt2626 APH218 BPh 218). be thankful1, bless1, give thanks26, rejoice2, thank12.

thank, acclaim2.

*eu char'ist on* WELL-JOYED

thankful. saints to become Co315.

thankful (be), thank1.

thankfulness. See thanksgiving.

thanks. See grace and thanksgiving.

thanks, thanksgiving2, (give t), avow1, response (make)1.

thanks (give). See thank.

*eu char'ist i'a* WELL-JOY

thanksgiving, thankfulness Ac243, giving of thanks 1C1418, thanks Rv49B3 712, grace superabounding in 2C415 to God (producing) 2C911 12 (requests made known) Ph46 (repay) 1Th318 without jesting, but rather Ep54 superabounding in Co27 watching in

prayer with Co42 for all mankind 1Ti21 for food 1Ti43 4.

*ek e'i'n o* OUT-TO-BE

that\*, those, idiomatically, tit, the, tshe, ttheir, etc. See under other keywords. he (she, it, they etc.)100, (self) same20, that (same) (very) (way)7, the other2, this1.

that, account (on)1, as5, -much as18, if5, into30, same3, somehow1, so that42, this48, through1, when1, whenever1.

*[h]i'na* THAT

that\*, a conjunction introducing the logical result. Occurs often, see under other keywords. albeit1, because1, so as1, -that2, that542, to the intent1, to the intent that1, etc.

*[h]o'ti* WHICH-ANY

that\*, a connective indicating the reason or ground of what is said, or the substance or contents of a statement, ffor Co119, Herod perceiving t Mt216 t He Who undertakes Ph16 etc. With no, lest. See under other keywords.

that. See this.

*kak e'i'n o* AND-OUT-TO-BE

that (and or also), those (and or also). a t one they dispatch Mk124 5Lu2011 a t man showing the disciples upper room Lu2212 those (and or also): a t (things) contaminating Mt1518Mk723s these do not and not leave t Mt 2323Lu1142 t also Christ must be leading Jn1016 the: and h inside the house Lu117 h will be living Jn657 He (God) has commissioned Me Jn729 Jesus (works I am doing h also) Jn1412 (He also will be disowning) 2Ti212 and h perished (Judas the Galilean) Ac537 tthey: t (disciples) hearing that Jesus is living Mk1611 13 believing to be saved as t Ac1511 Israel (and t if not persisting in unbelief) Ro1123 (as t also lust) 1C106 (even as t also evangelized) Hb42 tthem: Paul left t there Ac1319.

*e an'per* IF-EVER-EVEN

that is if. Hb36A 14 63, if3.

*[h]i'na me'* THAT NO

that not\*, lest, with the conditional negative. Occurs often. lest44, that no5, -not53, -nothing2.

that nothing, that not2.

that so. See so that.

that time, then4.

to (neuter) [h]o (masc.), [h]ē (fem.) THE the\*, the definite article, answering in large measure to the English article to distinguish the particular from the general, but differing in usage in some regards. It is sometimes used as a demonstrative pronoun (Ja 214): The [that] faith cannot save him.

It is often omitted before appellatives of persons or things of which only one of the kind exists, as sun, God, Christ. With the verbal adjective or participle, the article forms a substantive, as the one dipizing, the baptist Mk614.

It is indicated by a high period just before a word, when not translated. Occurs too often to list.

the top, above (from)3.

*the'a tr on* gazing-place

theater, a place, so arranged that many can place their eyes on one point. At Ephesus

Ac19<sup>29</sup> 31 apostles, to the world ¶1C4<sup>9</sup>.  
spectacle<sup>1</sup>, theater<sup>2</sup>.  
thee, yourself<sup>1</sup>.

*klo pē* COVER

theft. out of the heart Mt15<sup>19</sup>.

*kle' m ma* COVER-effect

theft. men do not repent of Rv9<sup>21</sup>.

their. See same and this.

their, own<sup>2</sup>.

†their. See that and that (and or also).

them. See same.

them of, out<sup>1</sup>.

themselves, one another<sup>12</sup>.

*to'te* THE-BESIDES

then\*, with from, thenceforth Mt4<sup>17</sup> 16<sup>21</sup> 26<sup>18</sup>  
Lu16<sup>16</sup>. Occurs often. that time<sup>4</sup>, - then  
was<sup>1</sup>, then<sup>149</sup>, when<sup>1</sup>.

*oun* THEN

then\*, a conjunction introducing the logical  
conclusion, distinguished from then (time)  
by position. Occurs often. and<sup>5</sup>, but<sup>4</sup>, now<sup>7</sup>,  
- then<sup>1</sup>, so<sup>1</sup>, then<sup>192</sup>, therefore<sup>245</sup>, where-  
fore<sup>7</sup>.

then, besides<sup>2</sup>, consequently<sup>12</sup>, now then<sup>1</sup>, rest<sup>1</sup>,  
thereafter<sup>11</sup>, thereupon<sup>9</sup>.

then (indeed). See to be sure.

*ek e'i then* OUT-BE-PLACE

thence\*, adverb of place. See under other key-  
words. afterward<sup>1</sup>, from thence (that place)<sup>15</sup>,  
thence<sup>19</sup>, there<sup>1</sup>.

*ka k'e'i the n* AND-OUT-BE-PLACE

thence (and), adverb of place, rising from t  
Mk10<sup>1</sup> dwells in Charan, a t Ac7<sup>4</sup> a t they  
request a king Ac13<sup>21</sup> a t they sail away  
to Antioch Ac14<sup>26</sup> a t to Philippi Ac16<sup>12</sup>  
sailing from t Ac20<sup>15</sup> Rhodes, a t to Patara  
Ac21<sup>1</sup> a setting out t Ac27<sup>4</sup> 12 a t the  
brethren Ac28<sup>15</sup>.

thence (and from), thence (and)<sup>2</sup>.

thence (from), whence<sup>1</sup>.

thenceforth. See from and then.

thenceforth, still<sup>1</sup>.

*The o'phil os* PLACER (God) -FOND

Theophilus, a man's name. Lu1<sup>3</sup> Ac1<sup>1</sup>.

*ek e'i'* OUT-BE

there. Jesus: His own country t Mt13<sup>58</sup>Mk6<sup>5</sup>  
on mountain (t alone)Mt14<sup>23</sup> (sat t)Mt15<sup>29</sup>  
Jn6<sup>5</sup>AB<sup>2</sup> t am I in midst Mt18<sup>20</sup> other side  
of Jordan (cures t)Mt19<sup>2</sup> (remains)Jn10<sup>40</sup> 42  
Bethany (camped out)Mt21<sup>17</sup> (not t)Jn11<sup>15</sup>  
(make a dinner for Him)Jn12<sup>9</sup> Gethsemane  
(praying t)Mt26<sup>38</sup> (often t)Jn18<sup>2</sup> 3 on Gol-  
gotha (soldiers kept Him t)Mt27<sup>38</sup> (t they  
crucify Him)Lu23<sup>33</sup> Galilee (disciples to see  
Him t)Mt28<sup>7</sup>Mk16<sup>7</sup> must be heralding else-  
where Mk1<sup>38</sup> in the wilderness Mk6<sup>33</sup> Ca-  
pernaum (remain not many days)Jn2<sup>12</sup> (no  
other boat t)Jn6<sup>22</sup> 24 Judea (He tarried t)  
Jn3<sup>22</sup> 23 (art Thou going t)Jn11<sup>8</sup> Sychar  
(remains two days t)Jn4<sup>40</sup> where I am t my  
servants Jn12<sup>28</sup> Joseph's tomb they place  
Him Jn19<sup>42</sup>

Others: Joseph and Mary (t in Egypt)  
Mt21<sup>15</sup> (afraid to go t to Judea)Mt22<sup>2</sup> (t  
in Bethlehem)Lu2<sup>6</sup> oblations t in front of  
altar Mt5<sup>24</sup> wherever your treasure Mt6<sup>21</sup>  
Lu12<sup>34</sup> t shall be lamentation Mt8<sup>12</sup> 13<sup>42</sup> 50  
22<sup>13</sup> 24<sup>51</sup> 25<sup>30</sup> Lu13<sup>28</sup> unclean spirit dwell-  
ing t Mt14<sup>45</sup>Lu11<sup>28</sup> to this mountain, pro-  
ceed t Mt17<sup>20</sup> man t without wedding ap-  
parel Mt22<sup>11</sup> t the vultures Mt24<sup>28</sup>Lu17<sup>37</sup>

a maid saying to the men t Mt26<sup>71</sup> at the  
crucifixion (some of those)Mt27<sup>47</sup> (many  
women t)Mt27<sup>55</sup> Mary Magdalene t at the  
tomb Mt27<sup>61</sup> scribes sitting t Mk2<sup>6</sup> a man  
t in the synagogue Mk3<sup>1</sup>Lu6<sup>8</sup> herd of hogs  
t Mk5<sup>11</sup>Lu8<sup>32</sup> disciples to remain t (that  
house)Mk6<sup>10</sup>Lu9<sup>4</sup> those standing t near the  
colt Mk1<sup>15</sup> here is Christ, lo t Mk13<sup>21</sup> to  
make passover ready t Mk14<sup>15</sup>Lu22<sup>12</sup> if a  
son of peace t Lu10<sup>6</sup> I will gather t my  
grain Lu12<sup>18</sup> t dissipates his estate Lu15<sup>13</sup>  
lo here, lo t Lu17<sup>21</sup> 23 casting two mites  
Lu21<sup>2</sup> Cana (mother of Jesus t)Jn2<sup>1</sup> (six  
stone pots t)Jn2<sup>8</sup> Sychar (Jacob's spring t)  
Jn4<sup>6</sup> Bethesda (infirm man t)Jn5<sup>AB</sup> Laza-  
rus' tomb (Mary lamenting t)Jn11<sup>31</sup> Lydda  
(Peter found Eneas t)Ac9<sup>33</sup> Timothy (t at  
Lystra)Ac16<sup>1</sup> (remains in Berea)Ac17<sup>14</sup> Paul:  
Ephesus (leaves Priscilla and Aquila t)Ac  
18<sup>19</sup> Jerusalem (after coming to be t)Ac  
19<sup>21</sup> (willing be judged t)Ac25<sup>9</sup> sent for-  
ward t to Spain Ro15<sup>24</sup> to winter t in Ni-  
copolis Tit3<sup>12</sup> others: Caesarea (king tarried  
more days t)Ac25<sup>14</sup> t they will be called  
sons Ro9<sup>26</sup> yet t one that is living Hb7<sup>8</sup>  
you stand t Ja2<sup>3</sup> t is turbulence also Ja3<sup>16</sup>  
spending a year t Ja4<sup>13</sup> t those holding  
teaching of Balaam Rv2<sup>14</sup> in the wilder-  
ness Rv12<sup>6</sup> 8 14 no night t Rv21<sup>25</sup> (AMK  
655 s<sup>2</sup>C317). there<sup>90</sup>, thither<sup>8</sup>, -ward<sup>1</sup>, yon-  
der<sup>1</sup>, -place<sup>1</sup>.

*ek e'i's e* OUT-BE

there. Ac 21<sup>3</sup> 22<sup>5</sup>.

there. See same.

there, here<sup>1</sup>, lie<sup>1</sup>, place (in this)<sup>1</sup>, thence<sup>1</sup>.

there (and). See and there.

*e'i'ta* THEREAFTER

thereafter, the next in order, adverb of se-  
quence. Mk4<sup>17</sup> 28 28 825 Lu8<sup>12</sup> Jn13<sup>5</sup> 19<sup>27</sup>  
20<sup>27</sup> 1C15<sup>7</sup>Bs<sup>24</sup> 24 1Ti2<sup>13</sup> 310 Hb12<sup>9</sup> Ja1<sup>15</sup> (B1C  
155). after that<sup>3</sup>, -ward<sup>1</sup>, furthermore<sup>1</sup>,  
then<sup>11</sup>.

therefore. See this and through.

therefore, because<sup>1</sup>, but<sup>3</sup>, consequently<sup>4</sup>, for<sup>1</sup>,  
instead<sup>1</sup>, means (by all)<sup>1</sup>, now then<sup>9</sup>, so  
that<sup>9</sup>, surely in consequence<sup>1</sup>, then<sup>245</sup>, where-  
fore<sup>10</sup>.

*ep'eita* ON-THEREAFTER

thereupon, adverb of sequence. Lu16<sup>7</sup> Jn11<sup>7</sup>  
1C12<sup>28</sup> 28 15<sup>AS</sup> 6 7 23 48 Ga18 21 21 1Th4<sup>7</sup>  
Hb7<sup>2</sup> 27 Ja3<sup>17</sup> 414 (AMK75 As<sup>1</sup>1C157).

these. See this.

these many, so much<sup>1</sup>.

these things, now there<sup>7</sup>.

*Thessalonik eu s'* THESSALONICAN

Thessalonian, a resident of Thessalonica. Ari-  
starchus Ac20<sup>4</sup> 27<sup>2</sup> ecclesia of 1Th1<sup>1</sup> 2Th1<sup>1</sup>.

*Thessaloni'k e* THESSALONICA

Thessalonica, a city near the center of Mace-  
donia, now Saloniki. About 41° north, 23°  
east. Paul came to Ac17<sup>1</sup> Bereans more  
noble Ac17<sup>11</sup> Jews from Ac17<sup>13</sup> Philippians  
sent to Paul at Ph4<sup>16</sup> Demas went to 2Ti4<sup>10</sup>.

*Theudas'* THEUDAS

Theudas, an insurrectionist. Ac5<sup>36</sup>.

they. See same and that (and or also).

they of, out<sup>1</sup>.

*kle'p't es* COVERER

thief. tunneling and stealing (on earth)Mt6<sup>19</sup>  
(not in heaven)Mt6<sup>20</sup> t coming (at unknown  
hour)Mt24<sup>43</sup>Lu12<sup>39</sup> (not into heaven)¶Lu12

33 climbing up (elsewhere)  $\text{FJn}101$  (to steal)  $\text{FJn}101^{10}$  those coming before Jesus are  $\text{FJn}108$  Judas  $\text{Jn}128$  not enjoying the kingdom allotment  $1\text{Co}610$  the day of the Lord is as a  $1\text{Th}524$   $2\text{Pt}310$  suffering as a  $1\text{Pt}415$  Christ arriving as  $\text{vRv}33$   $1615$ .

thief, robber<sup>11</sup>.

*mêr os'* THIGH

thief. Christ's name on  $\text{vRv}1916$ .

thine. See your.

thing, declaration<sup>3</sup>, matter<sup>6</sup>, word<sup>4</sup>.

thing to say, word<sup>1</sup>.

think, appear<sup>1</sup>, apprehend<sup>1</sup>, brood<sup>2</sup>, deem<sup>4</sup>, disposed (be)<sup>5</sup>, infer<sup>5</sup>, reason<sup>1</sup>, reckon<sup>10</sup>, seem<sup>33</sup>, surmise<sup>1</sup>, suspect<sup>1</sup>.

think highly, overweening (be)<sup>1</sup>.

think on, engross<sup>1</sup>.

think worthy, worthy (count)<sup>2</sup>.

*trî't on* THIRD

third\*, the ordinal of the number. day: Christ (roused)  $\text{Mt}1621$   $1723$   $2019$   $2704$   $\text{Lu}922$   $1833$   $247$   $21$   $46$   $\text{Ac}1040$   $1\text{Co}154$  (perfected)  $\text{Lu}1332$  wedding at Cana  $\text{Jn}21$  toss over the ship's gear  $\text{Ac}2719$  time: Christ (prays)  $\text{Mt}2644\text{Bs}$  (coming to disciple)  $\text{Mk}1441$  (Pilate said to)  $\text{Lu}2322$  (was manifested)  $\text{Jn}2114$  (says to Peter)  $\text{Jn}21$   $17$   $17$  hour  $\text{Jn}19145^2$   $2$ , teachers (in eclesia)  $1\text{Co}1228$  Paul ready to come  $2\text{Co}1214$   $131$  etc. See also under other keywords. third<sup>32</sup>, thirdly<sup>1</sup>, the third day<sup>2</sup>, - - part<sup>15</sup>, - - time<sup>8</sup>.

third day, third<sup>2</sup>.

third story. See story (third).

thirdly, third<sup>1</sup>.

*dîps a'ô* THIRST

thirst, feel the lack of water, for righteousness  $\text{Mt}156$  Jesus  $\text{Mt}2535$   $37$   $42$   $44$   $\text{Jn}1928$  Samaritan woman  $\text{Jn}413$   $15$  shall not be  $\text{FJn}414$   $635$   $\text{vRv}716$  if anyone  $\text{FJn}737$  if your enemy  $\text{Ro}1220$  Paul  $1\text{Co}111$  to him who is  $\text{vRv}216$   $2247$ . be athirst<sup>1</sup>, - thirsty<sup>1</sup>, thirst<sup>10</sup>.

*dîp's os* THIRST

thirst, the sensation. Paul in  $2\text{Co}1127$ .

thirsty (be), thirst<sup>1</sup>.

*trî a'kont a* THREE-TY

thirty. thirtyfold increase  $\text{FMt}138$   $23\text{Mk}48$   $20$  pieces of silver  $\text{Mt}2615$   $273$   $9$  about  $t$  years (Jesus)  $\text{Lu}823$   $t$ -eight years (infirmary)  $\text{Jn}55$  stadia  $\text{Jn}619$  four hundred  $t$  years (the law)  $\text{Ga}317$ .

*tou'to* THE-SAME

this\*, these, it, he, she, him, the demonstrative pronoun, with through, therefore. Occurs often. Rendered him  $\text{Lu}2013$ , that  $\text{Hb}214$   $75$   $911$   $1020$   $1116$   $1315$ , those  $1\text{Co}613$ , their  $\text{Mt}117$   $\text{Ro}130$ , and represented by an accent (') mark on he in  $\text{Mt}519$ .

this, now<sup>2</sup>, same<sup>1</sup>, that<sup>1</sup>.

this hour, present (at)<sup>1</sup>.

this man, same<sup>11</sup>, this<sup>42</sup>.

this place, here<sup>2</sup>.

this present, now<sup>3</sup>, present (at)<sup>2</sup>.

this time, now<sup>2</sup>.

thistle (star). See star thistle.

thistles, star thistle<sup>1</sup>.

thither (surge hither and). See surge hither and thither.

thither-ward, there<sup>9</sup>.

*Thômas' (Hebrew)* TWIN

Thomas, one of the twelve apostles.  $\text{Mt}103$   $\text{Mk}318$   $\text{Lu}615$   $\text{Jn}1116$   $145$   $2024$   $26$   $27$   $28$   $212$   $\text{Ac}113$ .

[*h*] *im as'* STRAP

thong, long, thin strips for tying, especially sandals. of Jesus' sandals  $\text{Mk}17\text{Lu}316\text{Jn}127$  stretch Paul before them with  $\text{Ac}2225$ , latch-et<sup>3</sup>, thong<sup>1</sup>.

*ak'anth a* POINT-FLOWER

thorn. culling grapes from  $\text{FMt}716\text{Lu}644$  seed falls on  $\text{FMt}137$   $722\text{Mk}47$   $118\text{Lu}87$   $714$  wreath of  $\text{Mt}2720\text{Jn}192$  bringing forth  $\text{FHu}668$ .

thorn, splinter<sup>1</sup>.

*bat'os* THORN-BUSH

thorn bush, probably the *Acacia nilotica*, the Hebrew *sin* bush. Moses at  $\text{Mk}1226$   $\text{Lu}2037$   $\text{Ac}730$   $35$  not picking grapes from  $\text{FHu}644$ . bush<sup>4</sup>, bramble<sup>1</sup>.

thorns, star thistle<sup>1</sup>, (of *t*), thorny<sup>2</sup>.

*ak an'th in on* POINT-FLOWERY

thorny. wreath  $\text{Mk}1517\text{Jn}195$ . of thorns<sup>2</sup>.

thoroughly, every<sup>1</sup>.

thoroughly confute. See confute (thoroughly).

those. See that and this.

those (and). See that (and or also).

though, and even<sup>5</sup>, ever (and)<sup>4</sup>, if ever<sup>12</sup>, - so be that<sup>1</sup>, though to be sure<sup>2</sup>.

*kai'toi ge* AND-THOUGH-SURELY

though to be sure. Jesus Himself did not baptize  $\text{Jn}42$  not far from each God is inherent  $\text{Ac}1727$  (*s'*  $\text{Ac}1417$ ). nevertheless<sup>1</sup>, though<sup>2</sup>.

*en'no i a* IN-MIND

thought, the mental contents. of the heart  $\text{Hb}412$  arm yourselves with the same  $1\text{Pt}41$ . intent<sup>1</sup>, mind<sup>1</sup>.

thought, apprehension<sup>1</sup>, cogitation<sup>1</sup>, notion<sup>1</sup>, reasoning<sup>9</sup>, reckoning<sup>1</sup>, sentiment<sup>3</sup>, (take *t*), worry<sup>11</sup>.

thought beforehand (take), worry beforehand<sup>1</sup>. thought thereon, cast on<sup>1</sup>.

*chili as'* THOUSAND

thousand, all these Greek forms are in the plural. 10,000 (against 20,000)  $\text{FLu}1431$   $31$  5000 believe  $\text{Ac}44$  23,000 fall  $1\text{Co}108$  1000 (1000)  $\text{vRv}511$   $11$  144,000 (sealed)  $\text{vRv}74$  (with the Lamb-kin)  $\text{vRv}141$   $3$  12,000 (sealed)  $\text{vRv}75$   $5$   $5\text{Ab}6$   $6$   $7\text{Ab}7$   $7$   $8$   $8$  (stadia)  $\text{vRv}2116$  7000 men killed  $\text{vRv}113$ .

*ch'i'li a* THOUSAND

thousand, Greek is in the plural. years (a day is as a)  $2\text{Pt}138$   $5\text{AB}$  (Satan bound)  $\text{vRv}202\text{Ab}3$  (saints reign)  $\text{vRv}204$   $6$  (till finished)  $\text{vRv}20$   $5\text{Ab}7$  days (1260)  $\text{vRv}113$   $128$  stadia (1600)  $\text{vRv}1420$ . For combinations with other multiples see under those entries (two thousand, three thousand, etc.)

thousands, ten thousand<sup>1</sup>.

*patr olô's* FATHER-THRESHER

thrasher of father. law laid down for  $1\text{Ti}19$ . murderer of a father<sup>1</sup>.

*mêtr olô's* MOTHER-THRESHER

thrasher of mother. law laid down for  $1\text{Ti}19$ . murderer of a mother<sup>1</sup>.

*ap eil e'ô* FROM-WHIRL

threaten. Sanhedrin *t* the disciples  $\text{Ac}417$  Christ *t* not  $1\text{Pt}223$ .

threaten further, menace<sup>1</sup>.

*ap eil e'* FROM-WHIRL

threatening, a menacing statement. of the Sanhedrin  $\text{Ac}429$  Saul  $\text{Ac}91$  saints to be lax in  $\text{Ep}69$ .



## tr'ia THREE

three\*. days: Christ (thongs with) Mt1532 Mk82As (rises)Mt2703Mk831 931 1034 (at age of twelve found Him)Lu246 Saul blind Ac99 Festus Ac251 Paul (Publius lodges)Ac237 (in Syracuse)Ac2812 (calls the Jews)Ac2317 3 days and a half: (corpse)vRv11911 3 months: (Miriam with Elizabeth)Lu156 (Moses reared)Ac720 (Paul)Ac198 203 2811 3 years: fig tree Lu137 Paul came to Jerusalem Gal18 3 years six months: no rain Lu425 Ja517 others: two or t (gathered)Mt1820 (against) Lu1252 52 became an associate of Lu1036 these 1C1313 etc. See under other keywords.

## tri'a ko'sia THREE-hundred

three hundred. denarii (attar)Mk145Jn125.

three months. See months (three).

three score, sixty5.

three score and fifteen, seventy-five1.

three score and ten, seventy1.

## tri's chi'li'a THREE-THOUSAND

three thousand. souls Ac241 (s1\*Jn610).

three times, thrice1.

## tri'et'ia THREE-YEAR

three years (for). Paul admonishing Ac2031, space of three years1.

## alo a'o THRESH

thresh, separate the kernel of grain from the husk and straw, usually done in the East by treading it under the feet of oxen, muzzling the t ox FlC99 1Ti518 the t to partake FlC910, thresh1, tread out the corn2.

## [h]a'lon THRESHING-floor

threshing floor, usually a level, elevated, exposed area of hard earth, where grain was trodden and winnowed. Jesus scouring His FlM312Lu317, floor2.

## tris THRICE

thrice, three times. Peter (renouncing Jesus) Mt2634 75Mk1430 72Lu2234 6Jn1338 (utensil came to)vAc1016 1110 Paul (flogged, shipwrecked)2C1125 25 (entreats the Lord)2C128, three times1, thrice1.

## eu por e'o mai WELL-GO

thrive. disciples Ac1120, ability1.

## eu por'ia WELL-GO

thrive (lit. thriving). by this vocation Ac1925, wealth1.

## lar'u[n]gx LARYNX

throat, the passage leading down from the mouth, an open sepulcher Ro313.

throat (take by the), choke1.

## thron'os THRONE

throne, the royal seat of state, of God: heaven mMt534 a2322 Ac749 Christ seated AHb81 122 Rv321 seven spirits before ARv14 in heaven vRv42 2 3 4 5 5 6 6 9 10 10 51 6 7 11 13 616 79 10 11 11 15 15 83 143 194 5As 213As 5 man child snatched away to vRv125 river issuing out of vRv221 and the Lambkin vRv223 of Christ: seated on AMt1928 2531 Rv321 of the Son AHb18 t-centered Lambkin vRv717

Others: disciples on twelve AMt1928Lu2230 David's ALu132 Ac230 God pulls down potestates from ALu152 created in Christ AColl6 of grace AHb416 Satan's ARv213 24 elders on vRv44 4Ab 1116 of the wild beast vRv132 1610 John perceived vRv204 white t vRv2011 12 (bRv1116 Ab1617). seat7, throne54.

throne, dais1.

## och'los THrong

throng\*, a crowded concourse of people. in Jairus' house Mt923 25 afraid of (Herod) Mt145 (Jews)Mt2146Mk1212 in Gethsemane Mt2647 55Mk1443Lu2247 wanted Bar-Abbas Mt2715 20Mk158 11 15 with Jesus Mk24 39 20 524 27 30 31 714 17 33 Lu519 819 193 Jn513 John said to Lu37 tribute collectors Lu529 disciples Lu617 minus a t (Judas)Lu226 knows not the law Jn749 of 120 at Pentecost Ac115 of the priests obeyed the faith Ac67 assailed Paul and Silas Ac1622 Jews disturb Ac178 13 Paul not making a concourse of Ac2412 18 out of all nations vRv79 waters are vRv1715 in heaven vRv191 6 (sLu 235) etc. See also under other keywords. company7, multitude79, number1, - of people1, people82, press5.

throng, afflict1, crowd2, press1, stifle1.

## dia' THROUGH

through\*, a characteristic connective of the genitive case denoting the channel, or agent, but when used with the accusative case it signifies because, Ph17 etc. idiomatically, thby means of Mk62 Ac820 1C1312, of time, thduring Mk1458, thafter the lapse Ac2417 Ga 21, with every, continually Hb1315. When the genitive is not translated by through small italic superior letters th are prefixed, while in the accusative variants are marked bc indicating because. When combined with this, therefore Mt625. Occurs often.

through, down1, in37, out2, up1.

through out, down4, through4.

## dia nuk ter eu'o THROUGH-NIGHT

throughout the night. Jesus in prayer Lu612, continue all night1.

oethroughout. See down.

## bol e' CAST

throw. a stone's t FLu2241. cast1.

throw, cast3, toss1.

throw about. See clothe.

throw down, demolish3.

## ex oth e'o OUT-THRUST

thrust Ac2739, thrust out Ac745, drive out1, thrust in1.

thrust. See cast.

## ap oth e'o FROM-THRUST

thrust away. Israelites t Moses a Ac727 39 Jews, the word of God Ac1346 God not t His people a FlRo11 2 faith and a good conscience FlTi119, cast away2, put -1, - from1, thrust away1, - from1.

thrust down, subside1.

thrust from, thrust away1.

thrust in, thrust1.

thrust out. See thrust.

thrust out, cast out2, lead back1.

## br on t e' THUNDER

thunder, the sound which follows lightning. Sons of Mk317 voice (throng said of God's) Jn1229 (first seal)vRv61 out of the throne vRv45 occurred (seventh seal)vRv85 (temple opened)vRv1119 (seventh bowl)vRv1618As seven t speak vRv103Ab2 4 4 sound of vRv 142 198, thunder8, -ing4.

## liban o t os' (Hebrew) WHITE-

thurable, frankincense. a golden vRv83 5, censer2.

[h]o ut'ōs THE-SAME-AS

thus\*, the adverbial form of the demonstrative pronoun. Christ (His birth t)Mt118 (t will the Son)Mt1240 t it is written Mt25 t they persecute Mt512 let your light shine Mt516 teaching men t Mt519 be praying Mt69 God t (garbing the grass)Mt630 (became a delight)Mt1126 you also be doing Mt712 t every good tree Mt717 never appeared t Mt933 will it be Mt1245 etc. Idiomatically tso Mk440 etc. See under other keywords.

thy. See your.

Thua'teira THYATIRA

Thyatira, a city of Lydia about 38° north, 28° east. woman of Ac1614 write to Rv11 ecclesia in Rv218 24.

thyine, citron<sup>1</sup>.

thyself. See yourself.

Tiberias' (Latin) TIBERIAS

Tiberias, a city on the western shore of lake Galilee, or the lake itself, 32° 47' north, 35° 32½' east. sea of Jn61 211 boats out of Jn623.

Tibe'rios (Latin) TIBERIUS

Tiberius, the Roman emperor during the ministry of Christ Lu31.

knēth'ō TICKLE

tickle. the hearing r2T143, have itching<sup>1</sup>.

ako ē' HEARING

tidings, hearing, that which is heard. t of Jesus (came out)Mt424Mk128 (Herod hears) Mt141 of battles Mt246Mk137 who believes our Jn1238 Ro1016 faith is out of Ro1017 17 hearing: in h you will be hearing Mt1314 Ac2826 man's h opened aMk735 in the h of the people Lu71 bringing to our h Ac1720 where were the h 1C1217 17 h of faith Ga325 the era will be when their h being tickled 2Ti43 turning h away 2Ti44 dull of Hb511 h from day to day 2Pt28 heard: word h from us 1Th213 word h does not benefit Hb42 (BRo1518).

tidings, allegation<sup>1</sup>, word<sup>1</sup>, (bring glad t), evangelize<sup>1</sup>, (bring good t), evangelize<sup>1</sup>.

sun'de s m os TOGETHER-BOND

tie, fetter (of injustice)FAC823, ligament Co219, t of peace fEP43 of maturity MCo314, band<sup>1</sup>, bond<sup>3</sup>.

tie, bind<sup>4</sup>.

ke'ram os HOLD-

tile, a roof covering made of pottery. cot let down through Lu519, tiling<sup>1</sup>.

[h]e'ōs TILL

till, a conjunction pointing out the limit, usually of time, until 1C18, while Mt525 Jn94 1235s, with present (at), hitherto. Idiomatically rendered as follows: to Mt1123 23 208 2335 2431 2638 58 2751 Mk623 1327 1434 1538 Lu215 420 42 1015 15 1151 Jn27 [80] Ac810 998 2C122 Hb811, as far as Mt2427 Lu235 2450 Ac1119 1347 1714 15 2323 2611, even Ro312 since Mk921, with finish, ultimately 2C113 connecting verbs: Mt125 29 13 518 18 26 1011 23 1220 1335 1422 1623 179 1830 34 2247 2399 2434 39 2636 Mk610 45 91 1236 1432 Lu927 1250 59 138 21 35 154 8 178 2043 2132 2216 18 34BS 2449 Jn918 1338 2122 23 Ac235 2126 2312 14 21 2521 1C45 2Th27 1Ti413 Hb113 1013 Ja57 2Pt 119 Rv611

before nouns in the genitive: Mt137 17 17 215 1113 2226 2629 2745 64 2820 Mk1425 1533 Lu180 23AB 2251 2344 Ac745 840 1320 2823

Ro118 1C168 Ja57

followed by a participle: Mt1821 22 22 2421 278 Mk919 19 1319 1454 Lu941 Jn1024 Ac215AB 2C315 Rv610

hitherto: Mt1112 Jn210 517 1624 1C413 87 154 1Jn29 (BMt1330 ALu1616 BAc122), as far as<sup>3</sup>, even until, - unto<sup>2</sup>, to<sup>1</sup>, till<sup>40</sup>, until<sup>35</sup>, unto<sup>28</sup>, up to<sup>1</sup>, while<sup>7</sup>.

chron'os TIME

time, duration, in its extent Ro1625, or a particular point in its course Mt27, or in the sense of delay Rv106, of the star appearing Mt216 much t (after)FMT2519 Hb47 (impotent man)Jn56 (Jesus with Philip)Jn149 (as a husband is living)Ro71 1C739 (as he is a minor)Ga41 whatever t have the bridegroom Mk219 the boy an epileptic Mk921 Elizabeth's Lu157 in a second of Lu45 considerable t (demoniac)Lu827 (man travels)Lu209 (Herod)Lu238BS (Simon)Ac811 (Paul)Ac143 279 many (unclean spirit)Lu829 for a t (judge would not)Lu184 (Paul attends to Asia)Ac1922 a little t (Jesus with them)Jn 733 1235 1338s (souls resting) vRv611 (Satan loosed)vRv203 at this (restore the kingdom) Ac18 t and eras (not for you to know)Ac17 (concerning)1Th51 all the t (Jesus came in and out)Ac121 (Paul with Ephesians)Ac2018 until the t of restoration Ac321 of the promise Ac1713s forty years (Moses)Ac723 (God carries Israel)Ac1318 no brief t (Paul at Antioch)Ac1428 spending some t Ac1533 of ignorance Ac1730 more t (asking Paul to stay at Ephesus)Ac1820 23 Paul expecting stay some t 1C167 when the full t came Ga44 before t eonian 2Ti19 Tit12 t you ought to be teachers Hb512 will be lacking Hb1132 of your sojourn 1Pt117 in the last t (Christ manifested)1Pt120 (scoffers)Ju18 spend the rest of his 1Pt42 sufficient is the 1Pt43 give Jezebel t Rv221, a while<sup>3</sup>, as long as<sup>3</sup>, long time<sup>2</sup>, oftentimes<sup>1</sup>, season<sup>4</sup>, space<sup>2</sup>, time<sup>30</sup>, the world began<sup>3</sup>.

time, day<sup>3</sup>, generation<sup>2</sup>, hour<sup>11</sup>, (but for a t), temporary<sup>1</sup>, (by this t), already<sup>1</sup>, (spend the t), linger<sup>1</sup>.

time (at any). See once.

time (at the same). See same time.

time (lest at some). See lest at some time.

time (long). See long time.

time (not at any). See lest at some time and yet not at any time.

time past, old (of)<sup>1</sup>, (in t p), once<sup>6</sup>.

time purposed. See purposed (time).

time (same). See same time.

times (five). See five times.

times (how many). See how many times.

Timai'os (Hebrew) UNCLEAN

Timeus, the father of a blind beggar Mk1046.

de il on' DREAD

timid. disciples Mt826 Mk440 their part in the lake of fire vRv218, fearful<sup>3</sup>.

de il i'a'ō DREAD

timid (be). let not your heart Jn1427, be afraid<sup>1</sup>.

de il i'a DREAD

timidity. spirit of a2Ti17, fear<sup>1</sup>.

Tim'ōn TIMON

Timon, a disciple. one of seven chosen Ac65.

Tim o'the os VALUE-PLACER (Honor-God)

Timothy, Paul's son in the faith. disciple named Ac161 Silas and T (remain behind) Ac1714 (directions to)Ac1715 (came from

Macedonia)Ac185 Paul (dispatching T)Ac1922 (to meet Paul in Asia)Ac204 (his fellow worker)Ro1621 (sends T to Corinth)1C417 (and Silvanus and T)2C119 1Th11 2Th11 (we send T)1Th32 (T coming to us)1Th36 (writes to)1Ti12 2Ti12 (calls T child)1Ti18 if T should be coming 1C1610 brother T 2C11 Col1 Phn1 Hb1323 O T! Guard that 1Ti620, tinkle, scream<sup>1</sup>.

*bibl ar id'i on* small-SCROLL

tiny scroll, a special diminutive. messenger having vRv102As 8s given John vRv109A 10A. little book<sup>4</sup>.

tip. See extremity.

*oin o po't es* WINE-DRINKER

tippler, one who drinks to excess. Jesus called Mt119Lu734. wine bibber<sup>2</sup>.

*dekat o'o* TENTH

tithe, get one part of ten. Abraham Hb76 9. pay tithes<sup>1</sup>, receive -1.

tithe. See tenth.

tithe, tithes (take...from)<sup>1</sup>.

*apo deka t o'o* FROM-TENTH

tithes (take...from). of mint etc. Mt223 Lu 1142 from all vLu1812 from the people Hb75.

*tit'los (Latin)* TITULUS

title, an official designation. Pilate writes Jesus' Jn1919 20Ab3<sup>2</sup>.

tittle, serif<sup>2</sup>.

*Ti'tos (Latin)* TITUS

Titus, one of Paul's fellow workers. T Justus Ac187Bs<sup>1</sup> Paul (not finding)2C213 (consoled by presence of)2C76 (rejoiced in T's joy)2C 713 (boasting before)2C714 (entreats)2C86 12 18 (mate of)2C823 does T overreach you 2C 1218 not compelled to be circumcised Ga23 gone to Dalmatia 2Ti410.

to. See till.

to, in<sup>15</sup>, into<sup>282</sup>, over<sup>1</sup>, sight of (in)<sup>1</sup>, so that<sup>4</sup>, through<sup>1</sup>, unto<sup>1</sup>.

onto. See on.

upto. See until.

tod. See toward.

*men ou'n'ge* INDEED-THEN-SURELY

to be sure, a combination of particles, indeed then Lu1128. Ro920As<sup>1</sup> 1018 Ph38. nay but<sup>1</sup>, yea doubtless<sup>1</sup>, - rather<sup>1</sup>, yea verily<sup>1</sup>.

to travel with, fellow traveler<sup>1</sup>.

to us. See us.

to wit, as<sup>1</sup>.

*s e'mer on* TODAY

today\*, adverb, with day, very day Ac2026 Ro118 2C314 etc. our bread be giving us Mt611 I t have begotten Thee Hb15 55 Jesus Christ yesterday and t Hb138 etc. See under other keywords.

*sun* TOGETHER

together\*, *together*, a connective, used with the dative case, denoting a more intimate association than that expressed by with. Mt2635 2738 44 Mk410 834 etc. Occurs often, beside<sup>1</sup>, with<sup>123</sup>.

together, alike<sup>3</sup>, same time (at the)<sup>3</sup>, (be gathered t), together (be)<sup>1</sup>.

*sun'e i mi* TOGETHER-BE

together (be), idiomatically those *together* (Paul) Ac2211, a vast throng being t Lu84 disciples, with Jesus Lu918.

together (testify). See testify together.

*kopi a'o* STRIKE

toil, labor excessively, the result of toil, be weary. anemones not vMt628Lu1227 hither to Me all who are vMt1128 disciples t through the night Lu55 reap that which you have not Jn438 38 saints to Ac2035 Ep428 Mary who t much Ro166 in the Lord (Tryphena and Tryphosa)Ro1612Bs (Persis)Ro1612 Paul (with own hands)1C412 (more exceedingly) 1C1510 (lest I t feignedly)Ga411 (not for naught)Ph216 (to present every man mature) Col29 (and being reproached) 1Ti410 to perceive those 1Th512 elders t in word 1Ti517 the t farmer v2Ti26

<sup>1</sup>toiler: subject to 1C1616

be weary: Jesus, with the journey Jn40 ecclesia of Ephesus not vRv23 (sJn213). bestow labor<sup>3</sup>, be wearied<sup>1</sup>, labor<sup>16</sup>, toil<sup>3</sup>.

*kop'os* STRIKE

toil, weariness. entered into others vJn438 saints (wages according to)1C38 (not for naught)1C1558 (t of love)1Th13 (to remember Paul's) 1Th29 (resting from) vRv1413 Paul's (in t)2C65 1127 (not boasting in others)2C1015 (lest be for naught)1Th35 (night and day)2Th38 of the ecclesia in Ephesus vRv22 weariness: affording the woman Mt 2610Mk146 do not afford me vLu117 widow affording a judge vLu185 Paul (in w more exceedingly)2C1123 (let no one afford me) Ga617. labor<sup>13</sup>, weariness<sup>1</sup>.

toiler. See toil.

*tekni e'ri on* TOKEN

token, a visible evidence. Christ presents Himself with many Ac13. infallible proof<sup>1</sup>.

token, sign<sup>1</sup>, signal<sup>1</sup>.

*an ek t on'* UP-HAD

tolerable, more t for Sodom etc. Mt1015 1122 24 Mk611A Lu1012 14.

tolerate. See bear with.

*mné'ma* REMIND-

tomb, man dwelling in Mk53 vLu827 Jesus placed in Mk1548Lu2353 women bring spices to Lu241 David's Ac229 Abraham purchases Ac716 witnesses not placed in vRv119.

tomb, sepulcher<sup>1</sup>.

*mném ei'on* REMIND-

tomb, coming out of (demons)Mt828 (man with unclean spirit)Mk52 Pharisees adorning Mt2329 many t opened Mt2752ABS<sup>2</sup> saints coming out of Mt2753 of Joseph of Arimathea (Jesus placed in) Mt2760Jn1941 42 Ac1329 (stone rolled on to door of)Mt2760Mk1546 (women coming away from) Mt288Lu249 (women coming to)Mk162Lu241 22 (who will roll the stone from)Mk163 (women enter) Mk165 (fled from)Mk168 (gaze at)Lu2355 (find stone rolled from)Lu242 Jn201 (Peter ran to)Lu2412 (disciples came away to)Lu 2424 (Miriam coming to)Jn201 11 11 (take away the Lord out of)Jn202 (Peter and John came to)Jn203ABS<sup>2</sup> 4 6 8 John the baptist placed in Mk629 Pharisees are like Lu1144 lawyers building Lu1147 48A all in the t shall hear Jn528 t of Lazarus (four days in)Jn 1117 (supposing Mary goes into)Jn1131 (Jesus coming to)Jn1138 (summons Lazarus out of)Jn1217. grave<sup>8</sup>, sepulcher<sup>29</sup>, tomb<sup>5</sup>.

tomorrow. See morrow.

*glōs's a* TONGUE

tongue, the principal organ of speech Mk735, used also for language v1C1210, of the deaf

man Mk7<sup>33</sup> Zechariah's Lu1<sup>64</sup> rich man's  
 PLu16<sup>24</sup> dividing Ac2<sup>3</sup> David's NAc2<sup>26</sup> de-  
 fraud with Ro3<sup>13</sup> every t (acclaiming God)  
 NRo14<sup>11</sup> (Jesus Christ is Lord) NPh2<sup>11</sup> brid-  
 ling JJa1<sup>28</sup> grandiloquent Ja3<sup>5</sup> a fire PJa  
 3<sup>6</sup> e can not tame Ja3<sup>8</sup> to cease from evil  
 AlPt3<sup>10</sup> not loving in AlJn3<sup>18</sup> men gnawed  
 vRv16<sup>10</sup>

language: speaking (in new l) AMk16<sup>17</sup>  
 (different) AAc2<sup>4</sup> (of ours) AAc2<sup>11</sup> (Cornelius)  
 AAc10<sup>48</sup> (in Ephesus) AAc19<sup>6</sup> (not all are)  
 AlC12<sup>30</sup> (Paul) AlC13<sup>1</sup> 14<sup>5</sup> 8 18 19 (not, to  
 men) AlC14<sup>2</sup> (edifying himself) AlC14<sup>4</sup> (great-  
 er than) AlC14<sup>5</sup> (pray) AlC14<sup>13</sup> (if all should  
 be) AlC14<sup>23</sup> (by two or three) AlC14<sup>27</sup> (do not  
 forbid) AlC14<sup>39</sup> translation of AlC12<sup>10</sup> As  
 species of AlC12<sup>28</sup> will cease AlC13<sup>8</sup> intelligible  
 expression through AlC14<sup>9</sup> praying in AlC  
 14<sup>14</sup> for a sign AlC14<sup>22</sup> each has AlC14<sup>26</sup>  
 every tribe and (Thou dost buy us out of)  
 ARv5<sup>9</sup> (wild beast given authority over) ARv  
 13<sup>7</sup> (evangel to) vRv14<sup>6</sup> through out of all  
 FRv7<sup>9</sup> John must prophesy over ARv10<sup>11</sup>  
 observing the corpses ARv11<sup>9</sup> waters are  
 ARv17<sup>15</sup>, tongue<sup>44</sup>, unknown tongue<sup>6</sup>.

tongue, vernacular<sup>5</sup>, (unknown t), tongue<sup>6</sup>.

odo us' TOOTH

tooth, one of the hard structures of the mouth,  
 used in biting and chewing. a t for a Mt  
 538 38 gnashing (of) Mt51<sup>2</sup> 1342 50 2213 2451  
 2530 Lu13<sup>28</sup> (at Stephen) Ac7<sup>54</sup> epileptic  
 grating his Mk9<sup>18</sup> locusts' t as if of lions'  
 vRv9<sup>8</sup>.

top. See extremity.

chrys o' lith os GOLD-STONE

topaz, seventh stone vRv21<sup>20</sup>, chrysolite<sup>1</sup>.

topaz, peridot<sup>1</sup>.

par' oin on BESIDE-WINER

tope. supervisor must not be lTi3<sup>3</sup> Tit1<sup>7</sup>.  
 given to wine<sup>2</sup>.

lamp as' SHINER

torch, a light fed with oil. virgins (getting  
 their) PMt25<sup>1</sup> 3 (got oil with) PMt25<sup>4</sup> (adorn)  
 Mt25<sup>7</sup> (our t going out) AMt25<sup>8</sup> Judas com-  
 ing with Jn18<sup>3</sup> in upper chamber Ac20<sup>8</sup>  
 seven t of fire vRv4<sup>5</sup> star burning as vRv  
 810, lamp<sup>7</sup>, light<sup>1</sup>, torch<sup>1</sup>.

ba'san os ORDEAL

torment, literally a touchstone, used to test  
 metals for alloys, then the examination of  
 persons by torture, people with (Jesus cures)  
 Mt4<sup>24</sup> rich man in PLu16<sup>23</sup> 28.

torment, chastening<sup>1</sup>.

basan is m os' ORDEALING

torment. as of a scorpion vRv9<sup>5</sup> 5 fumes of  
 vRv14<sup>11</sup> Babylon's vRv18<sup>7</sup> 10 15.

basan iz' o ORDEALIZE

torment. paralytic Mt8<sup>6</sup> Jesus (didst Thou  
 come to) Mt8<sup>29</sup> (Thou shouldst not be) Mk5<sup>7</sup>  
 Lu8<sup>28</sup> ship t by billows Mt14<sup>24</sup> disciples, in  
 rowing Mk6<sup>48</sup> Lot t his soul 2Pt2<sup>8</sup> t five  
 months vRv9<sup>5</sup> two prophets t those vRv11<sup>10</sup>  
 woman being vRv12<sup>2</sup> t in fire vRv14<sup>10</sup> day  
 and night (Adversary) vRv20<sup>10</sup>, pain<sup>1</sup>, toil<sup>1</sup>,  
 torment<sup>8</sup>, toss<sup>1</sup>, vex<sup>1</sup>.

tormented (be), maltreat<sup>1</sup>, pained (be)<sup>2</sup>.

basan is t es' ORDEALER

tormentor. slave given up to PMt18<sup>34</sup>.

thu' el la FEEL-WHIRL

tornado. Sinai Hb12<sup>18</sup>, tempest<sup>1</sup>.

kata bar u n' o be-DOWN-HEAVY

torpid (be). disciples' eyes Mk14<sup>40</sup> Abs<sup>2</sup>, heavy<sup>2</sup>,  
 torture, flog<sup>1</sup>.

r[h]ip' t o TOSS

toss, pitch, throw carelessly. throngs t as if  
 sheep Mt9<sup>38</sup> the sick at Jesus' feet Mt15<sup>30</sup>  
 Judas t the silver pieces Mt2<sup>75</sup> Jews, their  
 garments Ac22<sup>23</sup> t over the ship's gear Ac  
 27<sup>19</sup>. pitch: demon p the man Lu4<sup>35</sup> an ad-  
 vantage to be p into the sea Lu17<sup>2</sup> p anchors  
 out of ship Ac27<sup>29</sup>, cast<sup>2</sup>, - down<sup>2</sup>, - off<sup>1</sup>,  
 - out<sup>1</sup>, scatter abroad<sup>1</sup>, throw<sup>1</sup>.

toss, torment<sup>1</sup>.

r[h]ip iz' o TOSSIZE

toss. driven by the wind and Ja1<sup>6</sup>.

epi rip' t o ON-TOSS

toss on. garments on the colt Lu19<sup>35</sup> your  
 worry on Him vPt5<sup>7</sup>, cast upon<sup>2</sup>.

tossed to and fro (be), surge hither and thith-  
 er<sup>1</sup>.

[h]ap' t o TOUCH

touch (middle), kindle a fire Ac28<sup>2</sup>, (active)  
 light a lamp Lu8<sup>16</sup> 1133 15<sup>8</sup>, followed by of,  
 genitive. Jesus t: (leper) Mt8<sup>3</sup> Mk14<sup>1</sup> Lu5<sup>13</sup>  
 (Peter's mother-in-law) Mt8<sup>15</sup> (eyes of blind  
 men) Mt9<sup>29</sup> 2034 Mk3<sup>22</sup> (disciples) Mt17<sup>7</sup>  
 (tongue of deaf man) Mk7<sup>33</sup> (little children)  
 Mk10<sup>13</sup> Lu18<sup>15</sup> (the bier) Lu7<sup>14</sup> (a slave's  
 ear) Lu22<sup>51</sup> t Jesus: (woman with hemor-  
 rhage) Mt9<sup>20</sup> 21 Mk5<sup>27</sup> 28 30 31 Lu8<sup>44</sup> 45 45 46A  
 47AB (the ill) Mt14<sup>36</sup> 38 Mk3<sup>10</sup> 636 56 Lu6<sup>19</sup>  
 (sinner woman) Lu7<sup>39</sup> (Miriam not to) Jn20<sup>17</sup>  
 others: ideal not to t a woman 1Ct<sup>1</sup> t not  
 the unclean v2C6<sup>17</sup> you should not be Co2<sup>21</sup>  
 the wicked one is not t him nJn5<sup>18</sup> (a Lu  
 22<sup>55</sup>). kindle<sup>2</sup>, light<sup>1</sup>, touch<sup>36</sup>.

touch, contact (come into)<sup>2</sup>, grace<sup>1</sup>, lead  
 down<sup>1</sup>.

touched (that might be), handle<sup>1</sup>.

touched with the feeling of, sympathize<sup>1</sup>.

touching, about<sup>11</sup>.

pros TOWARD

toward (td)\*, the characteristic connective of  
 the accusative case, denoting direction to-  
 ward, usually translated to<sup>d</sup> Jn20<sup>10</sup>. To dis-  
 tinguish this from to (dative), a small d is  
 affixed. When otherwise rendered the sub-  
 stitute is preceded by td, as tdat Mk2<sup>2</sup>,  
 tdat against Lu4<sup>11</sup>, tdat among Lu20<sup>5</sup>, tdfor Lu8<sup>13</sup>,  
 tda in Lu12<sup>3</sup>, tds o 2C3<sup>13</sup>, tdwith Mt13<sup>56</sup>, etc.  
 about<sup>1</sup>, at<sup>12</sup>, according to<sup>3</sup>, against<sup>24</sup>, among  
 20, for<sup>25</sup>, to<sup>176</sup>, - answer<sup>1</sup>, - be prepared with<sup>1</sup>,  
 - give<sup>1</sup>, toward<sup>10</sup>, unto<sup>338</sup>, which belong un-  
 to<sup>1</sup>, - pertain to<sup>1</sup>, with<sup>42</sup>, etc.

toward, into<sup>82</sup>.

towel, cloth<sup>2</sup>.

pur' g os TOWER

tower, a high building for watching and de-  
 fense. build (in a vineyard) PMt21<sup>33</sup> Mk12<sup>1</sup>  
 (wanting to) PLu14<sup>28</sup> in Siloam Lu13<sup>4</sup>.

kōm o' polis VILLAGE-MANY (city)

town, a large village, yet not a walled city.  
 going into the next Mk18<sup>8</sup>.

town, village<sup>12</sup>.

townclerk, scribe<sup>1</sup>.

Trachōn 't is ROUGH-

Trachonitis, a rough country south of Damas-  
 cus and east of the lake of Galilee, between  
 32° 40' - 33° 10' north and 36° 15' - 36° 50'  
 east. Philip, tetrarch of Lu3<sup>1</sup>.

*trochí a'* RACE-  
 track. for the feet *¶*Hb1213, path1.  
*tech'n é* ART  
 trade, art (the divine not like) Ac1729, Priscilla and Aquila tentmakers by Ac183 no artificer of any t in Babylon *¶*Rv1822b, art1, craft1, occupation1.  
 trade. See work.  
 trade (like). See like trade.  
 trading (gain by), business (do)1.  
*para'do si s* BESIDE-GIVING  
 tradition. of the elder Mt152 3 6Mk73 5 8 9 13 of Paul 1C112 2Th215 36 of the fathers Gal14 human Co28, ordinance1, tradition12.  
 tradition (handed down by . . . from father). See father (handed down by tradition from).  
*ep'ère az'ò* ON-STRIFE  
 traduce, pray concerning those Lu629 t your good behavior 1Pt316, accuse falsely1, use despectfully1.  
*em por eu'ò mai* IN-GO  
 traffic, engage in business, a year Ja413 they will t in you *¶*2Pt23AB, buy and sell, make merchandise1.  
*kata diò'k è* DOWN-CHASE  
 trail, pursue when out of sight. Simon t Jesus Mk136, follow after1.  
 train. See discipline.  
*pro dot'tès* BEFORE-GIVER  
 traitor. became (Judas) Lu616 (Jews) Ac752 men will be 2Ti34, betrayer1, traitor2.  
*kata pat e'ò* DOWN-TREAD  
 trample, force down or crush by treading, salt *¶*Mt543 hogs t pearls *¶*Mt76 seed *¶*Lu85 one another Lu121 on the Son of God *¶*Fb1029.  
*on'ar* TRANCE  
 trance, mental perception during an abnormal condition of the senses. Joseph Mt120 213 19 22 magi Mt212 Pilate's wife Mt2719, dream6, trance, amazement3.  
*[h]uper bal'lò* OVER-CAST  
 transcend, idiomatically transcendent or -ing, the glory 2C310 grace of God 2C914 greatness of God's power Ep119 t riches of God's grace Ep27AB31\* knowledge t love of Christ Ep319, exceed3, excell1, pass1.  
*[h]uper bol'è* OVER-CAST  
 transcendence, inordinate, with according to, transcendently, inordinately. a path suited to 1C1231 of the power 2C47 t eonian burden 2C417 17 of the revelation 2C127 inordinate: an i sinner (Sin) Ro713 Paul (burdened i) 2C18 (persecuted the ecclesia) Gal13, abundance1, exceeding2, excellent2, measure2.  
*meta t'v'è mi* after-PLACE  
 transfer, barter *¶*Ju4, our fathers t to Shechem Ac716 from Christ *¶*Ga16 priesthood *¶*Hb712 Enoch Hb115 5, carry over1, change1, remove1, translate2, turn1.  
 transfer in a figure. See transfigure.  
*meta'the si s* after-PLACING  
 transference, of law *¶*Hb712 of Enoch Hb115 of that which is shaken Hb127, change1, removing1, translation1.  
*meta schém a t is'ò* after-FIGURE  
 transfigure, transfer in a figure 1C46, fraudulent workers 2C1113 Satan and his servants 2C1114 15 Christ t the body of our humiliation Ph321,

transfigured, transform2.

*meta morph o'ò* after-FORM  
 transform. Jesus was *¶*Mt172Mk92 by the renewing of the mind *¶*Ro122 the saints, into the same image *¶*2C318, be changed1, -transfigured2, -transformed1.  
 transform, transfigure3.

*para ba in'ò* BESIDE-STEP  
 transgress, step out of bounds. tradition of the elders Mt152 precept of God Mt153 Judas Ac125, fall by transgression1, transgress3.  
 transgress, pass by1, (who doth t), transgressor1.

*para'ba si s* BESIDE-STEPPING  
 transgression, of the law Ro223 where no law, no t Ro415 Adam's Ro514 law added on behalf of Ga319 Eve has come to be in 1Ti214 every t obtained a fair reward Hb22 deliverance of t of those Hb915, breaking1, transgression6.  
 transgression (fall by), transgressor1.

*para ba' t ès* BESIDE-STEPPER  
 transgressor, of law (if you should be) Ro225 (who through letter are) Ro227 (you have become) Ja211B3 commending myself as Ga218 exposed by the law as Ja29, breaker1, transgressor3, who doth transgress1.  
 transgressor, lawless1.

*[h]ermèn eu'ò* TRANSLATE  
 translate, turn into another language. Cephas t Peter Jn142 Siloam t commissioned Jn97 Melchizedek, t king of righteousness Hb72 (*s'*) Jn138 *¶*Abc436), be by interpretation3, interpret2.

translate, depose1, transfer2.

*[h]ermè n ei'a* TRANSLATION  
 translation, of language 1C1210A3 each one has 1C1426 (1C1428), interpretation2.  
 translation, transference1.

*di aug es'* THROUGH-RADIANT  
 translucent, gold, clear as t glass *¶*Rv2121, transparent1.

transparent, translucent1.  
 transport. See depose.

*pag id eu'ò* FASTEN  
 trap. the Jews t Jesus *¶*Mt2215, entangle1.

*pag is'* FASTER  
 trap. that day standing by as a Lu2135 let Israel's table become *¶*Ro119 of the Adversary 1Ti37 *¶*2Ti226 rich falling into *¶*1Ti69, snare5.  
 trap, mesh1.

*òdin'ò* PAIN  
 travail. Paul (with the saints) *¶*Ga419 the one not Ga427 woman t to bring forth *¶*Rv122, travail1, -in birth2.

travail, labor2, pang1, (be in t), bring forth1, travail in pain together, travail together1.

*sun òdi n'ò* TOGETHER-PAIN  
 travail together, the entire creation *¶*Ro822, travail in pain together1.

*apo dèm e'ò* FROM-PUBLIC  
 travel, leave home for foreign places, a householder who t *¶*Mt2139Mk121Lu209 a man who t *¶*Mt2514 15 younger son t *¶*Lu1513, go into a far country3, take journey2, travel into far country1.

travel, pass through1.

*apo'dém on* FROM-PUBLICER  
traveler, as a man a t *PMk1334*, taking a far journey<sup>1</sup>.

traveler (fellow). See fellow traveler.

*phel o'n és* BARK  
traveling cloak, but valise according to the Syriac version. Timothy to bring *2Ti413*, cloak<sup>1</sup>.

*di od eu'ô* THROUGH-WAY  
traverse, make way through. Jesus, city by city *Lu81* Paul and Silas t Amphipolis *Ac 171*, go throughout<sup>1</sup>, pass through<sup>1</sup>.

*pat e'ô* TREAD  
tread, place the feet upon, especially in walking, upon serpents *Lu1019* Jerusalem, by the nations *NLu2124 vRv112* *bs* wine trough *vRv1420 1915*, tread<sup>3</sup>, - down<sup>1</sup>, - under foot<sup>1</sup>.

tread, trample<sup>1</sup>,  
tread down, trample<sup>1</sup>, tread<sup>1</sup>,  
tread out the corn, thresh<sup>2</sup>,  
tread under foot, trample<sup>2</sup>, tread<sup>1</sup>.

*thê s aur os'* PLACED-INTO-MORROW  
treasure, what is hoarded or stored away, magi opening their *AMt211* t on earth *Mt610* in heaven *PMt620 1921Mk1021Lu1233 1822* where your t is *Mt621Lu1234* good and wicked *PMt 1235 35Lu645 45A* hid in a field *PMt1344* things new and old *PMt1332* in earthen vessels *PCo23* of wisdom in Christ *FCo23* of Egypt *Hb1126*,

treasure, exchequer<sup>1</sup>, (lay up t), hoard<sup>1</sup>.

*apo thê s aur iz'ô* FROM-PLACE-INTO-MORROW  
treasure up, ideal foundation *RTi619*, lay up in store<sup>1</sup>.

treasure up, hoard<sup>1</sup>.

*gaz o phul a k'i* on EXCHEQUER-GUARD  
treasury. Jesus (facing) *Mk1241* (speaks in) *Jn820* through casting into *Mk1241 43Lu211*.

treasury, corban<sup>1</sup>.

treatise, word<sup>1</sup>.

treatment (ill). See ill treatment.

*den'dr on* TREE  
tree, a large plant with a woody stem. ax at the root of *PMt310Lu39* not producing ideal fruit *PMt310 719 Lu39* good *PMt717 18* rotten *PMt717 18 1233 Lu643* ideal *PMt1233 Lu643* known by its fruit *PMt1233 Lu644* mustard *PMt1332Lu1319* chopped boughs from *Mt218* observing men as *Mk824* perceive all *PLu 2120* that are sear *PLu12* winds not (blowing on) *vRv71* (injuring) *vRv73 94* a third burned up *vRv87* (*AMk118*).

tree (cultivated olive). See cultivated olive tree.  
tree (fig). See fig tree.

*tre'm ô* TREMBLE  
tremble, be physically affected by fear, so as to vibrate involuntarily. woman with hemorrhage *Mk533Lu847ABs\** audacious, not t *2Pt210* (*s\*1Pt212*). be afraid<sup>1</sup>, tremble<sup>8</sup>,  
tremble, affrighted<sup>1</sup>, shudder<sup>1</sup>, trembling<sup>1</sup>.

*tro'm os* TREMBLING  
trembling, women at the tomb *Mk168* Paul *1C23* Titus *2C715* slaves *Ep65* Philippians *Ph212*, tremble<sup>1</sup>, -ing<sup>3</sup>.

trembling, tremor (in a)<sup>1</sup>.

tremendous. See tremendously.

*sphod'ra* VEHEMENT  
tremendously, much beyond normal. magi rejoiced *Mt210* disciples t (sorry) *Mt1723* (astonished) *Mt1925* (sorrowing) *Mt2622* afraid

(Peter James and John) *Mt176* (centurion and soldiers) *Mt2754* fellow slaves t sorry *PMt1831* stone t great (tomb door) *Mk164* certain chief t rich *Lu1823* number of disciples multiplied *Ac67* tremendous calamity of hail *vRv1621*.

*sphod'ôs'* VEHEMENT-AS  
tremendously, tossed by the tempest *Ac2718*, exceedingly<sup>1</sup>.

*en'trom on* IN-TREMBLING  
tremor (in a). Moses *Ac732* *Hb1221* Philip-pian jailer *Ac1629*, quake<sup>1</sup>, tremble<sup>2</sup>.

trench, rampart<sup>1</sup>.

trespass, offense<sup>2</sup>, sin<sup>3</sup>.

*kom e'* TRESSES  
tresses, long hair. given to woman *1C1115*, long hair<sup>1</sup>.

*kom a'ô* have-TRESSES  
tresses (have), dishonor to a man *1C1114* a woman's glory *1C1115*, have long hair<sup>2</sup>.

*peir'a* PROBE  
trial, an experiential action involving suffering *Hb1136* or uncertainty. With get, at-tempt *Hb1129*.

*peir a s m os'* PROBING  
trial, bring us not into *Mt613Lu114* pray lest you be entering *Mt2641Mk1438Lu2240 46* Jesus (concluding every) *Lu413* (with Me in My) *Lu2228* in a season of *PLu813* which be-fell Paul *Ac2019* no t taken you but what is *Luman 1C1013* the sequel of *1C1013* saints' t in Paul's flesh *Ga414* falling into (in-tending to be rich) *1Ti69* (various) *Jal12* day of (in the wilderness) *Hb38* enduring *Jal12* conflagration becoming a *1Pt412* rescue the devout out of (the Lord) *2Pt29* keeping out of the hour of *Rv310*, temptation<sup>19</sup>, trial<sup>1</sup>.

trial, testedness<sup>1</sup>, testing<sup>1</sup>.

*ek peir az'ô* OUT-PROBE  
trial (put on). p the Lord o t (you shall not) *Mt47Lu412* (we may not) *1C109 9* certain lawyer p Jesus o *Lu1025*, tempt<sup>5</sup>.

trial (undergo). See try.

*phul e'* SPROUT  
tribe, an offshoot from a single ancestor. twelve (apostles to judge) *Mt1928Lu2230* (in the dispersion) *Jal1* (sons of Israel) *vRv2112* of the land (grieving) *Mt2430* *Rv17* of Asher (Hannah) *Lu236* of Benjamin (Saul) *Ac1321* (Paul) *Ro111* *Ph35* Christ (of a different) *Hb713 14* (Lion out of Judah's) *vRv55* out of every (bought) *vRv59* (144,000 sealed) *vRv74* twelve thousand out of (Judah) *vRv75* (Reu-ben) *vRv75* (Gad) *vRv75* (Asher) *vRv76* (Naph-tali) *vRv76* (Manasseh) *vRv76* (Simeon) *vRv77* *Ab* (Levi) *vRv77* (Issachar) *vRv77* (Zebulon) *vRv78* (Joseph) *vRv78* (Benjamin) *vRv78* out of all t (vast throng) *vRv79* (observing corpses) *vRv119* every t (wild beast given author-ity over) *vRv137* (evangel to bring) *vRv146*, kindred<sup>6</sup>, tribe<sup>25</sup>.

*all o'phul on* CHANGE-SPROUTER  
tribe (another), illicit to join (a Jew) *Ac1028*, one of another nation<sup>1</sup>.

*sum phul e't és* TOGETHER-SPROUT  
tribesman (fellow), of the Thessalonians *1Th 214*, countryman<sup>1</sup>.

tribulation, affliction<sup>21</sup>, (suffer t), afflict<sup>1</sup>.

*kri téri* on JUDGE-place  
tribunal, unworthy for the least *1C62 4Bs* the

rich drawing you to Ja26, judgment1, - seat2, to judge1.

tribute. See finish.

tribute, double drachma2, tax5, poll tax4.

*tel on'ēs* FINISHER

tribute collector, one who gathered the civil taxes for the Roman government, a most traitorous occupation in the eyes of a Jew. loving those loving them Mt546 and sinners (lay back at table with Jesus) Mt910Mk215 (wherefore is your teacher eating with) Mt911Mk216 (Jesus a friend of) Mt1119Lu734 (ate with) Mk216 (disciples ate with) Lu530 (nearing Jesus to be hearing Him) Lu151 Matthew AMt103 the disobedient as one of Mt1817 preceding the Jews into the kingdom Mt2131 32 came to be baptized Lu312 named Levi Lu527 lying down with disciples Lu529 the people and t c justify God Lu729 parable of Pharisee and P Lu1810 11 13, publican21.

tribute collector (chief). See chief tribute collector.

*tel on'i on* FINISH-

tribute office, Matthew sitting at Mt99Mk214 Lu527, receipt of custom3.

tribute (settle). See finish.

tried, tested1, (be t), fire (be on)1.

*a peir'as t on* UN-PROBED

tried (not). God, by evils Ja113, cannot be tempted1.

trier. See try.

trim, adorn1.

*ptai'ō* TRIP

trip, entangle the feet so as to lose the balance. Israel not t RRo111 if t in one thing RJa210 we all t much RJa32 2 not R2Pt110.

*a p'tai st on* UN-TRIPPED

tripping (from). Him Who is able to guard you RJu24, from falling1.

*thriamb eu'ō* TRIUMPH

triumph, celebrate a victory by a procession, etc. God always gives us P2C214 Christ t over sovereignties RCo215, cause to triumph1, triumph over1.

*Trō as'* TROAS

Troas, a city on the coast of Mysia, Asia Minor, near the site of Troy, about 40° north, 26° east. Paul (descended into) Ac168 (setting out from) Ac1611 (these remained for us in) Ac205 (came to) Ac206 2C212 (left cloak in) 2T1413.

*stra't eu ma* WAR-TROOP

troops, as individuals, in the aggregate, an army, a king sending PMt227 Herod's Lu 2311 descend to Paul Ac2310 27 of cavalry RVr916 army: of heaven with Christ RVr 1914 19 of the kings of earth RVr1919, army6, men of war1, soldiers1.

*Troph'i m os* NOURISHED

Trophimus, a companion of Paul. Ac204 2129 2T1420.

trouble, afflict4, -ion3, agitate1, alarm3, annoy1, bother3, disturb1, - ance1, harass1, insurrection (raise)1, tender5.

trouble exceedingly, confound1.

trouble self, tumult (make)1.

*lén os'* TROUGH

trough, a large receptacle in which grapes are trodden, a man excavates PMt2133 of the fury of God RVr1419 20 20 1915, wine-press3.

throw, seem1.

trov (pound). See pound trov.

truce breaker, implacable1.

*alēth e s'* TRUE

true, in accord with the facts Jn418AB. Christ: is t Mt2216Mk1214 testimony t (His) Jn531 813 14 (John's) Jn532 1041 My flesh (blood) is t food and drink Jn655B87 55s2 precept in Him t Jn28 God: is t Jn333 718 826 Ro34 (grace of) 1Pt512 others: testimony (of two men) Jn517 (of John) Jn2124 3Jn12 (of the Cretans) Tit113 occurring to Peter Ac129 as deceivers and t 2C68 whatever is Ph48 proverb 2Pt222 anointing Jn1227 (sJn816 s1935).

*alēth in on'* TRUE

true, mammon Lu1611 light Jn19 1Jn28 worshippers Jn423 saying(s) Jn437 RVr199 215 226 Bread Jn632 Jesus (He Who sends Me is) Jn 728 (judging is t) Jn816B RVr167 192 (t Grapevine) P Jn151 God (the only t) Jn173 (the living and t) 1Th19 Hb814A (the T One) Jn520 John's testimony Jn1935 tabernacle Hb232 holy places representations of the Hb924 heart Hb1022 Christ (the T One) Jn520 20 RV37 1911 (Witness) RV314 (holy and) RV610 (Thy ways t) RV153.

true, believing2, genuine1, truth1.

*alēth eu'ō* be-TRUE

true (be). Paul an enemy by being t Ga416 in love Ep415, speak truth1, tell -1.

*alēth ōs'* TRUE-AS

truly, Jesus (t God's Son) Mt14382754Mk1539 (t Saviour) Jn442 (t is the prophet) Jn614 740 (t Christ) Jn726 (t My disciples) Jn831 (disciples know t I am from Thee) Jn178 Son of Mankind (I say t) Lu927 1244 213 of God (t is the word) 1Th213ABS1 (love) Jn250 others: t Peter is one of them Mt2673Mk1470 Nathanael t an Israelite Jn147 Peter knows Ac1211 (sJn418 s1655), indeed6, in truth1, of a -9, of a surety1, surely3, truly2, verily1, very1.

truly, consequently1, indeed12, true1.

trump. See trumpet.

*salp'i[n]g x* TRUMPET

trumpet, trump AC1552, a wind instrument with a flaring mouth which magnifies the sound, at the coming of Christ Mt2431 A1Th 416 giving a dubious sound 1C148 at Sinai Hb1219 at Patmos RVr110 41 the seven RVr 82 6 13 914.

*salp iz'ō* TRUMPET

trumpet, blow a trumpet, not t in front of you (alms) Mt62 Christ will be R1C1552 the seven RVrs6 7 8 10 13 91 13 107 1115, sound10, - a trumpet1, trumpet sounds1.

*salp i s t ēs'* TRUMPETER

trumpeter, one who blows a trumpet, heard in Babylon nevermore RVr1822.

trust, confidence1, expect18, persuade10, (put t), persuade1.

trust first, pre-expectant (be)1.

*alēth ei a* TRUTH

truth, that which corresponds with the actual facts, in contrast to the false. Jesus: teaches Mt2216Mk1214Lu2021 woman tells Him Mk 533 in t saying ideally Mk1232 of a t I am saying Lu425 speaks the Jn840 45 tells Jn846 167 is the t MJn146 testifying to Jn1837 gathered against Ac427 t of Christ (in Paul) 2C1110 as the t is in Ep421 t of God (hal-low them by) Jn1717 19 (Thy word is) Jn17

<sup>17</sup>ABs<sup>2</sup> (men alter) Ro12<sup>5</sup> (superabounding in Paul's lie) Ro37 (for the sake of) Ro15<sup>8</sup> (grace of G in t) Co16 (is not in this one) Jn24

other (proper names): Peter Lu22<sup>59</sup> Ac10<sup>34</sup> John Jn53<sup>3</sup> 2Jn1<sup>3</sup> 3Jn1<sup>3</sup> Adversary (t not in) Jn844<sup>44</sup> Paul Ac26<sup>25</sup> Ro91<sup>2</sup> 2C714<sup>14</sup> 12<sup>6</sup> 138<sup>8</sup> 17I27<sup>As</sup> 'As Demetrius 3Jn12<sup>2</sup> others: grace and t Jn114<sup>17</sup> doing Jn32<sup>1</sup> ABs<sup>1\*</sup> (not) AlJn16<sup>1</sup> spirit (and) Jn423<sup>24</sup> (of) Ajn1417<sup>1526</sup> 1613<sup>18</sup> 1Jn46<sup>6</sup> (is testifying) 1Jn56<sup>6</sup> learning Jn645<sup>A</sup> you will know Jn832<sup>2</sup> 2Jn1<sup>1</sup> making you free Jn832<sup>2</sup> everyone who is of the Jn1837<sup>7</sup> what is Jn1838<sup>8</sup> retaining the t in injustice Ro118<sup>18</sup> judgment is according to Ro22<sup>22</sup> stubborn as to Ro28<sup>28</sup> form of (in the law) Ro220<sup>20</sup> unleavened 1C58<sup>8</sup> rejoicing together with 1C138<sup>8</sup> manifestation of 2C42<sup>2</sup> word of A2C67<sup>7</sup> Ep113<sup>13</sup> 2Ti215<sup>15</sup> Ja118<sup>18</sup> of the evangel Ga25<sup>14</sup> ACo15<sup>15</sup> persuaded by Ga57<sup>7</sup> benignity of AEp424<sup>24</sup> speaking Ep425<sup>25</sup> fruit of light is in Ep59<sup>9</sup> loins girded with Ep614<sup>14</sup> in pretense or in Ph118<sup>18</sup> the love of 2Th210<sup>10</sup> who do not believe 2Th212<sup>12</sup> 13 realization of 1Ti24<sup>4</sup> 2Ti225<sup>25</sup> 37 Tit1<sup>1</sup> pillar and base of 1Ti315<sup>15</sup> those who realize 1Ti43<sup>3</sup> deprived of 1Ti65<sup>5</sup> swerve as to 2Ti218<sup>18</sup> withstanding 2Ti38<sup>8</sup> turning the hearing from 2Ti44<sup>4</sup> Tit14<sup>14</sup> recognition of Hb1026<sup>26</sup> falsifying Ja314<sup>14</sup> the way of Ja519<sup>19</sup> obedience of 1Pt122<sup>22</sup> present t (established in) 2Pt112<sup>12</sup> glory of 2Pt22<sup>22</sup> is not in us 1Jn18<sup>18</sup> not acquainted with 1Jn221<sup>21</sup> 21 loving in act and t 1Jn318<sup>18</sup> knowing that we are of 1Jn319<sup>19</sup> remaining in us 2Jn2<sup>2</sup> in t and love 2Jn3<sup>3</sup> walking in 2Jn4<sup>4</sup> 3Jn3<sup>3</sup> 4 testifying to 3Jn3<sup>3</sup> fellow workers in 3Jn8B8<sup>2</sup>. true1, truth107, verity1.

truth, true1, yea1, (in t), truly1, (of a t), really1, truly6, (speak t), true (be)1, (tell t), true (be)1.

#### peir a'o mai PROBE

try. Jews to lay hands on Paul Ac2621<sup>21</sup> Christ has been t in all respects Hb415<sup>15</sup>, go about1, tempt1.

#### peir az'ō PROBIZE

try, probe, trier Mt43<sup>3</sup> 1Th35<sup>5</sup>. In the middle voice, undergo trial (not "tempt"). Christ (by the Adversary forty days) Mt41Mk113<sup>13</sup> Lu42<sup>2</sup> (by the Pharisees) Mt161<sup>1</sup> 193<sup>3</sup> 2235<sup>5</sup> Mk811<sup>11</sup> 102<sup>2</sup> 1215<sup>5</sup> Lu2023A<sup>A</sup> [Jn86<sup>6</sup>] (others t Him) Lu1116<sup>16</sup> (C t Philip) Jn66<sup>6</sup> (able to help those being t) Hb218<sup>18</sup> 18 God (Sapphira t the spirit of the Lord) Ac59<sup>9</sup> (Judaizers t) Ac1510<sup>10</sup> (will not leave you to be) 1C1013<sup>13</sup> (the fathers t Me) Hb39<sup>9</sup> (not t by evils) Ja113<sup>13</sup>

other (proper names): Saul to join disciples Ac926<sup>26</sup> Paul t (to go into Bithynia) Ac167<sup>7</sup> (accused of t to profane the sanctuary) Ac246<sup>6</sup> lest Satan may be t you 1C75<sup>5</sup> Abraham Hb1117<sup>17</sup> others: t yourselves 2C135<sup>5</sup> that you may not be Ga61<sup>1</sup> lest the trier t you 1Th35<sup>5</sup> saints of old Hb1137<sup>37</sup> let no one, undergoing t, be saying Ja113<sup>13</sup> 14 you t those saying they are apostles Rv22<sup>22</sup> that you may be t Rv210<sup>10</sup> t those dwelling on the earth Rv310<sup>10</sup>, assay2, examine1, go about1, prove1, tempt27, -er2, try4.

try, test4.

#### peri peir'ō ABOUT-PROBE

try on all sides. with much pain f1Ti610<sup>10</sup>. pierce1.

trying, testing1.

#### Tru'ph ai n a ENERVATE

Tryphena. Paul greets Ro1612.

#### Tru ph ô's a ENERVATE

Tryphosa. Paul greets Ro1612.

#### tho'rub os TUMULT

tumult, the agitation of a multitude expressed in motion and noise. not in the festival lest Mt265Mk142<sup>2</sup> before Pilate Mt2724<sup>24</sup> in Jairus' house Mk538<sup>8</sup> at Ephesus Ac201<sup>1</sup> at Paul's arrest Ac2134<sup>34</sup> Paul not with Ac2418<sup>18</sup>, tumult4, uproar3.

tumult, turbulence2.

#### thorub az'o mai TUMULT

tumult (be in). Martha Lu1041Bs. be troubled1.

#### thorub e'ō TUMULT

tumult (make). at Jairus' house Mt923<sup>23</sup> Mk539<sup>39</sup> Jews at Thessalonica Ac175<sup>5</sup> over Eutychus Ac2010<sup>10</sup>, make a noise1, - this ado1, set on an uproar1, trouble self1.

#### chit ô'n' TUNIC

tunic, a white cotton shirt, very wide and full, reaching to the ankles, the usual garment of the farmers of the land, also of the priests, anyone wanting to obtain your Mt540Lu629<sup>29</sup> disciples not to take two Mt1010<sup>10</sup> Mk69Lu93<sup>3</sup> chief priest tearing his Mk1463<sup>63</sup> be sharing Lu311<sup>11</sup> Jesus' Jn1923ABs<sup>23</sup> Dorcas made Ac939<sup>39</sup> hating Ju23<sup>23</sup>, clothes1, coat9, garment1.

#### di orus's ô THROUGH-EXCAVATE

tunnel through a mud wall. thieves Mt619<sup>19</sup> 20 house to be fMt2443Lu1239<sup>39</sup>, break through3, - up1.

#### a kata st a si'a UN-DOWN-STANDING

turbulence. hearing battles and Lu219<sup>19</sup> God not for 1C1433<sup>33</sup> Paul in 2C65<sup>5</sup> lest there be 2C1220<sup>20</sup> there is Ja316<sup>16</sup>, commotion1, confusion1, tumult2.

#### a kata'st a t on UN-DOWN-STOOD

turbulent. a man t in his ways Ja18<sup>18</sup> the tongue a t evil fJa38<sup>38</sup>, unstable1.

#### streph'ō TURN

turn, move around Jn2014<sup>14</sup> so as to face in a different direction, and, figuratively, of the heart, etc. Ac739<sup>39</sup>, the other cheek Mt539<sup>39</sup> hogs fMt76<sup>76</sup> Jesus (to woman with hemorrhage) Mt922<sup>22</sup> (to Peter) Mt1623<sup>23</sup> Lu2261<sup>61</sup> (to the throng) Lu79<sup>79</sup> 1425<sup>25</sup> (to the sinner woman) Lu744<sup>44</sup> (to James and John) Lu955<sup>55</sup> (to the disciples) Lu1022A<sup>23</sup> (to women following) Lu2328<sup>28</sup> (to John and Andrew) Jn138<sup>38</sup>

others: and becoming as children fMt183<sup>3</sup> Miriam Jn2016<sup>16</sup> God Ac742<sup>42</sup> Paul t to the nations fAc1346<sup>46</sup> waters t to blood vRv116<sup>16</sup> (BMt273<sup>3</sup> BsJn1240<sup>40</sup>), be converted2, turn14, - about2, - again1, - back1.

turn. See turn back.

turn, become1, convert2, step off2, transfer1, turn aside1, - back13.

turn about. See turn back.

#### ek trep'ō OUT-REVERT

turn aside, into vain prating f1Ti16<sup>16</sup> younger widows, after Satan f1Ti515<sup>15</sup> Timothy to t a from prattlings f1Ti620<sup>20</sup> men will t a to myths f2Ti44<sup>44</sup> that the lame may not Hb1213<sup>13</sup>, avoid1, turn4.

turn aside, retire1.

turn away. See turn from.

turn away, depose1, pervert1, shun1.

#### epi streph'ō ON-TURN

turn back, turn about, turn f2Pt222<sup>22</sup>, let your peace Mt1013<sup>13</sup> spirit (unclean) fMt1244<sup>44</sup> (of



## turn back

## Greek-English Keyword Concordance

## Tyrian

Jairus' daughter) Lu8<sup>55</sup> not t b (in the field) Mt24<sup>18</sup> Mk13<sup>10</sup> Lu17<sup>31</sup> to the Lord fLu1<sup>16</sup> Ac9<sup>35</sup> 1121 2C31<sup>6</sup> hearts of the fathers fLu17<sup>31</sup> Peter fLu22<sup>32</sup> to God fAc14<sup>15</sup> 1519 2620 1Th19 Paul Ac15<sup>36</sup> to the poor elements fGa4<sup>9</sup> a sinner fJa5<sup>19</sup> 20 to the Shepherd fPt2<sup>25</sup>

turn about: lest Israel fMt13<sup>15</sup> Mk4<sup>12</sup> Jn12 40A Ac28<sup>27</sup> Jesus Mk5<sup>30</sup> 833 sinning brother Lu17<sup>4</sup> Peter Jn21<sup>20</sup> Ac9<sup>40</sup> for the erasure of sins fAc31<sup>9</sup> Paul Ac16<sup>18</sup> from darkness fAc26<sup>18</sup> Bs John Rv12<sup>12</sup> 12 (Bs\* Lu29<sup>9</sup> s'838).

turn back. See overturn and turn from.

*apo streph'o* FROM-TURN

turn from, turn away, turn back (silver) Mt27<sup>34</sup> As. all were t f Paul f2Ti1<sup>15</sup> men t f the truth fTi1<sup>14</sup> t f Him from the heavens fHb12<sup>25</sup> turn away: the sword Mt26<sup>52</sup> Jesus t a the people Lu23<sup>14</sup> from wickedness fAc3<sup>26</sup> irreverence from Jacob fRo11<sup>26</sup> from the truth f2Ti4<sup>4</sup> (AAc26<sup>18</sup>), bring again<sup>1</sup>, pervert<sup>1</sup>, put up again<sup>1</sup>, turn away<sup>4</sup>, - - from<sup>4</sup>.

*ek streph'o* OUT-TURN

turn out. sectarian man has t himself o Tit3<sup>1</sup>, subvert<sup>1</sup>.

turn upside down, insurrection (raise)<sup>1</sup>, turning, revolving motion<sup>1</sup>.

*epi streph'e* ON-TURNING

turning about. of the nations fAc15<sup>3</sup>, conversion<sup>1</sup>.

*trug on'* COOER

turtle dove, a pair of Lu22<sup>4</sup>.

tutor, manager<sup>1</sup>.

*do de'katon* TWO-TENTH

twelfth. t stone, garnet vRv21<sup>20</sup>.

*do'deka* TWO-TEN

twelve. years (hemorrhage) Mt9<sup>20</sup> Mk5<sup>25</sup> Lu8<sup>43</sup> (Jairus' daughter) Mk5<sup>42</sup> Lu8<sup>42</sup> (Jesus) Lu24<sup>2</sup> disciples Mt10<sup>1</sup> 111 2017 2620 Lu6<sup>13</sup> panniers Mt14<sup>20</sup> Mk6<sup>43</sup> 819 Lu9<sup>17</sup> Jn6<sup>15</sup> thrones Mt19<sup>28</sup> Lu22<sup>28</sup> tribes Mt19<sup>28</sup> Ja1<sup>1</sup> vRv21<sup>12</sup> the t apostles Mt10<sup>2</sup> 5 2614 47 Mk4<sup>10</sup> 67 935 1032 1111 1410As 17 20 43 Lu8<sup>1</sup> 91 12 1831 223 14As<sup>7</sup> Jn6<sup>67</sup> 70 71 2024 Ac6<sup>2</sup> 1C15<sup>5</sup> vRv21<sup>14</sup> legions of messengers Mt26<sup>53</sup> Jesus makes t disciples Mk3<sup>14</sup> 16Bs hours in a day fJn11<sup>9</sup> patriarchs Ac7<sup>8</sup> men Ac19<sup>7</sup> days Ac24<sup>11</sup> t thousand (from each tribe) Rv7<sup>5</sup> 5 5 6 6 6 7 7 8 8 8 (stadia) vRv21<sup>16</sup> stars vRv21<sup>12</sup> portals vRv21<sup>12</sup> 21Abs<sup>1</sup> messengers vRv21<sup>12</sup> foundations vRv21<sup>14</sup> names vRv21<sup>14</sup> pearls vRv21<sup>21</sup> fruits vRv22<sup>2</sup>.

*do dek a'phu lon* TWO-TEN-SPROUT

twelve-trunked people. offering divine service Ac26<sup>8</sup>, twelve tribes<sup>1</sup>.

*ei'kosi* TWENTY

twenty. thousand men fLu14<sup>31</sup> t-five stadia Jn6<sup>19</sup> a hundred and t names Ac11<sup>5</sup> fathoms Ac27<sup>28</sup> t-three thousand (fell in one day) 1C10<sup>8</sup> t-four thrones vRv4<sup>4</sup> 4 t-four elders vRv4<sup>10</sup> 58 1116 194.

*dis* TWO-

twice. ere a cock crow t Mk14<sup>30</sup> AB 72AB fast-ing Lu18<sup>12</sup> you send once and t Ph4<sup>16</sup> Paul wanted to come 1Th2<sup>18</sup> trees t dying fJu1<sup>2</sup>.

*r[h]ip e'* TOSS

twinkle, the upward or downward motion of

the eyelid. saints changed in 1C15<sup>52</sup>, twinkling<sup>1</sup>.

*stre b lo'o* TURN-

twist. Paul's words f2Pt3<sup>19</sup>, wrestl<sup>1</sup>.

*su streph'o* TOGETHER-TURN

twist together (kindling) Ac28<sup>3</sup>, conspire (in Galilee) Mt17<sup>22</sup>, abide<sup>1</sup>, gather<sup>1</sup>.

*apo tinas* s' FROM-QUIVER

twitch, so as to shake off. dust, from the feet Lu9<sup>5</sup> viper, from Paul's hand Ac28<sup>5</sup>, shake off<sup>2</sup>.

*du'o* TWO

two\*, if t agree Mt18<sup>19</sup> gathered in Jesus' name Mt18<sup>20</sup> shall be one flesh Mt19<sup>5</sup> Mk10<sup>8</sup> 3 1C6<sup>16</sup> Ep5<sup>31</sup> Jesus dispatches disciples t by t Mk6<sup>7</sup> Lu10<sup>13</sup> three against t Lu12<sup>52</sup> etc. See under other keywords.

*di'stom on* TWO-MOUTHED

two-edged. keener than any t sword Hb4<sup>12</sup> out of Christ's mouth (t blade issuing) Rv1<sup>16</sup> 212, two-edged<sup>2</sup>, with two edges<sup>1</sup>.

*di a'kosi* a TWO-HUNDRED

two hundred. denarii (bread) Mk6<sup>37</sup> Jn6<sup>7</sup> cubits from land Jn21<sup>8</sup> soldiers Ac23<sup>23</sup> 23 t h seventy-six souls Ac27<sup>37</sup> a thousand t h sixty days vRv1<sup>13</sup> 126.

two hundred millions. See millions (two hundred).

*dis chi'li* a TWO-THOUSAND

two thousand. hogs Mk5<sup>13</sup>.

*di et es'* TWO-YEAR

two years. boys from t y and below mas-sacred Mt2<sup>10</sup>, two years old<sup>1</sup>.

*di et i'a* TWO-YEAR

two years. being fulfilled Ac24<sup>27</sup> Paul re-mains in hired house Ac28<sup>30</sup>.

*Tuch ik os'* HAPPENIC

Tychicus, a friend of the apostle Paul. arranged to meet Paul Ac20<sup>4</sup> all to be made known by Ep6<sup>21</sup> Co4<sup>7</sup> Paul dispatches (to Ephesus) 2Ti4<sup>12</sup> (to Titus) Tit3<sup>12</sup>.

*tup'os* BEAT

type, model, print (of nails) Jn20<sup>25</sup> 25AB, the impression produced by beating a die. from Adam to Moses a t fRo5<sup>14</sup> t of teaching Ro6<sup>17</sup> these things, t of us f1C10<sup>6</sup> model: Israel made to worship Ac7<sup>43</sup> tabernacle made according to Ac7<sup>44</sup> Hb8<sup>5</sup> the captain writes Felix having this m Ac23<sup>25</sup> Paul fPh3<sup>17</sup> 2Th3<sup>9</sup> the Thessalonians f1Th1<sup>7</sup> Timothy f1Ti4<sup>12</sup> Titus fTit2<sup>7</sup> for the flocklet f1Pt5<sup>3</sup> AS. ensample<sup>4</sup>, example<sup>2</sup>, fashion<sup>1</sup>, figure<sup>2</sup>, form<sup>1</sup>, manner<sup>1</sup>, pattern<sup>2</sup>, print<sup>2</sup>.

*tup ik os'* BEAT-AS

typically. befall Israel 1C10<sup>11</sup>, ensample<sup>1</sup>.

*kata dun as t eu'o* DOWN-ABLE

tyrannize over. by the Adversary Ac10<sup>38</sup> are not the rich Ja2<sup>6</sup>, oppress<sup>2</sup>.

*Tur'annos* MONARCH

Tyrannus, a teacher in Ephesus Ac19<sup>9</sup>.

*Tu'r os* (Hebrew) ROCK

Tyre, a very ancient Phoenician city, on the coast, about 33° 16' north, 35° 12' east. more tolerable for Mt11<sup>21</sup> 22Lu10<sup>13</sup> 14 Jesus retires into Mt15<sup>21</sup> Mk7<sup>24</sup> multitudes from Mk38Lu6<sup>17</sup> Paul at Ac21<sup>3</sup> 7.

*Tu'r ios* (Hebrew) ROCK

Tyrian, an inhabitant of Tyre. Herod in a fighting fury with Ac12<sup>20</sup>, them of Tyre<sup>1</sup>.

## U

[h]elk'os DRAWER  
ulcer. Lazarus' #Lu1621 upon those having  
emblem of wild beast #Rv162 11Ab. sore<sup>3</sup>.

[h]elk'o mai DRAW  
ulcers (have). Lazarus, the poor man #Lu1620.  
be full of sores<sup>1</sup>.  
ultimately. See finally and till.

ek porn eu'ō OUT-PROSTITUTE  
ultra-prostitution (commit). Sodom and Go-  
morrah Ju<sup>7</sup>. give self over to fornication<sup>1</sup>.  
unable. See able (be).

a'dol on UN-FRAUDED  
unadulterated, milk #1Pt22. sincere<sup>1</sup>.

a'phan ton UN-APPEARED  
unapparent, and Jesus became Lu2431.

a nep ais'ch un t on UN-ON-VILED  
unashamed, worker #2Ti215. that needeth not  
to be ashamed<sup>1</sup>.

a iph n id'os UN-APPEAR-PERCEIVED  
unawares. that day standing by Lu2134 exter-  
mination standing by 1Th5<sup>3</sup>. suddenly<sup>1</sup>, un-  
awares<sup>1</sup>.

unawares, oblivious (be)<sup>1</sup>, (bring in u), smug-  
gled in<sup>1</sup>.

a pist i'a UN-BELIEF  
unbelief. Jews (at Nazareth) Mt1358 Mk6<sup>8</sup> (nul-  
lify the faithfulness of God) Ro3<sup>3</sup> (persisting  
in) Ro1123 help my Mk924 disciples (the  
Lord reproaches) Mk1614 Abraham (God's  
promise not doubted in) Ro420 Israel (broken  
out by) Ro1120 (could not enter because of)  
Hb319 Paul ignorant in 1Ti113 wicked heart  
of #Hb312.

unbelief, scant faith<sup>1</sup>, stubbornness<sup>4</sup>.

a'pist on UN-BELIEVING  
unbelieving, unbeliever, unbelievable Ac268, un-  
faithful Lu1246, generation Mt1717 Mk910 Lu  
941 Thomas Jn2027 wife 1Cr12 14 husband  
1Cr13 14 apprehensions of the 2C44 nothing  
clean to the Tit115 unbeliever: suing brother  
before 1C64B8 is separating 1Cr15 is invit-  
ing you 1Cr1027 languages a sign to 1C1422  
22 23As 24 yoked with 2C614 what part, be-  
liever with 2C615 worse than 1Ti58 their  
part in the lake of fire #Rv218. believe not<sup>7</sup>,  
faithless<sup>4</sup>, infidel<sup>2</sup>, thing incredible<sup>1</sup>, un-  
believer<sup>4</sup>, unbelieving<sup>5</sup>.

unbelieving, stubborn (be)<sup>1</sup>.

ana kupt'ō UP-BEND  
unbend. woman unable to Lu1311 u and lift  
up your heads #Lu2128 Christ [Jn87 10]. lift  
one's self up<sup>8</sup>, look up<sup>1</sup>.

unblamable. See blameless.  
unblamable, blameless<sup>1</sup>, flawless<sup>1</sup>.  
unblamably, blameless<sup>1</sup>.

a kata'gnō s t on UN-DOWN-KNOWN  
uncensurable. the saints' words to be Tit28.  
that cannot be condemned<sup>1</sup>.

uncertain, dubious<sup>1</sup>, -ness<sup>1</sup>.  
uncertainly, dubious<sup>1</sup>.  
unchangeable, inviolate<sup>1</sup>.

a per'i'mē t on UN-ABOUT-CUT  
uncircumcised. the Jews, in their hearts #Ac751.  
uncircumcised, uncircumcision<sup>2</sup>, (become u),  
de-circumcized<sup>1</sup>.

akro bu st i'a EXTREMITY-HIDE  
uncircumcision. Peter came in to men having  
Ac113 circumcision has become #Ro225 U  
maintaining the law #Ro228 27 reckoned for  
circumcision #Ro228 justifying through faith  
#Ro330 happiness for the #Ro49 faith reck-  
oned to Abraham in Ro410 10 11 11 12 has  
anyone been called in 1Cr718 is nothing 1C  
719 Ga56 615 the evangel of the #Ac27 na-  
tions in flesh termed #Ep211 of your flesh  
Co213 no U in the young humanity #Ac311.

a kath'ar t on UN-DOWN-LIFTED  
unclean, idiomatically uncleanness Rv174. spir-  
its (authority over) #Mt101 Mk67 (whenever  
coming out) #Mt1243 Lu1124 (man in syna-  
gogue with) #Mk123 26 27 Lu436 (prostrated to  
Jesus) #Mk311 (Jesus charged with having)  
#Mk330 (man with) #Mk528 (entered the  
hogs) #Mk513 (woman's daughter had) #Mk725  
(Jesus rebukes) #Mk925 Lu942 (those annoyed  
by) #Lu618 Ac516 (charged to come out) #Lu  
829 (many of those having) #Ac87 (three) #Rv  
1613 (jail of) #Rv182 u demon #Lu433 Peter  
never ate anything #Ac1014 118 no man is  
Ac1028 else your children are #1Cr714 saints  
not to touch #2Co617 u person no allotment  
#Ep55 u bird #Rv182, foul<sup>2</sup>, unclean<sup>28</sup>.  
unclean, contaminating (count)<sup>1</sup>, common<sup>2</sup>.

a kath ar si'a UN-DOWN-LIFT  
uncleanness. sepulchers crammed with Mt2327  
men (given over to) #Ro124 Ep419 (slaves to)  
#Ro619 not repenting of #2Cr1221 of the flesh  
#Ga519 saints (not to be named among) Ep  
53 (to deaden) #Co35 (God calls us not for)  
#1Th47 Paul's entreaty not out of #1Th23.

uncleanness, defiling<sup>1</sup>.

unclothe, strip<sup>1</sup>.

uncomely, indecent<sup>1</sup>, (behave u), indecent  
(be)<sup>1</sup>.

a kata'kri t on UN-DOWN-JUDGED  
uncondemned. Paul lashed Ac1637 2225.

a kra t es' UN-HELD  
uncontrollable, men, in the last days 2Ti33.  
incontinent<sup>1</sup>.

a dia phthor i a' UN-THRU-CORRUPTION  
uncorruptness. saints to be models of, in  
teaching Tit27b8<sup>2</sup>.

ana kaiu'p tō UP-COVER  
uncover faces of the saints #2Cr318,  
covenant being nullified #2Cr314. open<sup>1</sup>, un-  
taken away<sup>1</sup>.  
uncover, unroof<sup>1</sup>.

a kata'ka'lu p t on UN-DOWN-COVERED  
uncover. woman's head (disgracing) 1Cr115 13.  
unction, anointing<sup>1</sup>.

a m'ā n t on UN-DEFILED  
undefiled. Chief Priest #Hb728 bed Hb134 rit-  
ual #Ja127 allotment 1Pt14.

[h]upo' UNDER

**under\***, used with the accusative case it usually has the literal signification, Mt5<sup>15</sup>; in the genitive [of-] it points out the efficient cause, as "which is declared by the Lord through the prophet" Mt2<sup>22</sup>, but idiomatically *by*under Mt3<sup>6</sup> Mk15<sup>1</sup>, u my roof Mt8<sup>3</sup> set u authority Mt8<sup>9</sup> soldier u me Mt8<sup>9</sup> u a measure Mk4<sup>21</sup> u the fig tree Jn1<sup>48</sup> every nation u heaven Ac2<sup>5</sup> all u sin Ro3<sup>9</sup> not u law Ro6<sup>14</sup> u grace Ro6<sup>15</sup> u His feet Ep1<sup>22</sup> etc.

**under**, below<sup>1</sup>, inferior<sup>1</sup>, less<sup>1</sup>, underneath<sup>9</sup>, (put u), subject<sup>6</sup>, (that is not put u), un-subject<sup>1</sup>.

**on**under. See on.

**under** no circumstances. See circumstances (under no).

[h]upo zōn'n u mi UNDER-GIRD  
**undergird**. the ship Ac27<sup>17</sup>.

[h]upo pher'ō UNDER-CARRY  
**undergo**. trial 1C10<sup>13</sup> Paul u persecutions 2Ti 3<sup>11</sup> sorrows 1Pt2<sup>19</sup>. bear<sup>1</sup>, endure<sup>2</sup>.

[h]upo kat'ōs UNDER-DOWN  
**underneath**. u Christ's feet (enemies) Mt24<sup>4</sup> (all) Hb2<sup>8</sup> the soil u your feet Mk6<sup>11</sup> puppies u the table PMk7<sup>28</sup> lamp u a couch PLu8<sup>16</sup> Nathaniel u fig tree Jn1<sup>50</sup> u the earth (no one able open scroll) vRv5<sup>3Ab</sup> (every creature) vRv5<sup>14Ab</sup> u the altar (souls) vRv6<sup>9</sup> moon u woman's feet vRv12<sup>1</sup> (BMc 1236). under<sup>9</sup>.

sun i'ē mi TOGETHER-LET  
**understand**, make out the meaning. Israel not u Mt13<sup>13</sup> 14 15 Mk4<sup>12</sup> Lu8<sup>10</sup> Ac28<sup>26</sup> 27s<sup>2</sup> hearing the word and not PMt13<sup>19</sup> 23 disciples (do you u) Mt13<sup>51</sup> (u that Jesus said) Mt16<sup>12</sup> 17<sup>13</sup> (u not as to the bread) Mk6<sup>52</sup> (not as yet) Mk8<sup>17</sup> 21As (u none of these things) Lu 18<sup>34</sup> (Christ opens their minds to) Lu24<sup>45</sup> hear and u Mt15<sup>10</sup> Mk7<sup>14</sup> Joseph and Mary do not Lu2<sup>50</sup> Moses inferred his brethren Ac7<sup>25</sup> 25 not one is Ro3<sup>11</sup> they who have not heard shall Ro15<sup>21</sup> those commending themselves do not 2C10<sup>12</sup> the will of the Lord Ep5<sup>17</sup> (sJn12<sup>40</sup>). be wise<sup>1</sup>, consider<sup>1</sup>, understand<sup>24</sup>.

**understand**, apprehend<sup>10</sup>, ascertain<sup>1</sup>, disposed (be)<sup>1</sup>, hear<sup>1</sup>, learn<sup>1</sup>, perceive<sup>2</sup>, versed (be)<sup>1</sup>, (easy to be u), intelligible<sup>1</sup>, (give to u), known (make)<sup>1</sup>, (hard to u), apprehend (hard to)<sup>1</sup>.

sun'e si s TOGETHER-LETTING  
**understanding**. loving God with whole Mk12<sup>33</sup> people amazed at Jesus' Lu24<sup>7</sup> of the intelligent 1C1<sup>19</sup> Paul's u in the secret Ep3<sup>4</sup> spiritual u Co1<sup>9</sup> the assurance of Co2<sup>2</sup> the Lord giving Timothy 2Ti2<sup>7</sup>. knowledge<sup>1</sup>, understanding<sup>6</sup>.

**understanding**, comprehension<sup>3</sup>, disposition<sup>2</sup>, mind<sup>7</sup>, (without u), unintelligent<sup>3</sup>.  
**understanding** of (have perfect u), follow (fully)<sup>1</sup>.

en arch'o mai IN-ORIGIN  
**undertake**. in spirit Ga3<sup>3</sup> He Who u a good work Ph1<sup>6</sup> (B2C8<sup>6</sup>). begin<sup>2</sup>.

pro en arch'o mai BEFORE-IN-ORIGIN  
**undertake** before. Titus 2C8<sup>6As</sup> the Corinthians 2C8<sup>10</sup>. begin<sup>1</sup>, -before<sup>1</sup>.

a'kra t'on UN-HELD  
**undiluted**. God's fury blended vRv14<sup>10</sup>. without mixture<sup>1</sup>.

a dia'kri t'on UN-THRU-JUDGING  
**undiscriminating**. wisdom from above is Ja3<sup>17</sup>. without partiality<sup>1</sup>.

a peri spa's t'ōs UN-ABOUT-FULL-AS  
**undistractedly** (adverb). saints to be u for the Lord 1C7<sup>35</sup>. without distraction<sup>1</sup>.  
**undone**, devoid (be)<sup>1</sup>.

pa'n't ōs EVERY-AS  
**undoubtedly** (adverb). you will be declaring this parable Lu4<sup>23</sup> u a multitude must come Ac21<sup>22</sup> u Paul a murderer Ac28<sup>4</sup> are we privileged, u not Ro8<sup>9</sup> u it is not as to paramours of this world 1C5<sup>10</sup> God u saying it because of us 1C9<sup>10</sup> Paul should u be saving some 1C9<sup>22</sup> u not Apollos' will 1C 16<sup>12</sup>. altogether<sup>2</sup>, at all<sup>1</sup>, by all means<sup>2</sup>, in no wise<sup>1</sup>, no doubt<sup>1</sup>, surely<sup>1</sup>.

unequally yoked together, diversely yoked (be)<sup>1</sup>.

a'sbe s t'on UN-EXTINGUISHED  
**unextinguished**, as a fire which is not put out, but burns until all is consumed, burning the chaff with u fire PMt3<sup>12</sup> Lu3<sup>17</sup> Gehenna into u fire Mk9<sup>43</sup> 45A. that never shall be quenched<sup>2</sup>, unquenchable<sup>2</sup>.

a mara n't in on UN-FADING  
**unfading**. wreath of glory 1Pt5<sup>4</sup>. that fadeth not away<sup>1</sup>.

a ma'ra n't on UN-FADING  
**unfading**. allotment 1Pt1<sup>4</sup>. that fadeth not away<sup>1</sup>.

**unfaithful**. See unbelieving.

a n upo'kri t'on UN-UNDER-JUDGED  
**unfeigned**. love Ro12<sup>9</sup> 2C6<sup>6</sup> faith 1Ti1<sup>5</sup> 2Ti1<sup>5</sup> wisdom from above Ja3<sup>17</sup> fondness for the brethren 1Pt1<sup>22</sup>. unfeigned<sup>4</sup>, without dissimulation<sup>1</sup>, - hypocrisis<sup>1</sup>.

ex ēg e'o mai OUT-LEAD  
**unfold**. disciples u what occurred Lu24<sup>35</sup> Christ u God Jn1<sup>18</sup> Cornelius u all to his domestics Ac10<sup>8</sup> Paul u (whatever signs) Ac15<sup>12</sup> (what God does) Ac21<sup>19</sup> Simeon u how God first visits the nations Ac15<sup>14</sup>. declare<sup>5</sup>, tell<sup>1</sup>.

a kōlu't ōs UN-FORBID-AS  
**unforbidden**. Paul teaching Ac28<sup>31</sup>. no man forbidding<sup>1</sup>.

a'karp on UN-FRUITFUL  
**unfruitful**. word becoming PMt13<sup>22</sup> Mk4<sup>19</sup> Paul's mind 1C14<sup>14</sup> not u (those learning to pre- side) vTit3<sup>14</sup> (not idle nor yet) vPt1<sup>8</sup> u trees vJu1<sup>2</sup>. unfruitful<sup>6</sup>, without fruit<sup>1</sup>.

ungodliness, irreverence<sup>6</sup>.  
ungodly, irreverent<sup>3</sup>, - (be)<sup>2</sup>.

a char'i ston UN-JOYED  
**ungrateful**. God is kind to Lu6<sup>35</sup> men, in the last days 2Ti3<sup>2</sup>. unthankful<sup>2</sup>.

unholy, common<sup>1</sup>, malign<sup>2</sup>.

[h]ol o klēr on WHOLE-LOTTED  
**unimpaired**. saints (u spirit) v1Th5<sup>23</sup> (may be perfect and u) vJa1<sup>4</sup>. entire<sup>1</sup>, whole<sup>1</sup>.

[h]ol o klēr i'a WHOLE-LOT  
**unimpaired soundness**, an allotment undivided or unimpaired. lame man vAc3<sup>16</sup>. perfect soundness<sup>1</sup>.

a ne[n] g'kl ē t'on UN-IN-CALLED  
**unimpeachable**. the saints (in the day of our L J C) 1C1<sup>8</sup> (in His sight) Co1<sup>22</sup> servants must be 1Ti3<sup>10</sup> supervisors must be Tit1<sup>6</sup> 7. blameless<sup>4</sup>, unprovable<sup>1</sup>.

*a sun'e t on* UN-TOGETHER-LET  
**unintelligent.** are you disciples Mt15<sup>10</sup>Mk7<sup>18</sup>  
 men are Ro12<sup>1</sup> 31 an u nation Ro10<sup>10</sup>. fool-  
 ish<sup>2</sup>, without understanding<sup>3</sup>.

*a dia'leipt on* UN-THRU-LACKED  
**unintermittent.** Paul (pain in his heart) Ro9<sup>2</sup>  
 (remembrance) 2Ti1<sup>3</sup>. continual<sup>1</sup>, without  
 ceasing<sup>1</sup>.

*a dia leip' t os* UN-THRU-LACK-AS  
**unintermittingly** (adverb). Paul (making men-  
 tion of the saints) Ro1<sup>9</sup> (remembering the  
 saints' work) 1Th1<sup>3</sup> (thanking God) 1Th2<sup>13</sup> be  
 praying 1Th5<sup>17</sup>. without ceasing<sup>1</sup>.

*sum bi ba z'o* TOGETHER-HAVE-STEPIZE  
**unite** in a physical sense, deduce mentally, "put  
 two and two together". Ephesians u on  
 Alexander Ac19<sup>33</sup> entire body rEp4<sup>16</sup> Co2<sup>19</sup>  
 the saints, in love Co2<sup>2</sup> deduce: that this  
 One is the Christ Ac9<sup>22</sup> that God has called  
 Paul vAc16<sup>10</sup> d from the Lord 1C2<sup>16</sup>. be  
 compacted<sup>1</sup>, gather assuredly<sup>1</sup>, instruct<sup>1</sup>,  
 knit together<sup>1</sup>, prove<sup>1</sup>.

[h]en o't es ONENESS  
**unity.** of the spirit Ep4<sup>3</sup> of the faith Ep4<sup>13</sup>.

*pan eg'ur is* ALL-CONVOCAION  
**universal convocation.** Hb12<sup>28</sup>. general assem-  
 bly<sup>1</sup>.

*a'dik on* UN-JUST  
**unjust, unrighteous.** rain on Mt5<sup>45</sup> in the least  
 Lu16<sup>10</sup> 10 mammon Lu16<sup>11</sup> Pharisee is not  
 pLu18<sup>11</sup> resurrection of Ac24<sup>15</sup> God is not  
 Ro3<sup>5</sup> Hb6<sup>10</sup> saints not to be judged before  
 1C6<sup>1</sup> not enjoying the allotment 1C6<sup>9</sup> Christ  
 died, the just for the u 1Pt3<sup>18</sup> the Lord  
 keeping for chastening 2Pt<sup>29</sup>. unjust<sup>8</sup>, un-  
 righteous<sup>4</sup>.

**unjust.** See injustice.  
**unjust** (be), injure<sup>2</sup>.

*a dik'os* UN-JUST-AS  
**unjustly** (adverb). suffering 1Pt2<sup>19</sup>. wrong-  
 fully<sup>1</sup>.

*a'gnō st on* UN-KNOWN  
**Unknowable.** to an U God Ac17<sup>23</sup>.  
**unknown.** See ignorant (be).  
 unlawful, illicit<sup>1</sup>.

*a math es'* UN-LEARNED  
**unlearned.** u and unstable 2Pt3<sup>16</sup>.  
 unlearned, crude<sup>1</sup>, plain<sup>3</sup>, unlettered<sup>1</sup>.

*a'sum on* UN-FERMENTED  
**unleavened** 1C5<sup>7</sup> 8, unleavened bread. on the  
 first day of AMt26<sup>17</sup>Mk14<sup>12</sup> the Passover  
 and AMk14<sup>1</sup>Lu22<sup>1</sup> 7 days of (Herod appre-  
 hended Peter)AAc12<sup>3</sup> (Paul sails)AAc20<sup>6</sup>.  
 unless, except<sup>1</sup>, outside<sup>1</sup>.

*a gram'ma t on* UN-WRITE  
**unlettered,** not able to write. Peter and John  
 AAc4<sup>13</sup>. unlearned<sup>1</sup>.

*apo phor t iz'o mai* FROM-CARRY  
**unload.** the ship Ac21<sup>3</sup>.  
 unloose, loose<sup>3</sup>.

*a'gam on* UN-MARRIED  
**unmarried.** Paul saying to 1C7<sup>8</sup> 11 32 34 34As.

*a nele e'm on* UN-MERCIFUL  
**unmerciful.** mankind Ro13<sup>1</sup>.

*a meta kin'e t on* UN-WITH-STIRRED  
**unmovable.** saints to become f1C15<sup>58</sup>.  
 unmovable, unshakable<sup>1</sup>.

*sun thrup't o* TOGETHER-ENERVATE  
**unnerv.** Paul's heart Ac21<sup>13</sup>. break<sup>1</sup>.  
 unoccupied. See leisure (have).

*a para skeu'ast on*  
 UN-BESIDE-INSTRUMENTED  
**unprepared.** lest the Macedonians find the  
 Corinthians 2C9<sup>4</sup>.

**unproductive** (make). See nullify.  
**unprofitable, benefit** (without)<sup>2</sup>, disadvanta-  
 geous<sup>1</sup>, useless<sup>2</sup>. - (be)<sup>2</sup>.  
**unquenchable, unextinguished**<sup>2</sup>.  
**unreasonable, amiss<sup>1</sup>, irrational<sup>1</sup>.**  
**unrebutable, irreprehensible<sup>1</sup>.**

*a meta mel'e t on* UN-after-CARED  
**unregretted.** God's graces and calling Ro12<sup>9</sup>  
 salvation 2C7<sup>10</sup>. not to be repented of<sup>2</sup>.

*a meta no'e t on* UN-after-MINDED  
**unrepentant.** men's u heart Ro2<sup>5</sup>. impenitent<sup>1</sup>.  
**unreprovable, unimpeachable<sup>1</sup>.**  
**unrighteousness, injustice<sup>16</sup>, lawlessness<sup>1</sup>.**

*apo steg a z'o* FROM-EXCLUDE  
**unroof.** the roof where Christ was Mk2<sup>4</sup>. un-  
 cover<sup>1</sup>.

**unruly, disorderly<sup>1</sup>, unsubject<sup>1</sup>.**  
**unsearchable, inscrutable<sup>1</sup>, untraceable<sup>1</sup>.**  
**unseemly, indecency<sup>1</sup>, (behave u), indecent**  
**(be)<sup>1</sup>.**

[h]ad'ēs UN-PERCEIVED  
**unseen, not perceivable** by any of the senses,  
 imperceptible. As a noun, idiomatically, the  
 unseen. Capernaum shall subside to Mt11<sup>23</sup>  
 Lu10<sup>15</sup> gates of the Mt16<sup>18</sup> rich man in  
 pLu16<sup>23</sup> Christ (Thou wilt not be forsaking  
 My soul in)Ac22<sup>7</sup> 31 (I have the keys of)VRv  
 118 followed Death VRv6<sup>8</sup> give up the dead  
 ARv20<sup>13</sup> cast into the lake of fire ARv20<sup>14</sup>  
 (As<sup>2</sup>1C15<sup>58</sup>). grave<sup>1</sup>, hell<sup>10</sup>.

*a st a t e'o* UN-STAND  
**unsettled** (be). Paul 1C4<sup>11</sup>. have no certain  
 dwelling place<sup>1</sup>.

*a sal'eu t on* UN-SHAKABLE  
**unshakable.** ship's prow Ac27<sup>41</sup> an u kingdom  
 rHb12<sup>28</sup>. unmovable<sup>1</sup>, which cannot be  
 moved<sup>1</sup>.

*a'gnaph on* UN-CARDED  
**unshrunk.** not patching with u shred rMt9<sup>16</sup>  
 Mk2<sup>21</sup>. new<sup>2</sup>.  
**unskilful, untried<sup>1</sup>.**

*a nek lai'e t on* UN-OUT-TALKED  
**unspeakable.** joy 1Pt1<sup>3</sup>.

**unspeakable, ineffable<sup>1</sup>, indescribable<sup>1</sup>.**

*a'spil on* UN-SPOTTED  
**unspotted.** keep (this precept) f1Ti6<sup>14</sup> (one-  
 self) fJa12<sup>7</sup> u lamb (Christ) 1Pt11<sup>9</sup> saints to  
 be r2Pt3<sup>14</sup>. unspotted<sup>1</sup>, without spot<sup>3</sup>.

*a st ē'rik t on* UN-SOLID  
**unstable.** luring u souls r2Pt2<sup>14</sup> the unlearned  
 and u r2Pt3<sup>16</sup>.

**unstable, turbulent<sup>1</sup>.**  
**unsubject.** See insubordinate.  
 untaken away, uncover<sup>1</sup>.  
 unthankful, ungrateful<sup>2</sup>.

*ach'r4* UNTIL  
**until\***, to a given limit, up to Ac22<sup>4</sup>, up to,  
 with hither, hitherto Ro1<sup>3</sup>, as far as, before  
 the deluge u the day Noah Mt24<sup>38</sup> Lu17<sup>27</sup> Zech-  
 ariah unable to speak u Lu12<sup>20</sup> Adversary  
 withdrew from Jesus u Lu4<sup>13</sup> u the day on

which Jesus taken up Ac12 u times of restoration Ac321 etc. up to: Paphos Ac136 parting of soul and spirit Hb412 blood u t the horses' bits vRv1420 sins piled u t heaven (Babylon) vRv185 as far as: utensil came a f a Peter vAc115 to meet Paul a f away a Asia Ac204A a f a Appii Forum Ac2815 a measure to reach a f a you 2C1013 outstrip others even a f a you 2C1014 etc.

until. See unto.

until. See till.

until, till<sup>22</sup>, unto<sup>7</sup>.

until the time when. See unto.

untimely fig, shriveled fig<sup>1</sup>.

*meche'ri* UNTIL

unto, with that (*hoti*), until the time when. today (Sodom might remain u) Mt1123 (word blazed) Mt2815 John Lu1616 Moses Ro514 this hour Ac1030 midnight Ac207 Illyricum Ro1519 the end that all attain unity of faith Ep413 death (Christ obedient) Ph28 (Epaphroditus near) Ph230 advent of Lord 1Ti614 bonds 2Ti29 consummation Hb36 14 period of reformation Hb910 blood Hb124 until all these things should be occurring Mk1330.

unto, as<sup>1</sup>, in<sup>9</sup>, into<sup>208</sup>, on<sup>41</sup>, out<sup>1</sup>, stand by<sup>1</sup>, till<sup>28</sup>, until<sup>13</sup>, with<sup>1</sup>, untoward, crooked<sup>1</sup>.

a *n e w i c h n i' a s t o n* UN-OUT-TRACABLE untraceable. God's ways vRo1133 riches of Christ vEp38. past finding out<sup>1</sup>, unsearchable<sup>1</sup>.

*a'peir on* UN-PROBED

unried. one partaking of milk is u Hb513.

unveil. See reveal.

unveiling. See revelation.

*a'nip't on* UN-WASHED

unwashed. eating with u hands Mt1520 Mk72 5As<sup>2</sup>.

*a'soph on* UN-WISE

unwise, lacking wisdom. saints walking not as Ep515, fool<sup>1</sup>.

unwise, foolish<sup>1</sup>, imprudent<sup>1</sup>.

a *n a x i'os* UN-WORTHY-AS

unworthily. eating and drinking (the Lord's dinner) 1C1127 29s<sup>2</sup>.

a *n a x i' on* UN-WORTHY

unworthy. of the least tribunals 1C62.

*ana' UP*

up\*, a connective used with the accusative case denoting motion from a lower to a higher place or from the front to the rear, back. Idiomatically again, apiece, respectively Rv212b8, by Lu101. In composition it has two distinct effects, sometimes in the same word, denoting back, over again, or anew. With midst, amidst, centered Rv717. apiece: got a denarius a Mt209 10 two tunics a (disciples not to have) Lu99A a number of about fifty a Lu914 two or three firkins a (water pots) Jn26 six wings a (the four animals) Rv48 amidst: daniel over a the grain Mt1825 a the boundaries (Decapolis) Mk731 adjudicate a his brethren 1C65 etc. (AMk6 40 40).

*an'ō UP*

up (adverb), upwards, above. fill water pots u to the brim Jn27 Jesus lifts u his eyes Jn1141 root of bitterness sprouting u Phb1215 above: Christ (of that which is) Jn823 miracles in heaven a Ac219B Jerusalem Ga426 God's calling Ph314 that which is a (seeking) Co31 (disposed to) Co32 (bRv53).

[h]uper an'ō OVER-UP

up over (adverb). Christ u o (every sovereignty) Ep121 (all who are of the heavens) Ep410 u o the ark (cherubim) Hb99. far above<sup>2</sup>, over<sup>1</sup>.

up to. See until.

*epi plē'ssō ON-BLOW*

upbraid. not u an elderly man 1Ti51. rebuke<sup>1</sup>.

upbraid, reproach<sup>3</sup>.

upbuilding. See building.

*ant ech'o mai* INSTEAD-HAVE

uphold. either u one lord PMt624 Lu1613 saints to u the infirm 1Th514 u the word Tit19. hold fast<sup>1</sup>, - to<sup>2</sup>, support<sup>1</sup>.

uphold, carry<sup>1</sup>.

*ep an'ō ON-UP*

upon, over, above Mt2737, (adverb). city located u a mountain PMt514 Christ seated u the ass and colt Mt217 oblation u the altar Mt2318 20 Him Who is sitting u the throne Mt2322 messenger sat u the stone Mt282 treading u serpents Lu1019 men walking u tombs Lu1144 him who is sitting u the horse vRv68 over: Christ (star o where He was) Mt29 (standing by o Peter's mother-in-law) Lu439 (is o all) Jn331 31Ab (seen by o five hundred) 1C156 for o three hundred denarii Mk145 authority o cities Lu1917 19 seals the submerged chaos o Satan vRv203.

upon, down<sup>1</sup>, from<sup>1</sup>, into<sup>25</sup>, on<sup>158</sup>, with<sup>1</sup>.

*anō ter ik on'* UPPERIC

upper. passing through u parts Ac191.

upper chamber. See chamber (upper).

*ana'ga i on* UP-LAND

upper room, as Eastern houses, especially the roofs, were built of earth, the second story was literally up-land, hence it denotes an upper room. a large u r ready Mk1415 Lu2212.

upper room, chamber (upper)<sup>1</sup>.

uppermost seat, seat (front)<sup>1</sup>.

*orth on'* ERECT

upright, an erect posture. rise u on your feet Ac1410 make u tracks for your feet Hb1213, straight<sup>1</sup>, upright<sup>1</sup>.

uprightly (walk), correct in attitude (be)<sup>1</sup>.

uproar, confusion<sup>1</sup>, standing<sup>1</sup>, tumult<sup>3</sup>, (make an u), insurrection (raise)<sup>1</sup>, (set on an u), tumult (make)<sup>1</sup>.

upset. See overthrow.

*Urbanos' (Latin)* URBANOS

Urbanus, one of Paul's fellow workers Ro169.

*para bi az'o mai* BESIDE-FORCE

urge, importune. disciples u Jesus to remain Lu2429 Lydia u Paul Ac1615. constrain<sup>2</sup>. urge, hem in<sup>1</sup>.

*Our i'as (Hebrew)* LIGHT-Jehovah

Uriah, the former husband of Bathsheba 2S113 Mt16.

*st a m'n os* STAND

urn. golden u (tabernacle) Hb99. pot<sup>1</sup>.

[h]ēm as' US, [h]ēm ōn' OF-US,

[h]ēm in' to-US

us\*, (Mt613, etc.), hēmōn (Mt123, etc.), hēmīn (Mt315, etc.)

*sun eth'ei a* TOGETHER-CUSTOM

usage, used to an idol 1C87ABs1\*. to release a prisoner (Passover) Jn1839 rivalrous (no such u) 1C118, conscience<sup>1</sup>, custom<sup>2</sup>.

*chr a'o mai* USE

use, employ as means or material. let me u three cakes of bread **PLu115** Paul (Julius u humanely)**Ac273** (we do not u this right) **1C912** (I u none of these)**1C915** (do I not u lightness)**2C117** (u much boldness)**2C312** (should not be u severity)**2C1310** u stays, undergirding the ship **Ac2717** to become free u it **1C721** those u this world **1C731** u the law lawfully **1Ti18** u a sip of wine (Timothy)**1Ti523**, lend<sup>1</sup>, entreat<sup>1</sup>, use<sup>10</sup>.

use, habit<sup>1</sup>, need<sup>2</sup>, partake<sup>1</sup>, practice<sup>1</sup>, (meet for u), useful<sup>1</sup>.

*chr é'si s* USING

use. alter the natural **Ro126** 27.

*apo'chr é'si s* FROM-USE

use (from). for corruption **Co222**, using<sup>1</sup>.

use magic. See magic (use).

*kata chr a'o mai* DOWN-USE

use up. using this world as not **1C731** Paul (so not to u u my authority)**1C918**, abuse<sup>2</sup>.  
use useless repetitions. See repetitions (use useless).  
used (be), overturn<sup>1</sup>.  
used to. See usage.

*chr é'si m on* USEFUL

useful, adaptable for use. controversy for nothing u **2Ti214**, profit<sup>1</sup>.

*eu'chr é's t on* WELL-USEFUL

useful. utensil u to the Owner **2Ti221** Mark u for service **2Ti411** Onesimus u **Phn11**, meet for use<sup>1</sup>, profitable<sup>2</sup>.

*a chr ei'on* UN-USED

useless. cast out u slave **P Mt2530** u slaves are we **Lul710**, unprofitable<sup>2</sup>.

*a'chr é s t on* UN-USED

useless. Onesimus once u **Phn11**, unprofitable<sup>1</sup>.

*a chr ei o'ô* UN-USE

useless (be). all were **Ro312**, unprofitable<sup>1</sup>.  
useless repetitions (use). See repetitions (use useless).  
usurp authority over, domineer<sup>1</sup>.  
usury, interest<sup>2</sup>.  
usury (debtor paying). See debtor paying usury.  
utensil. See instrument.  
utilize. See practice.

*phthe[n]g'g o mai* UTTER

utter, emit sound. disciples charged not to u aught **Ac148** yokebeast u with human voice **2Pt216** men u pompous vanity **2Pt218**. speak<sup>3</sup>.  
utter, emit<sup>1</sup>, give<sup>1</sup>, say<sup>1</sup>, speak<sup>4</sup>, (hard to u), abstruse<sup>1</sup>.

*phtho[n]g'g os* UTTERANCE

utterance. came out into entire land **Ro1018** giving distinction to **1C147**, sound<sup>2</sup>.

utterance, declaim<sup>1</sup>, word<sup>4</sup>.  
uttered (which cannot be), inarticulate<sup>1</sup>.

*pan teles* EVERY-FINISH

utterly, (with into) to uttermost **Hb725**, woman u unable unbend **Lul311**, in no wise<sup>1</sup>, to the uttermost<sup>1</sup>.

utterly, absolutely<sup>1</sup>.  
utterly exterminate. See exterminate (utterly).  
uttermost, finish<sup>1</sup>, last<sup>2</sup>.  
uttermost (to). See utterly.

*Ozi'as* (Hebrew) STRENGTH-Jehovah

Uzziah, a king **2Ki15** **Mt18** 9.

## V

vagabond, wander<sup>1</sup>.

*mat'ai on* VAIN

vain, without purpose or use. these v things **AAc1415** reasonings of the wise **1C320** your faith, if Christ not roused **1C1517** stripes and fightings **Tit39** ritual of this one **Ja128** ransomed from v behavior **1Pt118**, vain<sup>5</sup>, vanity<sup>1</sup>.

vain, empty<sup>14</sup>, prattling<sup>2</sup>, (become v), vain (make)<sup>1</sup>, (be in v), empty<sup>1</sup>, (in v), feignedly<sup>5</sup>, gratuitously<sup>1</sup>.

*mat'en* VAIN

vain (in), (adverb). in v revering God **Mt159** **Mk71**.

*mat ai o'ô* be-VAIN

vain (make), men, in their reasonings **Ro121**, become vain<sup>1</sup>.

*mat ai o lo'g os* VAIN-LAY (say) er  
vain prater. many are **Tit110**, vain talker<sup>1</sup>.

*mat ai o log'a* VAIN-LAY (say) ing  
vain prating. some turned aside into **1Ti18**, vain jangling<sup>1</sup>.

vain repetitions (use), repetitions (use useless)<sup>1</sup>.

*ken o'dox on* EMPTY-SEEMED

vainglorious. saints should not be **Ga526**, desirous of vainglory<sup>1</sup>.

*ken o dox i'a* EMPTY-SEEMING

vainglory. nothing according with **Ph23**.  
vainglory (desirous of), vainglorious<sup>1</sup>, valiant, strong<sup>1</sup>, valley, ravine<sup>1</sup>.

*ti'mi on* VALUABLE

valuable (wood)**Rv1812**, precious, honored (Gammaliel)**Ac534**, honorable (matrimony)**Hb184**, precious: Paul not making his soul **Ac2024** p stones (saints building)**1C312** (Babylon gilded with) **vRv174** **1816As** (cargo of) **vRv1812** (Jerusalem's luminosity like) **vRv2111** (foundation adorned with)**vRv2119** p fruit of the land **pJa57** more p than gold **1Pt17** p blood of Christ **1Pt119** p promises **2Pt14**, dear<sup>1</sup>, had in reputation<sup>1</sup>, honorable<sup>1</sup>, precious<sup>1</sup>.

*tim a'ô* VALUE

value (the Valued One) **Mt279** 9, honor. h father and mother **Mt154** 6 **1919** **Mk710** **1019** **Lu1820** **Ep62** Jesus (h Me with the lips)**Mt153** **Mk76** (h the Son as the Father)**Jn523** **23** **23** **23** (h My Father)**Jn840** the Father h that one

Jn12<sup>26</sup> those on Melita h Paul Ac28<sup>10</sup> h widows 1Ti5<sup>3</sup> saints to h all 1Pt2<sup>17</sup> 17.

*tim é'* VALUE

value, the price or money value, spiritual value, honor, v of the scrolls Ac19<sup>19</sup> not any v toward surfeiting Co2<sup>23</sup> price: Jesus (p of His blood)Mt2<sup>76</sup> (of the Valued One) Mt2<sup>79</sup> of freeholds Ac4<sup>34</sup> embezzle from Ac5<sup>2</sup> s tomb Abraham purchases for Ac7<sup>16</sup> saints bought with 1Co6<sup>20</sup> 723

honor: prophet no h in own country Jn4<sup>44</sup> honor Paul with many Ac28<sup>10</sup> those seeking Ro2<sup>17</sup> 10 one vessel for Ro9<sup>21</sup> saints (in h deeming one another first)Ro12<sup>10</sup> (rendering to whom h)Ro13<sup>7</sup> 7 (acquiring own vessel in)1Th4<sup>4</sup> (elders worthy of double) 1Ti5<sup>17</sup> (owners worthy of)1Ti6<sup>1</sup> (h at the unveiling)1Pt1<sup>7</sup> (to you who are believing) 1Pt2<sup>7</sup> more exceeding h (weaker members) 1Co12<sup>23</sup> 24As God (h for the eons of the eons)1Ti1<sup>17</sup> (wreathest Jesus with)Hb2<sup>7</sup> 9 (animals giving h to)VRv4<sup>9</sup> (worthy to get) VRv4<sup>11</sup> (h be our God's)VRv7<sup>12</sup> some utensils for P2Ti2<sup>20</sup> 21 Christ (to Whom be)1Ti6<sup>16</sup> (more h than the house)Hb3<sup>3</sup> (h from the Father)2Pt1<sup>17</sup> (to the Lambkin)VRv5<sup>12</sup> 13 no one getting for himself Hb5<sup>4</sup> h to the feminine 1Pt3<sup>7</sup> carrying h of the nations into the city VRv12<sup>26</sup> (bRV2124).

value (be of more), consequence (be of)7.

vanish, disappearance<sup>1</sup>, nullify<sup>3</sup>, unapparent<sup>1</sup>. vanish away, disappear<sup>1</sup>.

*mat ai o't és* VAIN-ITY

vanity, creation subjected to Ro8<sup>20</sup> nations walking in Ep4<sup>17</sup> men uttering pompous v 2Pt2<sup>18</sup>.

vanity, feignedly<sup>1</sup>, vain<sup>1</sup>.

*atmi's'* EXHALATION

vapor, like visible, expelled breath. of smoke Ac2<sup>19</sup> a v are you MJa4<sup>14</sup>AB.

variableness, mutation<sup>1</sup>.

variance (set at), pit<sup>1</sup>, strife<sup>1</sup>.

varied. See various.

*poiki'l on* VARIOUS

various, many kinds, varied, diseases Mt4<sup>24</sup> Mk13<sup>4</sup>Lu4<sup>40</sup> lusts 2Ti3<sup>6</sup> desires Ti3<sup>3</sup> v powerful deeds Hb2<sup>4</sup> v trials (falling into)Ja1<sup>2</sup> (sorrowed by)1Pt1<sup>6</sup> varied: and strange teachings Hb13<sup>9</sup> v grace of (life)1Pt3<sup>14</sup>As (God)1Pt4<sup>10</sup>. divers<sup>8</sup>, manifold<sup>2</sup>.

vast. See many.

vast (so). See so much.

*[h]upo lé'ni on* UNDER-TROUGH

vat, a large receptacle lower than the trough in which grapes are trodden, into which the juice flows, a man excavates PMk12<sup>1</sup>. place for the winefat<sup>1</sup>.

*kata kauch a'o mai* DOWN-BOAST

vaunt. if v you are not bearing the root Ro 11<sup>18</sup> 18 v is mercy against judging FJa2<sup>13</sup> against the truth Ja3<sup>14</sup>B3 v in your ostentations Ja4<sup>16</sup>s. boast<sup>2</sup>, glory<sup>1</sup>, rejoice<sup>1</sup>.

vaunt, brag<sup>1</sup>.

vehemently, dreadfully<sup>1</sup>, strenuously<sup>1</sup>, (beat v), burst through<sup>2</sup>, (more v), extravagantly (more)<sup>1</sup>.

veil, covering<sup>4</sup>, curtain<sup>6</sup>.

*membran'a (Latin)* PARCHMENT

vellum, dressed skins, used for making manuscripts 2Ti4<sup>13</sup>, parchment<sup>1</sup>.

*seb a'zo mai* REVERE

venerate, regard with profound respect or worship. the irreverent are v Ro1<sup>25</sup>, worship<sup>1</sup>.

*seb'a's ma* REVERENCE

veneration (object of). of the Athenians Ac 17<sup>23</sup> man of lawlessness lifting himself above every 2Th2<sup>4</sup>.

vengeance. See avenging.

vengeance, indignation<sup>1</sup>.

*i os'* VENOM

venom, of asps Ro3<sup>18</sup> tongue distended with FJa3<sup>6</sup> of gold and silver Ja5<sup>3</sup> 3As<sup>2</sup>.

*bru'o* VENT

vent, flow out through a small aperture. no spring v sweet and bitter FJa3<sup>11</sup>.

venture. See give.

*pist o'o* make-BELIEVE

verify, become convinced of, learned and v 2Ti3<sup>14</sup>.

verily. See amen.

verily, assuredly<sup>1</sup>, for<sup>2</sup>, indeed<sup>14</sup>, really<sup>1</sup>, truly<sup>1</sup>, yea<sup>1</sup>.

*pist ik on'* BELIEVIC

veritable, v nard attar Mk14<sup>5</sup> Jn12<sup>3</sup>.

verity, truth<sup>1</sup>.

*dia'lek t os* THROUGH-LAID (said)

vernacular, the language peculiar to any people, but not in the present sense of a "dialect." The Jews spoke Greek, but Aramaic was their vernacular, of the Jews (dwelling in Jerusalem)Ac1<sup>19</sup> (from other lands)Ac2<sup>6</sup> 8 the Hebrew v (Paul speaks in)Ac2<sup>10</sup> 222 (Christ speaks to Paul in) Ac26<sup>14</sup>.

*epi'st a mai* ON-STAND

versed (be), knowledge as the result of prolonged practice (not mere learning or hearsay) or adept in a thing, versed in the fact (illicit for a Jew)Ac10<sup>28</sup> (God chooses among you)Ac15<sup>7</sup> (by this vocation)Ac19<sup>25</sup> (from first day Paul)Ac20<sup>18</sup> (Lord they are)Ac22<sup>19</sup> (for many years Felix)Ac24<sup>10</sup> Apollos v only in John's baptism Ac18<sup>25</sup> wicked spirit v in Paul Ac19<sup>15</sup> Agrippa v in Jewish customs Ac26<sup>3</sup>As<sup>2</sup> conceited, v in nothing 1Ti6<sup>4</sup> Abraham not v in where he is coming Hb1<sup>18</sup> not v in that which is tomorrow's Ja4<sup>14</sup> adept: Peter not Mk14<sup>68</sup> Agrippa an Ac26<sup>26</sup> in whatever naturally a Ju<sup>10</sup> (AAc26<sup>24</sup>). know<sup>13</sup>, understand<sup>1</sup>.

*li'an* VERY

very, in a large measure or degree, idiomatically, over Lu23<sup>8</sup>, (adverb). Herod v furious Mt2<sup>16</sup> v high mountain Mt4<sup>8</sup> demons v ferocious Mt8<sup>28</sup> Pilate marveling v much Mt2<sup>14</sup> Jesus (rising v early)Mk1<sup>35</sup> (garments v white)VMk9<sup>3</sup> disciples amazed to v excess Mk6<sup>51</sup> v early in morning (women) Mk16<sup>2</sup> Alexander v much withstood 2Ti4<sup>15</sup> John rejoiced v much 2Jn<sup>4</sup> 3Jn<sup>3</sup>.

very, same<sup>3</sup>, tremendously<sup>3</sup>, truly<sup>1</sup>.

very daring (be). See daring (be very).

very day. See today.

very first (from the). See above (from).

very highly, superexcessively<sup>1</sup>.

very (how). See as much as.

very nigh. See nigh (very).

very thing, same<sup>2</sup>.

very well, quite well<sup>1</sup>.

vessel. See instrument.

vessel, crock<sup>2</sup>.

*[h]i ma t is m os'* GARMENTING

vesture, valuable garments, those in glorious Lu7<sup>25</sup> Jesus (v glittering white)vLu9<sup>29</sup> (on

My v they cast the lot)Jn19<sup>24</sup> Paul covets n one's Ac20<sup>33</sup> costly (women not to adorn themselves)1Ti29, apparell<sup>1</sup>, -led<sup>1</sup>, array<sup>1</sup>, raiment<sup>1</sup>, vesture<sup>2</sup>.

vesture, clothing<sup>1</sup>, garments<sup>3</sup>.

*ge'r on* VETERAN

veteran, an old man. how can a man being a v Jn34. old<sup>1</sup>.

*par org iz'o* BESIDE-INDIGNANT

vex. God v Israel Ro10<sup>19</sup> fathers not to be v children Ep6<sup>4</sup> Co32<sup>1A</sup>. anger<sup>1</sup>, provoke to -1, - - wrath<sup>1</sup>.

vex, harry<sup>1</sup>, illtreat<sup>1</sup>, molest<sup>1</sup>, torment<sup>1</sup>.

*par org is m os'* BESIDE-INDIGNATION

vexation. do not let the sun sink on your Ep 426. wrath<sup>1</sup>.

vexed (be), suffer<sup>1</sup>.

vial, bowl<sup>12</sup>.

*pros phag'ion* TOWARD-EATING

viand. have you no Jn21<sup>5</sup>. meat<sup>1</sup>.

*nik'os* CONQUEST

victory. casting out judging for Pmt12<sup>20</sup> death (swallowed up by)1IC15<sup>54</sup> (where is your v)P1C15<sup>55</sup> God giving the saints 1C15<sup>57</sup>.

victory, conquest<sup>1</sup>, (get the v), conquer<sup>1</sup>, victuals, food<sup>1</sup>, forage<sup>1</sup>.

*agr upn i'a* FIELD-SLEEP

vigil. Paul in 2C6<sup>5</sup> 1127. watching<sup>2</sup>.

vigilant, sober<sup>1</sup>, (be v), watch<sup>1</sup>.

*agr upn e'o* FIELD-SLEEP

vigilant (be). be v and pray Mk13<sup>33</sup> Ep6<sup>18</sup> that you may be prevailing to escape Lu21<sup>36</sup> your leaders are Hb13<sup>17</sup>. watch<sup>4</sup>.

vile, dishonor<sup>1</sup>, filthy<sup>1</sup>, humiliation<sup>1</sup>.

*aish'r o't es* VILENESS

vileness. saints to shun Ep5<sup>4</sup>. filthiness<sup>1</sup>.

*kata lai i'a* DOWN-TALK

vilification. lest there be 2C12<sup>30</sup> putting off 1Pt2<sup>1</sup>. backbiting<sup>1</sup>, evil speaking<sup>1</sup>.

*kata'ial on* DOWN-TALKER

vilifier. God gives them over to disqualified mind Ro1<sup>30</sup>. backbiter<sup>1</sup>.

*kôm'e* VILLAGE

village, a cluster of houses, unvalled. Jesus (led disciples about) Mt9<sup>35</sup> Mk6<sup>7</sup> (went into) Mk6<sup>56</sup> (brings blind man outside) Mk8<sup>23</sup> 26<sup>26A</sup> (traverses village by v) Lu8<sup>1</sup> (entered certain) Lu10<sup>38</sup> 1712 (went through by cities and) Lu13<sup>22</sup> disciples (whichever v entering) Mt10<sup>11</sup> (go into v facing you) Mt21<sup>2</sup> Mk11<sup>2</sup> Lu19<sup>30</sup> (came into v of Caesarea Philippi) Mk 827 (passed through by the) Lu9<sup>6</sup> (went into different) Lu9<sup>56</sup> throngs coming into Mt14<sup>15B</sup> Mk6<sup>36</sup> Lu9<sup>12</sup> Pharisees out of v of Galilee Lu5<sup>17</sup> of the Samaritans (messengers dispatched into) Lu9<sup>52AB</sup> (many evangelized) Ac 825 a v sixty stadia from Jerusalem Lu24 13 28 Bethlehem, v of David Jn7<sup>42</sup> Bethany, v of Mary and Martha Jn11<sup>30</sup>. town<sup>12</sup>, village<sup>17</sup>.

vine, grapevine<sup>9</sup>.

*ox'os* SHARP

vinegar. Jesus given Mt27<sup>48</sup> Mk15<sup>36</sup> Lu23<sup>36</sup> Jn19<sup>30</sup> distended with (vessel) Jn19<sup>29</sup> (sponge) Jn19<sup>29</sup> (AMt27<sup>34</sup>).

*ampel on'* OF-GRAPE-VINES

vineyard. workers for Pmt201 2 4 7 8 child, work in Pmt21<sup>28</sup> leased to farmers Pmt21<sup>33</sup> 39 40 41 Mk121 2 8 9 Lu20<sup>9</sup> 10 13 15 16 fig tree in PLu13<sup>6</sup> who is planting P1C9<sup>7</sup>.

vineyard (dresser of), vineyardist<sup>1</sup>.

*ampel ourg os'* GRAPE-VINE-ACTER

vineyardist. fig tree PLu13<sup>7</sup>. dresser of vineyard<sup>1</sup>.

*bi'a* FORCE

violence, physical power, when harmful. officer led disciples without Ac5<sup>26</sup> of the throng (against Paul) Ac21<sup>35</sup> of the billows Ac27<sup>41</sup>. violence, power<sup>1</sup>, (do v), intimidate<sup>1</sup>.

*bi'ai on* FORCEABLE

violent. a v carrying blast (Pentecost) Ac22.

*bi as t'es* FORCEFUL-ONE

violent. v snatching the kingdom Mt11<sup>12</sup> Lu 1616<sup>8</sup>.

*bi az'o mai* FORCE

violently force. into the kingdom Mt11<sup>12</sup> Lu16 16AB<sup>8</sup> (sMt11<sup>12</sup>). press<sup>1</sup>, suffer violence<sup>1</sup>.

violently convulse. See convulse (violently).

*e'chid n'a* VIPER

viper, probably *Vipera aspis*, or Mediterranean viper, a venomous snake partial to woods, progeny of (the Jews) Pmt37 1234 2333 Lu3<sup>7</sup> fastens on Paul's hand Ac23<sup>3</sup>.

*par the'n os* BESIDE-PLACED

virgin, masculine celibate 1C72<sup>5</sup> Rv14<sup>4</sup>. shall be bringing forth a Son Mt12<sup>3</sup> ten Pmt25<sup>1</sup> 7 11 Miriam Lu12<sup>7</sup> 27 Philip's daughters Ac 21<sup>9</sup> concerning 1C72<sup>5</sup> 28 34 36 37 38 to present a chaste v to Christ P2C11<sup>2</sup>. virgin<sup>14</sup>.

*par the n'i'a* BESIDE-PLACEMENT

virginity. from Hannah's Lu23<sup>6</sup>.

*aret e'* VALOR

virtue, a term of wide signification in profane Greek, applied to any excellence or virtue. if there is any Ph4<sup>8</sup> of Him Who calls you 1Pt2<sup>9</sup> 2Pt1<sup>3</sup> in your faith supply v 2Pt1<sup>5</sup> 5. praise<sup>1</sup>, virtue<sup>4</sup>.

virtue, power<sup>3</sup>.

*[h] or a t'on'* SEEN

visible, what may be perceived with the eyes. created in Christ Co11<sup>6</sup>.

*[h] or'a ma* SEE-EFFECT

vision, a mental sight. disciples to tell no one of vMt17<sup>9</sup> Moses marvels at vAc73<sup>1B</sup> the Lord said in (to Ananias) vAc9<sup>10</sup> (to Paul) vAc18<sup>9</sup> Paul perceived (Ananias in) vAc9<sup>12B</sup> (a Macedonian) vAc16<sup>9</sup> 10 Cornelius perceived vAc10<sup>3</sup> Peter (perceived) vAc10<sup>17</sup> (engrossed with) vAc10<sup>19</sup> (in an ecstasy) vAc11<sup>5</sup> (seemed to be observing) Ac12<sup>9</sup>. sight<sup>1</sup>, vision<sup>11</sup>.

vision, apparition<sup>4</sup>.

*[h] or'a sis* SEEING

vision. youths v shall be seeing Ac21<sup>7</sup> to v (One like a jasper) vRv4<sup>3</sup> (rainbow like an emerald) vRv4<sup>3</sup> John perceived horses in vRv 917. look upon<sup>1</sup>, sight<sup>1</sup>, vision<sup>2</sup>.

*epi skep'to mai* ON-NOTE

visit, eye attentively in order to pick out Ac6<sup>3</sup>. you v Me (not) Mt25<sup>36</sup> 43 God v (His people) PLu18<sup>7</sup> 716 (the nations) Ac15<sup>14</sup> (man) PHb2<sup>6</sup> the Dayspring v us (Israel) PLu17<sup>8</sup> Moses v his brethren Ac7<sup>23</sup> Paul v the saints Ac15<sup>36</sup> the bereaved Ja12<sup>7</sup>.

visitation. See supervision.



*opt an'o mai* VIEW-UP  
visualize. Christ, to the disciples Ac13. see1.

*zō o poi e'ō* LIVE-DO  
vivify, make alive. Used in a special sense, of the return of the spirit, as resurrection is of the body and rousing of the soul, from death. Giving life beyond the reach of death, conferring immortality. God (v the dead) Jn521 Ro417 (v our mortal bodies) rRo811 (v all) Jn1613Ps Christ (the Son v whom He will) Jn521 (in Him shall all be) 1C1522 (last Adam a v Spirit) 1C1545 (v in spirit) 1P1318 the spirit is v Jn668 2C36 what you are sowing not 1C1536Ps if a law given able to Ga321. give life2, make alive1, quicken9.

*su zō o poi e'ō* TOGETHER-LIVE-DO  
vivify together, make alive together. the saints (in Christ) rEp25 (with Christ) rCo213. quicken together with2.

*erg a si'a* ACTION  
vocation, income, take action Lu1258. by this v we thrive Ac1925 uncleanness as a Ep 419Ps income: afforded an i (a maid) Ac16 16 19 (Demetrius) Ac1924. craft1, diligence1, gain3, work1.

vocation, calling1.  
voice. See sound.  
voice, pebble1.  
voiceless. See soundless.  
void (make). See empty.  
void (make), nullify1.

volume, summary1.

*[h]ek ōn'* OUT-BEING  
voluntarily (adjective). creation subjected, not v Ro820 Paul bringing the evangel 1C917, willingly2.

*[h]ek ou s' ōs* OUT-BEING-AS  
voluntarily (adverb). at our sinning v Hb1026 supervising 1Pt52. willfully1, willingly1.

*[h]ek ou's i on* OUT-BEING  
voluntary. Philemon's good may be Phn14, willingly1.

voluntary, will1.

*ex e' r' a m a* OUT-GUSH  
vomit. cur turning to its 2Pt222.

*and' the ma* UP-PLACE-effect  
votive offering, a gift placed up on display in a temple. sanctuary adorned Lu215. gift1.

*eu ch ē'* WELL-HAVE  
vow. Paul had Ac1818 four men Ac2123 of faith Ja515. prayer1, vow2.  
voyage. See sailing.

*act os'* VULTURE  
vulture, the *Gyps fulvus*, or griffon vulture, in oriental countries the type of that which is lordly and noble. It is bald Mt116, it congregates, and is common in Palestine, while eagles are scarce. wherever the corpse PMt 2428 Lu1737 fourth animal like vRv47 flying in mid-heaven vRv813 two wings of a large vRv1214. eagle4.

## W

wag. See stir.

*misth os'* HIRE  
wage, the compensation for labor or service. disciples (w vast) Mt512 Lu623 35 (what w have you) Mt546 (surely have no) Mt61 hypocrites are collecting their Mt62 5 16 obtaining (a prophet's) Mt1041 (a just man's) Mt1041 by no means losing Mt1042 Mk941 pay the workers PMt208 worker worthy of Lu107 1Ti518 Abs18 one reaping getting rJn436 of injustice (Judas') Ac118 (requited with) 2Pt213 (Balaam loves) 2Pt215 not reckoned as a favor Ro44 saints (the one planting getting) 1C38 (work remains he will get) 1C314 (getting full) 2Jn8 Paul has r1C917 18 of the workers (are crying) iJa54 deception of Balaam's Ju11 w to the prophets vRv118 Christ's w with Him vRv2212 (AJn1018). hire3, reward24, wages2.

wages, ration3.

*thrēn e'ō* DIRGE  
wail, make sounds expressive of grief. we w and you do not grieve PMt111 Lu732 women w over Jesus Lu2327 the disciples shall be Jn1620. lament2, mourn2.

wail, chop1, mourn2, scream1.  
wailing, lamentation2.

*ek dech'o mai* OUT-RECEIVE  
wait, await Timothy's arrival 1C1611. for the

stirring of the water Jn58 Paul (for Silas and Timothy) Ac1716 one another 1C1133 till His enemies Hb1013 Abraham w for the city Hb1110 the farmer, for the precious fruit rJa57 (s4Ga55). expect1, look for2, tarry for1, wait4.

*ana men'ō* UP-REMAIN  
wait for. God's Son 1Th110.  
wait for. anticipate4, await2, hope3, remain about1.

wait on, persevere2.  
wait on. See persevere and serve.

*ek doch ē'* OUT-RECEPTION  
waiting for. judging Hb1027. looking for1.  
wake, watch1.

*peri pat e'ō* ABOUT-TREAD  
walk, walk about, the Adversary as a roaring lion 1P58. Christ: beside sea Mt418 on the sea Mt1425 26Mk648 49Jn619 in the sanctuary Mk1127 Jn1023 disciples (looking at) Jn 136 (many no longer w with) Jn666 in Galilee Jn71 not in Judea Jn71 no longer with boldness Jn1134 according as r1Jn26 in the midst of lampstands Rv21 other (proper names): Peter (on the water) Mt1429 (where he would) Jn2118 Paul r2C128

others: rouse and w (paralytic) Mt95Mk2 9AB Lu523 Jn58 9 11 12 the lame Mt115 1531

Lu722 a maiden Mk542 according to the traditions fMk75 men (as trees) Mk824 (on obscure tombs) Lu1144 scribes Mk1238 Lu2046 two disciples (Emmaus) Mk1612 Lu2417 in darkness fJn812 1235 1Jn16 211 in the day fJn119 10 light (while you have) fJn1235 (as children of) fEp58 (w in the l) fJn17 (nations w by) fRv2124 lame man (at the sanctuary) Ac36 8 9 12 (in Lystra) Ac148 10 in the customs fAc2121 in newness of life fRo 64 according (to flesh) fRo81As2 4 2C102 (to love) fRo1415 (to man) fIC33 (eon of this world) fEp22 (as the nations) fEp417 17 (and pleasing God) f1Th41 1 (to His precepts) f2Jn 6 6 respectively fRo1313 1Th412 as God has called f1C717 not in craftiness f2C42 by faith f2C57 in flesh f2C103 in spirit fGa516 in good works fEp210 worthy (of the calling) fEp41 (of the Lord) fCo110 (of God) f1Th 212 in love fEp52 not as unwise fEp515 noting those w thus fPh317 18 in Christ Jesus Co26 as the saints once w fCo37 in wisdom fCo45 disorderly f2Th38 11 not benefited fHb139 remaining in Him and w f1Jn26 in truth f2Jn4 3Jn3 4 in white fRv31 idols not able to vRv920 w naked vRv1615 (AMk110). be occupied1, go1, walk92, - about1.

walk, elements (observe)5, go9, pass through2, walk about. See walk.

*em peri pat e'o* IN-ABOUT-TREAD  
walk in. God, in His saints f2C616.  
walk uprightly, correct in attitude (be)1.

*teich'os* WALL

wall of a city. Paul let down through Ac925 2C1133 of Jericho fall Hb1130 of the New Jerusalem (huge) vRv2111 (twelve foundations) vRv211419 (measured) vRv2115As 17Ab 18.

*toich'os* WALL

wall, a narrow structure built for privacy or security. Paul calls Ananias fAc233.

*mes o'toich on* MID-WALL

wall (central), of the barrier fEp214, middle wall between1.

wall (middle..between), wall (central)1.

*kuli'o* ROLL

wallow. man with unclean spirit Mk920.

*kul'i's ma* ROLL-effect

wallowing. a bathed sow f2Pt222.

*peri erch'o mai* ABOUT-COME

wander Jews Ac1913, wander about young widows 1Ti513, the faithful in sheepskins Hb 1137, tack about of a ship Ac2813.

wander, stray1.

wandering, straying1.

*[h]uster e'o* WANT

want, be without something needful, be deficient—as want also has the meaning of desire, it is necessary to use deficient to avoid any misunderstanding. rich man w in one thing Mk1021 prodigal in fLu1514 disciples did not w anything Lu2235 of wine Jn23 all w of the glory of God Ro823 saints not in 1C88 Paul in w (in Corinth) 2C119 (initiated to be) Ph412 Hebrews in Hb1137 that no one be w of the grace of God Hb1215 deficient: rich young man Mt1920 Corinthians not 1C17 members of the body 1C1224 Paul not 2C115 1211 fearing someone d Hb41. be behind3, come short2, destitute1, fail1, lack3, suffer need1, the worse1, want3.

*[h]us ter'e sis* WANTING

want, widow Mk1244 Paul not hinting at a Ph411.

want. See deficiency and will.

want, lack1, need1.

wanting (be), lack3.

wanton (begin to wax . . . against), restive against (be)1.

*a sel'gei a* UN-MOON-LEADING

wantonness, leading or going away by stealth when the moon is not shining, carousing in the darkness, out of the heart Mk722 saints not to be walking in Ro1313 not repenting of 2C1221 work of the flesh Ga519 nations (give themselves up with) Ep419 (having gone on in) 1Pt43 following out 2Pt22 of the disolute 2Pt27 luring by lusts of the flesh in 2Pt218 bartering the grace of God for Ju1 filthy1, lasciviousness9, wantonness2.

*strat eu'o* WAR

war, systematic, organized fighting, directed by political powers; figuratively of spiritual conflict; as a verbal adjective, soldier Lu814, the one w (not supplying own rations) fIC97 (not involved in business of a livelihood) f2Ti24 not according to flesh f2C103 Timothy to be w ideal warfare f1Ti118 gratifications fJa41 fleshly lusts f1Pt211.

war, battle12.

war against, war with1.

war (make), battle4, (men of w), troops1.

*anti strat eu'o mai* INSTEAD-WAR

war with, a different law fRo723. war against1, wage, jail.

*de s mo phu'la x* BIND-GUARD

warden. at Philippi Ac1623 27 36, jailor1, keeper of the prison2.

*strat ei'a* WARFARE

warfare, saints' weapons not fleshly f2C104 Timothy warring the ideal f1Ti118.

*ther mai'n o* WARM

warm, increase the temperature. Peter w himself Mk1454 8Jn1818 25 deputies w themselves Jn1818 be w and satisfied Ja218.

*ther'm e* WARMTH

warmth, viper coming out of Ac283, heat1.

warn. See rebuke.

warn, admonish4, intimate2.

warned of God (be), apprise4.

*nip't o* WASH

wash, cleanse a part of the body with water, as distinct from bathing all of the body, and baptizing, which is ceremonial only. disciples (in fasting to w) Mt617 (not w their hands) Mt152 (to w one another's feet) fJn 1314 Pharisees w the hands with the fist Mk73 man born blind to w in Siloam Jn94As 7Bs 11 11 15 Jesus (w disciples' feet) Jn135 12 14 (art Thou w my) Jn138 (if I should not) fJn138 8 10 w the saints' feet 1Ti510 (AJn97).

wash, bathe6, - off2, rinse2, - off1.

*apo nip't o* FROM-WASH

wash off. Pilate's hands Mt2724.

washing, baptizing3, bath2.

waste, destruction2, ravage1, scatter2.

*gr egor e'o* ROUSE

watch, from the complete form of rouse, a state of wakefulness, opposed to drowsing. disciples (told to be w) Mt2442 2513 (Peter

James and John) Mt26<sup>38</sup> 41 Mk14<sup>34</sup> 38 (not w one hour) Mt26<sup>40</sup> Mk14<sup>37</sup> householder would w FmT24<sup>43</sup> Lu12<sup>39</sup> Abs<sup>1</sup> doorkeeper to w FmK13<sup>34</sup> 35 37 happy the one FLu12<sup>37</sup> vRv16<sup>15</sup> saints (admonished to) Ac20<sup>31</sup> r1C16<sup>13</sup> rCo4<sup>2</sup> r1Th5<sup>6</sup> r1Pt5<sup>8</sup> (whether we may be w or) r1Th5<sup>10</sup> ecclesia in Sardis Rv3<sup>2</sup> 3 Abs<sup>2</sup>. be vigilant<sup>1</sup>, wake<sup>1</sup>, watch<sup>21</sup>.

watch. See jail.

watch, detail<sup>3</sup>, scrutinize<sup>5</sup>, sober (be)<sup>2</sup>, vigilant (be)<sup>4</sup>.

watching, vigil<sup>2</sup>.

[h]u'd 6r WET

water, chemically, two parts of hydrogen to one of oxygen, the most abundant of all fluid substances on the surface of the earth, being found in clouds, streams, lakes, and seas. Jesus (stepped up from) Mt3<sup>16</sup> Mk1<sup>10</sup> (from His side) Mt27<sup>49</sup> Bs Jn19<sup>34</sup> (give cup of w in His name) Mk9<sup>41</sup> (Simon did not give for feet) Lu7<sup>44</sup> (rebukes the surging of) Lu8<sup>24</sup> 25 (giving living w) Jn4<sup>10</sup> 11 14 14 14 (Lord give me this) Jn4<sup>15</sup> (makes w wine) Jn4<sup>46</sup> (draining w into a basin) Jn13<sup>5</sup> (coming through) Jn5<sup>6</sup> 6 (w testifying of) Jn5<sup>8</sup> (voice as sound of) vRv1<sup>15</sup> (giving w of life) vRv2<sup>16</sup>

John the baptist (baptizing in) Mt3<sup>11</sup> Mk1<sup>8</sup> Lu3<sup>16</sup> Jn1<sup>26</sup> 31 33 Ac1<sup>5</sup> 1116 (in Enon) Jn3<sup>23</sup> died (hogs in the w) Mt8<sup>32</sup> (many of mankind d of the) vRv8<sup>11</sup> Peter coming to Jesus on Mt4<sup>28</sup> 29 epileptic falling into Mt17<sup>15</sup> Pilate washes off hands in Mt27<sup>24</sup> boy cast into Mk9<sup>22</sup> man bearing jar of Mk14<sup>13</sup> Lu22<sup>10</sup> Abs<sup>5</sup> tip of finger in (Lazarus) FLu6<sup>24</sup> water pots with Jn2<sup>7</sup> w made wine Jn2<sup>9</sup> 9 begotten of Jn3<sup>5</sup> 8 woman coming to draw Jn4<sup>7</sup> everyone drinking of this Jn4<sup>13</sup> of Bethsaida Jn5<sup>4</sup> 4 7 rivers of living vJn7<sup>38</sup> baptized in (eunuch) Ac6<sup>36</sup> 36 38 39 (Cornelius) Ac10<sup>47</sup> cleansing in the bath of vEp5<sup>26</sup> w and scarlet wool Hb9<sup>19</sup> body bathed in Hb10<sup>22</sup> sweet w (brine cannot produce) vJa3<sup>12</sup> safely through (eight souls) lPt3<sup>20</sup> earth cohering out of 2Pt3<sup>5</sup> 5 world deluged by 2Pt3<sup>6</sup> springs of (Lambkin guiding to) vRv7<sup>17</sup> (star falls on) vRv8<sup>10</sup> 8 (the Maker of) vRv14<sup>7</sup> (bowl poured into) vRv16<sup>4</sup> a third of the vRv8<sup>11</sup> authority over vRv1<sup>16</sup> serpent cast vRv12<sup>15</sup> as sound of many vRv14<sup>2</sup> 196 the messenger of vRv16<sup>5</sup> of the Euphrates vRv16<sup>12</sup> prostitute sitting on vRv17<sup>15</sup> Abs<sup>8</sup> river of w of life vRv22<sup>17</sup> 17 (ARv22<sup>16</sup>).

water, drink (give)<sup>4</sup>, river<sup>1</sup>, (without w), waterless<sup>2</sup>.

water (drink). See drink water.

[h]u dr i'a WET-

water pot. six stone Jn2<sup>6</sup> 7 woman leaves her Jn4<sup>28</sup>.

an'u dr on UN-WET

waterless. spirit passing through FmT12<sup>43</sup> Lu11<sup>24</sup> w springs M2Pt2<sup>17</sup> w clouds FLu12<sup>2</sup>. dry<sup>2</sup>, without water<sup>2</sup>.

wave, billow<sup>5</sup>, surge<sup>1</sup>.

waver, doubt<sup>2</sup>.

a klin es' UN-CLINED

wavering (without). avowal of the expectation Hb10<sup>23</sup>.

waves, agitation<sup>1</sup>.

wax. See progress.

wax, become<sup>2</sup>.

[h]od os' WAY

way, a passage which leads from one place to another, a narrow, definite path, the open public road, idiomatically, journey Ac1<sup>12</sup>. magi retire another Mt2<sup>13</sup> with your plaintiff on Mt5<sup>25</sup> Lu12<sup>58</sup> spacious vMt7<sup>13</sup> narrow FmT7<sup>14</sup> Jesus (teaching w of God) FmT22<sup>16</sup> Mk12<sup>14</sup> Lu20<sup>21</sup> (inquired of disciples on) Mk8<sup>27</sup> (I am the W) vJn14<sup>6</sup> Mary and Joseph came a day's Lu24<sup>4</sup> disciples (to greet no one by the) Lu10<sup>4</sup> (aware of) vJn14<sup>5</sup> the eunuch went his Ac8<sup>35</sup> Paul (seeking those of the) vAc9<sup>2</sup> (persecuted those of) vAc2<sup>24</sup> (seek to assassinate him by the) Ac25<sup>3</sup> (his w in Christ) r1C4<sup>17</sup> (direct our w to you) 1Th3<sup>11</sup> perverting vAc13<sup>10</sup> nations go their vAc14<sup>16</sup> of salvation vAc16<sup>17</sup> Apollos instructed in vAc18<sup>25</sup> 26 Jews (speak evil of) vAc19<sup>9</sup> (term the w a sect) vAc24<sup>4</sup> disturbance concerning vAc19<sup>23</sup> Felix inquires about vAc24<sup>22</sup> God's W (untraceable) vRo11<sup>33</sup> (not known to Israel) vHb3<sup>10</sup> (just and true are) vRv15<sup>3</sup> of the holy places Hb9<sup>8</sup> recently slain Hb10<sup>20</sup> turbulent in vJa1<sup>8</sup> messengers ejected a different Ja2<sup>25</sup> of the truth vJa5<sup>19</sup> a sinner's Ja5<sup>20</sup> of righteousness v2Pt2<sup>21</sup> of Cain vJu1<sup>1</sup> Others Ro3<sup>16</sup> 17

path: through the sowings Mk2<sup>23</sup> of peace FLu17<sup>9</sup> of life vAc2<sup>28</sup> suited to transcendence r1C12<sup>31</sup> leaving the straight r2Pt2<sup>15</sup> of Balaam r2Pt2<sup>15</sup>

road: of the Lord (John to make ready) FmT3<sup>3</sup> Mk13<sup>1</sup> Lu17<sup>34</sup> 34 5 (constructing) FmT11<sup>10</sup> Mk12<sup>1</sup> Lu7<sup>27</sup> (straighten) vJn12<sup>3</sup> the sea r Mt4<sup>15</sup> to the Gergesenes' country Mt5<sup>28</sup> disciples (forbidden r of the nations) Mt10<sup>5</sup> (to take nothing for) Mt10<sup>10</sup> Mk6<sup>8</sup> Lu9<sup>3</sup> (reasoned on) Mk9<sup>33</sup> 34 Bs (r into Jerusalem) Mk10<sup>32</sup> (through Samaria) Lu9<sup>57</sup> seed falls beside FmT13<sup>19</sup> Mk4<sup>15</sup> Lu5<sup>12</sup> lest the throng faint on Mt15<sup>32</sup> Mk8<sup>3</sup> Jesus speaks to disciples on Mt20<sup>17</sup> blind men beside Mt20<sup>30</sup> Lu18<sup>35</sup> throng (strew garments and boughs in) Mt21<sup>8</sup> Mk11<sup>8</sup> 8 Lu19<sup>36</sup> fig tree on Mt21<sup>18</sup> of righteousness (John) AM21<sup>32</sup> exits of FmT22<sup>9</sup> 9B slaves coming out into FmT22<sup>10</sup> Christ (going out into) Mk10<sup>17</sup> (on r to Emmaus) Lu24<sup>32</sup> 35 Bar-Timeus (sat beside) Mk10<sup>46</sup> (follows Jesus on) Mk10<sup>52</sup> priest descended by FLu10<sup>31</sup> friend out of FLu11<sup>6</sup> come out into FLu14<sup>23</sup> descending from Jerusalem Ac8<sup>26</sup> 26 to Damascus (Paul) Ac9<sup>17</sup> 26<sup>13</sup> of the kings vRv16<sup>12</sup> (Bs<sup>12</sup> 2Pt2<sup>2</sup>).

[h]od eu'd WAY

way (be on). a certain Samaritan FLu10<sup>33</sup>.

way (come in by the). See come in by the way.

par'od os BESIDE-WAY

way (on the). Paul see Corinthians 1C16<sup>7</sup>.

way to escape, sequel<sup>1</sup>.

ways meet (place where two), encircling road<sup>1</sup>.

[h]em eis' WE

we\*, emphatic. Mt6<sup>12</sup> etc.

weak. See infirm.

weak, impossible<sup>1</sup>, infirm<sup>17</sup>.

weak (be). See infirm (be).

weakness. See infirmity.

weakness. See infirm.

wealth, thrive<sup>1</sup>.

weapon. See implement.

phor e'd CARRY

wear, on the person. those who w soft garments Mt11<sup>8</sup> Jesus w the thorny wreath Jn19<sup>5</sup> authority w the sword Ro13<sup>4</sup> saints

w the image (of the soiled)  $\rho$ IC1549 (of the Celestial)  $\rho$ IC1549 w splendid attire Ja23. bear<sup>3</sup>, wear<sup>3</sup>.

wear, dress<sup>1</sup>.

wear servile apron. See apron (wear servile).

wearied (be), falter<sup>1</sup>.

weariness. See toil.

wearing, decking<sup>1</sup>.

weary, belabor<sup>1</sup>.

weary (be). See toil.

weather (foul), winter<sup>1</sup>.

#### gam'os MARRIAGE

wedding, the attendant ceremonies, wedding festivities, the state of matrimony Hb134. is ready  $\rho$ Mt228 is filled  $\rho$ Mt2210BS w apparel  $\rho$ Mt221112 in Cana Jn212 of the Lambkin  $\nu$ Rv197  $\rho$ AbS<sup>2</sup> wedding festivities: a king makes  $\rho$ Mt222 3 4 9 wise virgins  $\rho$ Mt2510 their lord will break loose from  $\rho$ Lu1236 whenever invited to  $\rho$ Lu148. marriage<sup>9</sup>, wedding<sup>7</sup>.

#### [h]up'andr on UNDER-MAN

wedlock (in). of a woman Ro72. which hath an husband<sup>1</sup>.

week, sabbath<sup>9</sup>.

#### dakr u'ō TEAR

weep, shed tears. Jesus, over Lazarus Jn1135.

weep, lament<sup>39</sup>, lamentation<sup>1</sup>.

weeping, lamentation<sup>6</sup>.

weigh. See lift and stand.

weight, burden<sup>1</sup>, impediment<sup>1</sup>.

weight (talent). See talent weight.

weighty. See heavy.

#### apo'dek t on FROM-RECEIVABLE

welcome. w before God (conduct) ITi23 54. acceptable<sup>2</sup>.

#### apo dech'o mai FROM-RECEIVE

welcome. the throng (w Jesus) Lu840 (w by Jesus) Lu911BS Peter's word Ac241 disciples to w Apollos Ac1827 Paul (w by the brethren) Ac2117 (w those going in to him) Ac2830 Tertullus w Felix's reforms Ac243. accept<sup>1</sup>, receive<sup>5</sup>.

#### apo doch é' FROM-RECEPTION

welcome. saying worthy of all ITi115 49. acceptance<sup>2</sup>.

#### phre'a r WELL

well, a pit into which water flows from an underground spring. son or ox falling into Lu145 Jacob's Jn411 12 of the submerged chaos (key of)  $\nu$ Rv91 (messenger opens)  $\nu$ Rv92A (fumes out of)  $\nu$ Rv92 2AbS<sup>2</sup>. pit<sup>5</sup>, well<sup>5</sup>.

well, spring<sup>2</sup>.

#### eu WELL

well, well done. d w to the poor Mk147 the saints (w engaged) Ac1529 (becoming w with) Ep63 well done: good and faithful slave  $\rho$ Mt2521 23 Lu1917. good<sup>1</sup>, well<sup>5</sup>.

well, ideal<sup>33</sup>, (do w), good (do)<sup>4</sup>, (very w), ideal (most)<sup>1</sup>, quite well<sup>1</sup>.

well doing, good (doing)<sup>1</sup>, ideal doing<sup>1</sup>.

#### eu ares t e'ō WELL-PLEASE

well pleased (be), to God (Enoch) Hb115 (impossible apart from faith) Hb116 (with such sacrifices) Hb1316. please<sup>2</sup>, well -1.

#### eu ar'es t on WELL-PLEASING

well pleasing, to God (present your bodies) Ro 1212 (slaving for Christ) Ro1418 (doing in us what is) Hb1321 to the Lord (Paul ambi-

tious to be) 2C59 (saints to be testing what is) Ep510 (obeying parents is) Co320 slaves, to owners Tit29. accept<sup>1</sup>, -able<sup>4</sup>, please<sup>1</sup>, well pleasing<sup>2</sup>.

#### eu ares't os WELL-PLEASE-AS

well pleasing way (in a). divine service to God Hb1228. acceptably<sup>1</sup>.

well (quite). See quite well.

#### eu pros'dek t on WELL-TOWARD-RECEIVE

well received, most acceptable. offering of the nations Ro1516 Paul's dispensation Ro1531 most acceptable: era 2C62 gift 2C812 spiritual sacrifices 1Pt25. acceptable<sup>2</sup>, accepted<sup>3</sup>.

well reported of (be), testify<sup>1</sup>.

well (seem). See delight.

well up. See leap.

#### mō'lōps WELT

welt, the mark of a blow on flesh. by Whose w healed  $\rho$ 1Pt24. stripes<sup>1</sup>.

#### du s m é' SLIP

west, the direction where the sun "slips" down. many arriving from Mt811 Lu1329 lightning appearing as far Mt2427 cloud rising in  $\rho$ Lu1254 three portals from  $\nu$ Rv2113.

#### [h]u gr on' WET-

wet, moist with fluid, as water or sap. in the w wood  $\rho$ Lu2331. green<sup>1</sup>.

wet, green<sup>1</sup>.

whale, sea monster<sup>1</sup>.

#### po'i on ?-WHICH-WHICH

what? plural which? Jesus (saying to Him which) Mt1918 (by what authority) Mt2123 24 27 Mk1128 29 33 Lu2028 (w is the great precept) Mt2236 Mk1228 (day your Lord is coming) Mt2442 (said to them which) Lu2419 (because of w act) Jn1032 (signifying w death) Jn1233 1832 2119 (at w hour I)  $\nu$ Rv33 w watch the thief coming Mt2443 Lu1239 by w means they may carry Lu1519 w thanks is it Lu632 33 34 by w power Ac477 w kind of house Ac749 prefecture Ac2334 through w law Ro 327 with w body 1C1535 is your life Ja414 manner of era 1Pt11 w credit 1Pt220 (AMk490).

what. See which.

what(?) . See any and why.

what (according to), (to accord with). See according to what.

what amount. See amount (what).

#### [h]o po'i on WHICH-?-THE-WHICH

what kind, w kind Ac2629, testing work of each one 1C313 the circumcision Ga26 of an entrance 1Th19 forgot w k he was Ja124. of what sort<sup>1</sup>, such as<sup>1</sup>, what manner of<sup>2</sup>.

po t ap on' ?-WHICH-BESIDES-FROM what manner. Christ (w m of Man) Mt827 (of woman touching) Lu739 of stones and buildings Mk1311 of salutation Lu129 of men must you belong 2Pt311 love the Father 1Jn31. what<sup>1</sup>, - manner of<sup>6</sup>.

whatever. See as much as.

#### [h]o'iō dē'pot oun

such-as BIND-when THEN

whatsoever. became sound of w disease Jn54.

whatsoever. See if ever and which.

wheat. See grain.

#### troch os' RACE-

wheel. of our lineage Ja36. counsel.

#### [h]o'te WHICH-BESIDES

when (adverb). Jesus (finishes these sayings) Mt728 191 261 (prescribing) Mt1111 (finishes

these parables)Mt13<sup>53</sup> (w they scoff at)Mt 27<sup>31</sup>Mk15<sup>20</sup> (came to be in seclusion)Mk4<sup>10</sup> (entered the house)Mk7<sup>17</sup> (breaks the cakes of bread)Mk8<sup>10</sup> 20 (was in Galilee)Mk15<sup>41</sup> (the eight days to His circumcising)Lu2<sup>21</sup> (He came to be twelve)Lu2<sup>42</sup> (w I dispatch you)Lu22<sup>35</sup> (w roused)Jn2<sup>22</sup> (He came into Galilee)Jn4<sup>45</sup>AB<sup>3</sup> (glorified)Jn12<sup>16</sup> (summons Lazarus)Jn12<sup>17</sup> (washes their feet)Jn 13<sup>12</sup> (with the disciples)Jn17<sup>12</sup> (w the soldiers crucify)Jn19<sup>23</sup> (took the vinegar)Jn19 30 (Thomas not there w Jesus came) Jn20<sup>24</sup>

others: what David does w Mt12<sup>3</sup>Mk22<sup>5</sup>Lu 6<sup>3</sup> w the throng was ejected Mt9<sup>25</sup> the blade germinates Mt13<sup>26</sup> w the dragnet full Mt 13<sup>48</sup> the disciples (near Jerusalem)Mt21<sup>1</sup>Mk 11<sup>1</sup> (lunch)Jn21<sup>15</sup> (entered Jerusalem)Ac1<sup>13</sup> w the season of fruits Mt21<sup>34</sup> the sun (sets) Mk13<sup>2</sup> (rises)Mk4<sup>6</sup>B<sup>3</sup> w Herod (makes a dinner)Mk6<sup>21</sup> (leads Peter)Ac12<sup>6</sup> sacrificed the passover Mk14<sup>12</sup> days of cleansing Lu2<sup>22</sup> heaven is locked Lu4<sup>25</sup> became day Lu6<sup>13</sup> w you should be saying Lu13<sup>35</sup>A w this son came Lu15<sup>30</sup> coming will be days w Lu17<sup>22</sup> the hour (came)Lu22<sup>14</sup> (coming w)Jn4<sup>21</sup> 23 5<sup>25</sup> 16<sup>25</sup>AB<sup>3</sup> they came away Lu23<sup>33</sup> testimony of John Jn19 w the throng Jn6<sup>24</sup> coming is the night Jn9<sup>4</sup> w Judas came out Jn13<sup>31</sup> chief priests Jn19<sup>6</sup> Pilate hears Jn 19<sup>8</sup> Peter (was younger)Jn21<sup>18</sup> (went into Jerusalem)Ac1<sup>12</sup> (came to Antioch)Ga2<sup>11</sup> Philip (w Samaritans believe)Ac8<sup>12</sup> (and the eunuch)Ac8<sup>39</sup> the days came Ac2<sup>15</sup> 27<sup>39</sup> Paul (came on the stairs)Ac2<sup>15</sup> (entered Rome) Ac28<sup>16</sup> (have become a man)1C13<sup>11</sup> 11 (perceived)Ga2<sup>14</sup> (came out from Macedonia)Ph 4<sup>15</sup> (with the Thessalonians)1Th3<sup>4</sup> 2Th3<sup>10</sup> blood of Stephen Ac22<sup>20</sup>

God (will be judging)Ro2<sup>14</sup>s (w it delights)Gal1<sup>5</sup> (our Saviour)Tit3<sup>4</sup> (w patience of)1P13<sup>20</sup> saints (were slaves of sin)Ro6<sup>20</sup> (were in the flesh)Ro7<sup>5</sup> (than w we believe) Ro13<sup>11</sup> (of the nations)1C12<sup>2</sup> (w you lived in these things)Co3<sup>7</sup> some from James came Ga2<sup>12</sup> we were minors Ga4<sup>3</sup> full time came Ga4<sup>4</sup> era will be w 2Ti4<sup>3</sup> w Melchizedek meets Hb7<sup>10</sup> the covenant victim living Hb 9<sup>17</sup> w Michael argued Ju9<sup>8</sup>A w John (perceived Jesus)Rv1<sup>17</sup> (ate the scroll)Rv10<sup>10</sup> (w I hear)Rv2<sup>28</sup> w the Lambkin (took the scroll)Rv5<sup>8</sup> (opens the seals)Rv6<sup>1</sup> 3 5 7 9 12 8<sup>1</sup> the messenger cries Rv10<sup>3</sup> seven thunders Rv10<sup>4</sup>Ab the dragon Rv12<sup>13</sup> (AMk11<sup>19</sup> AJn9<sup>14</sup>). after<sup>3</sup>, as soon as<sup>2</sup>, that<sup>1</sup>, when<sup>98</sup>, while<sup>2</sup>.

when, according as<sup>1</sup>, as<sup>42</sup>, if ever<sup>5</sup>, - - should reach<sup>2</sup>, immediately<sup>1</sup>, since<sup>1</sup>, straightway<sup>1</sup>, then<sup>1</sup>, whenever<sup>114</sup>, where<sup>2</sup>, with<sup>2</sup>.

when? See once.

when (once). See once when.

[h]o'then WHICH-PLACE

whence. w unclean spirit came out Mt12<sup>44</sup>Lu 11<sup>24</sup> Herod avows Mt14<sup>7</sup> reaping w you do not sow Mt25<sup>24</sup> 26 Paul (Antioch w we had been given over) Ac14<sup>26</sup> (did not become stubborn)Ac26<sup>18</sup> (w tacking about)Ac28<sup>13</sup> Christ (made like the brethren)Hb2<sup>17</sup> (has suffered)Hb3<sup>1</sup> (is able to save)Hb7<sup>25</sup> (have something to offer)Hb8<sup>3</sup> neither the first without blood Hb9<sup>18</sup> death, w Abraham recovers Isaac Hb11<sup>19</sup> antichrist w we know it is the last hour 1Jn2<sup>18</sup>. from thence<sup>1</sup>, - whence<sup>3</sup>, whence<sup>1</sup>, where<sup>2</sup>, -by<sup>1</sup>, -fore<sup>1</sup>, -upon<sup>3</sup>.

p'o'then ?-WHICH-PLACE

whence. Mt13<sup>27</sup> 54 56 15<sup>33</sup> 21<sup>25</sup> Mk6<sup>2</sup> 8<sup>4</sup> 12<sup>37</sup> Lu14<sup>3</sup> 13<sup>25</sup> 27 20<sup>7</sup> Jn14<sup>8</sup> 29 38 41 65 72<sup>7</sup> 27 28 81<sup>4</sup> 14 92<sup>9</sup> 30 19<sup>9</sup> Ja4<sup>1</sup> 1 Rv2<sup>5</sup> 71<sup>3</sup>, from whence<sup>9</sup>, whence<sup>20</sup>.

[h]o't an WHICH-BESIDE-EVER

whenever. happy are you w Mt5<sup>11</sup> Lu6<sup>22</sup> 22 doing alms Mt6<sup>2</sup> praying Mt6<sup>5</sup> 6 Mk11<sup>25</sup> Lu 11<sup>2</sup> fasting Mt6<sup>16</sup> the bridegroom Mt9<sup>15</sup>B<sup>3</sup>\* Mk22<sup>0</sup>Lu5<sup>35</sup> giving you up Mt10<sup>10</sup> persecuting Mt10<sup>23</sup> the unclean spirit Mt12<sup>43</sup> Mk3<sup>11</sup> Lu11<sup>24</sup> kernel of mustard Mt13<sup>32</sup>Mk4<sup>31</sup> 32 the Pharisees eating bread Mt15<sup>2</sup> Christ (w the Son of Mankind)Mt19<sup>28</sup> 25<sup>31</sup> Mk9<sup>9</sup> (I may be drinking it)Mt26<sup>29</sup>Mk14<sup>25</sup> (w He may be coming)Mk8<sup>38</sup>Lu9<sup>26</sup> Jn4<sup>25</sup> 72<sup>7</sup> 31 (reminded of me Lord)Lu23<sup>42</sup> (w you should be exalting)Jn8<sup>28</sup> (w I may be in the world) Jn9<sup>5</sup> (w giving Him up)Jn13<sup>19</sup> 14<sup>29</sup> (He may be giving up the kingdom)1C15<sup>24</sup> 24 (w C our life)Co3<sup>4</sup> (coming to be glorified)2Th1<sup>10</sup> lord of the vineyard Mt21<sup>40</sup> one proselyte and w Mt23<sup>15</sup> w perceiving (the abomination)Mt24<sup>15</sup> 33Mk13<sup>14</sup> 29 (a cloud)Lu12<sup>54</sup> (Jerusalem)Lu21<sup>20</sup> (these things)Lu21<sup>31</sup> w its bough Mt24<sup>32</sup>Mk13<sup>28</sup> hearing Mk4<sup>15</sup> 16Lu8<sup>13</sup> the fruit Mk4<sup>29</sup> they may be rising Mk12<sup>23</sup>A 25 will these things be Mk13<sup>4</sup> hearing battles Mk13<sup>7</sup>Lu21<sup>9</sup> leading you to give you over Mk13<sup>11</sup> you may be wanting Mk14<sup>7</sup> w men saying fine things Lu6<sup>26</sup> the strong one Lu11<sup>21</sup> your eye Lu11<sup>34</sup> a lamp Lu11<sup>36</sup> bringing you before synagogues Lu12<sup>11</sup> it is blowing Lu12<sup>55</sup> seeing Abraham Lu13<sup>28</sup> invited Lu14<sup>8</sup> 10 10 making a luncheon Lu14<sup>12</sup> 13 I should be deposed Lu16<sup>4</sup>AB defaulting Lu16<sup>9</sup> doing all Lu17<sup>10</sup>AB<sup>3</sup>\* the sign Lu21<sup>7</sup> trees budding Lu21<sup>30</sup> they should be made drunk Jn2<sup>10</sup> the water disturbed Jn5<sup>7</sup> the Adversary Jn8<sup>44</sup> the shepherd Jn10<sup>4</sup> the consoler Jn15<sup>26</sup> their hour coming Jn16<sup>4</sup> spirit of truth Jn16<sup>13</sup> a woman bringing forth Jn16<sup>21</sup> 21 w you (Peter)Jn21<sup>18</sup> Paul (w his accusers)Ac23<sup>35</sup> (I may come)1C16 2 3 5 (weak)2C12<sup>10</sup> 13<sup>9</sup> (w sending Artemas) Tit3<sup>12</sup> captain Lysias Ac24<sup>22</sup> they of the nations Ro2<sup>14</sup>

God (w eliminating sins)Ro11<sup>27</sup> (saying) 1C15<sup>27</sup> (leading the Firstborn)Hb1<sup>6</sup> anyone saying 1C3<sup>4</sup> maturity coming 1C13<sup>10</sup> coming together 1C14<sup>26</sup> all subjected 1C15<sup>28</sup>AB<sup>3</sup>\* this corruptible 1C15<sup>54</sup> Apollos coming 1C 16<sup>12</sup> obedience completed 2C10<sup>8</sup> the epistle read Co4<sup>10</sup> saying peace and security 1Th5<sup>3</sup> younger widows 1Ti5<sup>11</sup> joy deem it brethren Ja1<sup>2</sup> the animals giving glory Rv4<sup>9</sup> a scorpion striking Rv9<sup>5</sup> seventh messenger trumpeting Rv10<sup>7</sup> two witnesses Rv11<sup>7</sup> devouring the child w Rv12<sup>4</sup> seventh king coming Rv 17<sup>10</sup> kings of earth Rv18<sup>9</sup> the thousand years finished Rv20<sup>4</sup>AS (ARv8<sup>1</sup>), as long as<sup>1</sup>, as soon as<sup>2</sup>, that<sup>1</sup>, till<sup>1</sup>, when<sup>114</sup>, whensoever<sup>1</sup>, while<sup>1</sup>.

whensoever, as<sup>2</sup>, whenever<sup>1</sup>.

[h]ou OF-WHICH

where (adverb). Christ (w the little Boy)Mt29 (w He arranges)Mt23<sup>16</sup> (Nazareth w He was reared)Lu4<sup>16</sup> (found the place w written)Lu 4<sup>17</sup> (w He was to be entering)Lu10<sup>1</sup> (w He is sitting)Co3<sup>1</sup> w two or three Mt13<sup>20</sup>B tomb w no one as yet Lu23<sup>53</sup> to the village w Lu 24<sup>28</sup> upper chamber w Ac13<sup>20</sup> 20<sup>8</sup> whole house w Ac2<sup>2</sup> w Moses begets to Ac7<sup>29</sup> a considerable number convened Ac12<sup>12</sup> beside a

river w Ac1613 Troas w we tarry Ac208  
dais of Caesar Ac2510 Puteoli w brethren Ac  
2814 now w no law is Ro415 w sin increases  
Ro520 w it was declared Ro926 w Paul may  
be going 1C166 spirit of the Lord is 2C317  
your fathers try Me Hb39 the prostitute sit-  
ting Rv1715.

where, whence<sup>2</sup>.

*p ou* ?-OF-WHICH

where?\*, somewhere. w is My caravansary Mk  
1414 w the blast is going Jn38 etc. somewhere:  
about a hundred years (Abraham) Ro419 s  
someone certifies Hb26 s concerning the  
seventh Hb44 etc.

where<sup>3</sup>. See wherever.

whereby, whence<sup>1</sup>.

*dia' ti* THROUGH ANY

wherefore?\* in a question. Mt911 14 1310 etc.

*di o'* THROUGH-WHICH

wherefore\*, in a statement. Mt278 Lu135 77 Ac  
1029 etc.

wherefore, account (on)<sup>1</sup>, behalf (on)<sup>2</sup>, conse-  
quently<sup>1</sup>, on<sup>1</sup>, so that<sup>17</sup>, surely in conse-  
quence<sup>1</sup>, then<sup>7</sup>, through<sup>11</sup>, whence<sup>4</sup>, why?<sup>1</sup>.

*di o'per* THROUGH-WHICH-EVEN

wherefore, conjunction. 1C813 1014 1413<sup>2</sup>.

wherein. See wherever.

wherein, where<sup>1</sup>.

whereof, on<sup>1</sup>.

whereon. See wherever.

wheresoever. See wherever and if ever.

wheresoever, wherever<sup>1</sup>.

whereupon, whence<sup>3</sup>.

*[h]o'p ou* WHICH ?-OF-WHICH

wherever, where<sup>2</sup>, wherein Co311, whereon Mk  
24B8, with if ever, wheresoever Mk819 2428  
2613 Mk610 56 918 149 14 Lu957 (adverb). w  
your treasure is Mt621 Lu234 w the body is  
Lu1737 impulse of the helmsman Ja31 jealousy  
and faction Ja816 the hundred forty-four thou-  
sand following the Lambkin w Rv144

where<sup>2</sup>: moth and corruption Mt619<sup>20</sup> thieves  
tunnel Mt619 20Lu1233 on rocky places Mt  
135Mk45 Jesus (reaping w you)Mt2524 26 (w  
He lay)Mt286Mk166Jn2012 (to w they hear  
He is)Mk655 (w I may eat the passover)Mk  
1414 Lu2211 (ascending w He was formerly)  
Jn662 (w I am)Jn734 36 1226 143 (w I am  
going)Jn821 22 1333 36 (w Martha meets)Jn  
1130 32 (you are aware w)Jn144 (I will that  
w I am)Jn1724 (in the sanctuary w)Jn1820  
(w He was crucified)Jn1918 20 41 (the Fore-  
runner)Hb620 w the scribes gathered Mt2657  
unroof the roof w Mk24 the word is sown  
Mk415 w the little girl was Mk540 w their  
work not deceasing Mk944A 46 48 standing  
w it must not (abomination of desolation) Mk  
1314 w John was baptizing Jn128 1040 blast  
blowing Jn38 Jerusalem w one must wor-  
ship Jn420 Cana of Galilee Jn446 they ate  
the bread Jn623 village w David was Jn742  
Bethany w Lazarus was Jn121 Kedron win-  
ter brook Jn181 w the disciples Jn2019 Peter  
(walked w)Jn2118 (carrying him)Jn2118  
Thessalonica Ac171 bringing the evangel Ro  
1520 there is jealousy 1C33 w there is a  
covenant Hb916 a pardon Hb1018 messen-  
gers 2Pt211 w the throne of Satan is Rv  
213 13 Sodom and Egypt vRv115 the woman  
(in the wilderness)vRv126 (nourished)vRv12

14As seven mountains vRv179 lake of fire  
(w the wild beast)vRv2010 (false prophet)  
vRv2010s.

wherewith soever, as much as<sup>1</sup>.

*ap art is mo's* FROM-EQUIPPING  
wherewithal. for building tower Lu1428, to  
finish it<sup>1</sup>.

*p o'ter on* ?-WHICH-MORE

whether. it is of God Jn717.

*e'toi* OR-THOUGH

whether. w of sin or Ro616.

whether, any<sup>3</sup>, if<sup>20</sup>.

*e'ite* IF-BESIDES

whether\*, (often followed by another *eite* which  
is translated or, or whether) w prophecy, o dis-  
pensing, o the teacher Ro126 7 8 w Paul, o Apol-  
los 1C322 w in heaven o on earth 1C85 w eating  
o drinking 1C1031 w Jews o Greeks 1C1213  
etc. besides if: 1C1427.

whether (seeing). See lest at some time.

*[h]o*, *[h]os*(*masc.*), *[h]e*(*fem.*) WHICH

which\*, (*w*) the relative pronoun, *who*, *whatso-*  
ever Mt1819, in the masculine and feminine;  
only a few representative references being  
given; with *from*, *since*, with *in*, *while*, with  
*instead*, *because*, idiomatically *what*, *wone*,  
*what* Jn914, *whthese* 2C216, *whthese* 2C216 *wsome*  
Lu85, etc. It is always aspirated. *w* is the  
Pretorium Mk1516 wicked things w Herod  
Lu319 Christ (the glory w)Jn175 (the day  
on w)Ac122 (Seed w is)Ga316 (promises w  
He)1Jn225 God (Thy name in w)Jn1711 (as-  
signs a day in w)Ac1731 every city in w  
Ac1538 fruit of w you Ro621

*who*: came to hear Jesus Lu617 over whom  
My name Ac1517 *what*: report to John w  
Mt114 for w are you Mt2650 *wone*: indeed  
lash o Mt2135 *while* (in which): Mk219 Lu  
1913 Jn57 1Pt44 *since* (from which) of time:  
Lu745 2421 Ac2411 2Pt34 Rv1618, with *instead*  
*42because* w Lu120 1219 44 Ac1223 2Th210. When  
combined with *ever*, *whichever*.

which, any<sup>17</sup>, *such* as<sup>2</sup>.

which? See *what?*.

whic<sup>1</sup>. See any *who*.

whic<sup>1</sup>(?). See any *who*.

whic<sup>1</sup>ever. See *which*.

while. See *till*.

while. See *which*.

while, as<sup>1</sup>, season<sup>1</sup>, when<sup>2</sup>, whenever<sup>1</sup>, (a w),

few<sup>2</sup>, little<sup>1</sup>, time<sup>3</sup>, (for a w), temporary<sup>1</sup>.

while the world standeth, eon<sup>1</sup>.

*phragel'1* on WHIP

whip, flexible lengths arranged for use in  
striking. Christ making Jn215, scourge<sup>1</sup>.

*phragel* 1 o'6 WHIP

whip, strike with a whip. Jesus, by Pilate Mt  
2726Mk1515, scourge<sup>2</sup>.

whirl. See *storm*.

*psithur i s t es'* WHISPERER

whisperer. God gives up Ro130.

*psithur i s mo's* WHISPERING

whispering, speaking that which detracts.  
saints warned against 2C1220.

*leuk on'* WHITE

white, the color of snow, the opposite of black.  
one hair w or black Mt536 Jesus (garments  
became)vMt172Mk99Lu929 (hair as w wool)

vRv114<sup>14</sup> messenger's dress Mt283<sup>3</sup> w robe (youth clothed with) Mk165<sup>5</sup> (the martyrs) vRv611<sup>1</sup> (vast throng in) vRv79<sup>13</sup> for harvest vJn435<sup>2</sup> two messengers in Jn2012<sup>2</sup> two men in Ac110<sup>10</sup> w pebble vRv217<sup>1</sup> conquerors to walk in vRv345<sup>5</sup> buy w garments vRv318<sup>1</sup> elders in vRv44<sup>4</sup> w horse vRv62<sup>19</sup> 1211<sup>14</sup> cloud vRv144<sup>4</sup> armies dressed in vRv1914<sup>4</sup> great w throne vRv2011<sup>1</sup>.

white, splendid<sup>2</sup>, whiten<sup>1</sup>, (make w), whiten<sup>1</sup>, whitened, whitewash<sup>2</sup>.

*leuk ai'n δ* WHITEN

whiten. no fuller able to Mk9<sup>3</sup> w their robes vRv714<sup>4</sup>, make white, whiten<sup>1</sup>.

*koni a'ō* DUST

whitewash. sepulchers Mt232<sup>1</sup> w wall (Paul calls chief priest) vAc233<sup>3</sup>, whitened<sup>2</sup>.

whither, where<sup>1</sup>, wherever<sup>9</sup>.

whithersoever, where<sup>1</sup>.

who. See which.

who, any<sup>135</sup>.

whod. See any who.

who(?) . See any.

who. See same.

whoever. See as much as.

*[h]o'l'on* WHOLE

whole, wholly Jn934<sup>13</sup>, all parts together. w of this occurred Mt122<sup>2</sup> 214<sup>8</sup> 2656<sup>6</sup> of Calilee Mt423<sup>3</sup> Mk139<sup>9</sup> of Syria Mt424B<sup>1</sup> w body (cast into Gehenna) vMt529<sup>30</sup> (illuminated) vMt622<sup>1</sup> Lu1134<sup>38</sup> 38<sup>38</sup> (dark) Mt623<sup>3</sup> (were an eye) 1C1217<sup>1</sup> (hearing) 1C1217<sup>1</sup> (bride) vJa32<sup>2</sup> (steering) Ja33<sup>3</sup> (spotting) vJa36<sup>6</sup> w of that land Mt926<sup>31</sup> 31B31<sup>1</sup> meal leavened vMt1133<sup>1</sup> Lu1321<sup>1</sup> 1C56<sup>6</sup> Ga59<sup>9</sup> country (Gennesaret) Mt1435<sup>5</sup> Mk655<sup>5</sup> (about Galilee) Mk128<sup>8</sup> Lu44<sup>4</sup> (Asia Minor) Ac1349<sup>9</sup> w world (gaining) Mt1626<sup>6</sup> Mk838<sup>8</sup> Lu925<sup>5</sup> (wherever evangel heralded in) Mt2643<sup>3</sup> Mk149<sup>9</sup> (faith announced in) Ro18<sup>8</sup> (sins of the) 1Jn22<sup>2</sup> (lying in wicked one) 1Jn510<sup>10</sup> w day (idle) vMt206<sup>6</sup> (put to death) Ro836<sup>6</sup> (God spreads out hands) Ro1021<sup>1</sup> loving God with w (heart) Mt2237<sup>7</sup> Mk1230<sup>33</sup> Ac1027<sup>7</sup> (comprehension) Mt2237<sup>7</sup> Mk1230<sup>33</sup> Lu1027<sup>7</sup> (strength) Mk1230<sup>33</sup> Ac1027<sup>7</sup> (understanding) Mk1233<sup>3</sup> the w law (hanging) Mt2240<sup>40</sup> (debt- or to do) Ga53<sup>3</sup> (keeping) Ja210<sup>10</sup> w inhabited earth (evangel to) Mt2414<sup>14</sup> (famine on) Ac1128<sup>8</sup> (trial on) Rv310<sup>10</sup> (Satan deceiving) vRv129<sup>9</sup> (marvels) vRv133<sup>3</sup> (kings of) vRv1614<sup>14</sup> w Sanhedrin Mt2650<sup>50</sup> Mk1435<sup>15</sup> 151<sup>1</sup> squadron Mt2727<sup>27</sup> Mk1516<sup>16</sup> w city (Capernaum) Mk133AB3<sup>2</sup> (man came away to) Lu839<sup>9</sup> (Jerusalem) Ac2130<sup>30</sup> 31<sup>1</sup> widow's livelihood Mk1244<sup>4</sup> Lu843<sup>3</sup> as dark over w land Mk1533<sup>33</sup> Lu2344<sup>4</sup> w of Judea Lu165<sup>15</sup> 717<sup>7</sup> 235<sup>5</sup> Ac1037<sup>7</sup> (ecclesiastical) of Ac931<sup>1</sup> toiling w night through Lu55<sup>5</sup> w house (a courtier's) Jn453<sup>3</sup> (blare fills) Ac22<sup>2</sup> (Pharaoh's) Ac710<sup>10</sup> (Moses in God's) Hb32A8<sup>8</sup> 5<sup>5</sup> w man sound Jn723<sup>23</sup> Israel (w nation of) Jn1150<sup>50</sup> (people) Ac247<sup>47</sup> tunic woven throughout the Jn1923<sup>23</sup> ecclesia (fear on) Ac511<sup>11</sup> (at Jerusalem) Ac1522<sup>22</sup> (Gaius host of) Ro1623<sup>3</sup> (coming together) 1C1423<sup>23</sup> of Egypt Ac711<sup>11</sup> of Joppa Ac942<sup>42</sup> nation of the Jews Ac1022<sup>22</sup> gathered a w year Ac1126<sup>26</sup> island of Cyprus Ac136<sup>6</sup> w household (of Crispus) Ac188<sup>8</sup> (subverting) Tit111<sup>11</sup> province of Asia Ac1927<sup>27</sup> two w years in Rome (Paul) Ac2830<sup>30</sup> of Achaia 2C11<sup>11</sup> pretorium Ph113<sup>13</sup> Macedonia 1Th410<sup>10</sup> moon as blood vRv612<sup>12</sup> (bRv202<sup>2</sup>).

whole, all<sup>3</sup>, every<sup>12</sup>, sound<sup>13</sup>, - (be)<sup>1</sup>, unimpaired<sup>1</sup>, (be w), save<sup>2</sup>, sound (be)<sup>1</sup>, strong (be)<sup>2</sup>, (make w), heal<sup>2</sup>, save<sup>9</sup>, (make perfectly w), save through<sup>1</sup>, whole armor, panoply<sup>2</sup>, wholesome, sound (be)<sup>1</sup>.

*[h]o'lo teles'* WHOLE-FINISH

wholly. hallow you w 1Th523<sup>3</sup>.

whore, prostitute<sup>4</sup>.

whoremonger, paramour<sup>5</sup>.

whose. See any.

whosoever, whomsoever. See if ever.

*[h]ina ti'* THAT-ANY

why? (literally that any). Mt94<sup>4</sup> 2746<sup>6</sup> Lu137<sup>7</sup> Ac425<sup>25</sup> 726<sup>26</sup> 1C1429<sup>29</sup>.

why, any<sup>66</sup>, for<sup>1</sup>, wherefore<sup>23</sup>.

why. See any.

*pon éron'* MISERY-GUSHED

wicked acts, malignant ulcers Rv162<sup>2</sup>, noxious fruit Mt1718<sup>18</sup>, w things (saying against you) Mt511<sup>11</sup> (brooding) Mt94<sup>4</sup> (extracting) vMt1235<sup>35</sup> Lu645<sup>5</sup> (going out) Mk723<sup>23</sup> (Herod does) Lu319<sup>19</sup> (Paul) Ac2518<sup>18</sup> 2621<sup>21</sup> the w one (what is in excess is of) Mt537<sup>37</sup> (rescue us from) Mt613<sup>13</sup> Lu114A2<sup>2</sup> (snatching what has been sown) vMt1319<sup>19</sup> (darnel are the sons of) vMt1338<sup>38</sup> (keeping disciples from) Jn1715A8<sup>8</sup> (expel) 1C513<sup>13</sup> (fiery arrows of) Ep616<sup>16</sup> (guarding you from) 2Th33<sup>33</sup> (you have conquered) 1Jn213<sup>13</sup> 14<sup>14</sup> (Cain was of) 1Jn312<sup>12</sup> (not touching him) 1Jn518<sup>18</sup> (whole world lying in) 1Jn510<sup>10</sup> w a person (not to withstand) Mt539<sup>39</sup> w and good (God's sun rising on) Mt545<sup>45</sup> (slaves gathered) vMt2210<sup>10</sup> w eye (if it should be) vMt623<sup>23</sup> Lu1134<sup>34</sup> (seeing that I am good) vMt2015<sup>15</sup> (out of the heart) Mk722<sup>22</sup> being w (give good gifts) Mt711<sup>11</sup> Lu1113<sup>13</sup> (how can you be speaking) Mt1234<sup>34</sup>

w man (bringing forth) vMt1235<sup>35</sup> Lu645<sup>5</sup> (Jews taking) Ac175<sup>5</sup> (rescued from) 2Th32<sup>32</sup> (shall wax worse) 2Th1313<sup>13</sup> w treasure vMt1235<sup>35</sup> Lu645<sup>5</sup> w generation Mt1239<sup>39</sup> 45<sup>45</sup> 164<sup>4</sup> Lu1219<sup>19</sup> w spirits (seven different) vMt1245<sup>45</sup> Lu1126<sup>26</sup> (Jesus cures) Lu721AB3<sup>2</sup> 82<sup>82</sup> (go out) Ac1912<sup>12</sup> (and the sons of Sceva) Ac1913<sup>13</sup> 15<sup>15</sup> w and just (severed) Mt1349<sup>49</sup> w reasonings (out of the heart) Mt1519<sup>19</sup> (judges with) Ja24<sup>4</sup> w slave vMt12526<sup>26</sup> Lu1922<sup>22</sup> casting out your name as Lu622<sup>22</sup> your Father is kind to Lu635<sup>35</sup> w acts (men's) Jn310<sup>10</sup> (the world's) Jn77<sup>77</sup> (enemies) Co121<sup>1</sup> (Cain's were) 1Jn312<sup>12</sup> (participating in) 2Jn11<sup>11</sup> w knavery Ac1814<sup>14</sup> abhorring Ro129<sup>29</sup> w eon (the present) Ga14<sup>14</sup> day (are w) Ep516<sup>16</sup> (withstand in) Ep613<sup>13</sup> saints to abstain from everything 1Th522<sup>22</sup> suspicions 1Th64<sup>4</sup> w work (rescue Paul from) 2Ti415<sup>15</sup> w heart of unbelief Hb312<sup>12</sup> conscience Hb1022<sup>22</sup> such boasting is Ja416<sup>16</sup> words 3Jn10<sup>10</sup> (s2<sup>2</sup> Lu236<sup>6</sup>).

wicked, dissolute<sup>2</sup>, evil<sup>1</sup>, lawless<sup>2</sup>.

*pon éri'a* MISERY-GUSH

wickedness, perhaps, originally, the impulsive act of one in misery, then any malignant act. Jesus knowing the Pharisees' Mt2218<sup>18</sup> out of the heart Mk722<sup>22</sup> Pharisees brimming with Lu1130<sup>30</sup>, turning from Ac336<sup>36</sup> men filled with Ro129<sup>29</sup> leaven of 1C68<sup>8</sup> spiritual forces of Ep612<sup>12</sup>, iniquity<sup>1</sup>, wickedness<sup>6</sup>.

wickedness, evil<sup>1</sup>.

*sarga'n é* WICKER

wicker basket. Paul lowered in 2C1133<sup>33</sup>, basket<sup>1</sup>.

*ché'r a* WIDOW

widow, widowed Nj127, devouring the homes of Mk1240Lu2047 a poor Mk124243Lu2123 Hannah Lu237 many in Israel Lu425 of Sarepta of Sidonia Lu426 of Nain Lu712 a certain w PLu1384 overlooked Ac61 in Joppa (lamenting) Ac939 (Peter summoning) Ac941 Paul saying to 1C75 in the ecclesia (honoring) 1Ti533 (if any have children) 1Ti54 (really a w) 1Ti55 (less than sixty years) 1Ti59 (refusing younger) 1Ti511 (relieving) 1Ti51618 Babylon no w MRv187.

wife. See woman.

wife, feminine!

*ag'ri on* FIELD

wild, that which comes of itself, untamed. honey Mt34Mk16 billows PJu13, raging! wild<sup>2</sup>.

*thér'ion* WILD-BEAST

wild beast, an untamed animal. Jesus with Mk113 Peter perceived vAc118 hanging from Paul's hand Ac2845 Cretans evil w b FTit12 come in contact with mountain Hb1220 nature of Ja37 to kill by vRv68 the wild beast out of (the submerged chaos) vRv117 (the sea) vRv131 (John perceived) vRv132 178 1919 (earth marvels after) vRv133 178 (earth worship) vRv134 4 12 149b5 11 (given authority) vRv134 1713 (the first) vRv1312 (image of) vRv1314 15 15 15 (emblem of) vRv1317 162 1920 (number of) vRv1318 (conquerors from) vRv152 (throne of) vRv1610 (mouth of) vRv1613s2 (a scarlet) vRv173 (secret of) vRv177 (which was) vRv1711 (one hour with) vRv1712 (hating the prostitute) vRv1716 (give their kingdom to) vRv1717 (is arrested) vRv1920 (those who do not worship) vRv204 (in the lake of fire) vRv2010 another (out of the land) vRv1311 (doing signs) vRv1314 (BRv1317 Al82).

wild beast (fight). See fight wild beasts.

*agri el'ái os* FIELD-OLIVE

wild olive, uncultivated. the nations Ro1117 24.

*erém'ia* DESOLATE

wilderness. whence in a w is bread Mt1533Mk 843s Paul in dangers in 2C1126 heroes of faith in Hb1138. desert<sup>1</sup>, wilderness<sup>3</sup>.

wilderness. See desolate.

wile, systematizing<sup>1</sup>.

*thel'ō* WILL

will, form a decision, choice or purpose, idiomatically want or would. (As will is also used to indicate the future, and as it cannot stand before an infinitive, and willing denotes compliance, the renderings of will must be highly idiomatic.). Jesus (leper, if Thou shouldst) Mt82Mk140Lu512 (I am w) Mt83Mk141Lu513 (not w dismiss throng) Mt1532 (if Thou art) Mt174 (not as I) Mt2639 Mk1436 (art Thou w fire descend) Lu954 (what w I if) Lu1240 (vivifying whom He) Jn521 (not coming to Me) Jn540 (w that where I am) Jn1724 (not w become obedient to) Ac739 Joseph not w hold up to infamy Mt119 John the baptist (if you are w receive) Mt114 (do to him whatever they w) Mt1712 Pharisees not w Mt234 Jerusalem not Mt2337Lu1334 to give to Judas Mt2615 the Adversary Lu40 not w for me to reign Lu1927 Pilate w release Jesus Lu2320 blast blowing where w Jn38

Paul (God w I shall) Ac1821 1C419 (are you w) Ac259 (to testify of him) Ac265 (not what I w) Ro715 16 19 20 (to w is lying beside

me) Ro718 (to be doing the ideal) Ro721 (not w for you to be ignorant) Ro1125 saints (not of him who is) Ro916 (doing what he w) 1C 738 (married to whom she w) 1C739 (not w to work) 2Th310 God (to whom He) Ro918 18 (members as He) 1C1218 (the dead a body as He) 1C1538 (operating in you to w) Ph215 (to make known) Co127 (all mankind to be saved) 1Ti24 (offering Thou w not) Hb109 8 (if the Lord should be) Ja415 1P317 Corinthians (to be w also) 2C810 (eagerness to) 2C811 Jesebel not w repent Rv21ABs2 whenever the two witnesses vRv116 wild beast vRv135s him who w vRv2217

would: Rachel w not be consoled Mt218 slave w not pay PMt1830 guests w not come PMt223 Jesus (calling whom He w) Mk313 (w not walk in Judea) Jn71 do to John whatever they w Mk913 elder son w not enter PLu1528 w not avenge the widow PLu184 tribute collector w not lift up eyes PLu1813 Peter walked where he w Jn2118 18

want: he who w (to sue you) Mt540 (borrow from you) Mt542 w that men should do to you Mt712Lu631 God (mercy am I w) Mt913 127 (if He is w Christ) Mt2743 (to display indignation) Ro922 Pharisees w a sign Mt1238 w to be culling darnel PMt1828 Herod (w to kill John) Mt145 (request of me whatever) Mk622 (not w to repudiate) Mk626 (to become acquainted with Jesus) Lu238 Canaanitish woman Mt1528 whoever should be w (save his soul) Mt1625Mk835Lu924 (to become great) Mt2028Mk1043 (to be foremost) Mt2027Mk1044 (doing His will) Jn717

Jesus (if anyone w come after Me) Mt1624 Mk834Lu923 (I w to assemble your children) Mt2337Lu1334 (make ready passover) Mt2617 Mk1412Lu229 (does not w drink the wine) Mt2734 (to pass by) Mk648 (w no one to know) Mk724 930 (mother w to see Him) Lu 820 (Herod w to kill) Lu1331 (come away into Galilee) Lu143 (man at Bethesda to become sound) Jn56 (are you disciples w to go away) Jn697 (to arrest Him) Jn744Bs2 (to become acquainted with) Jn1221 (disciples w to ask Him) Jn1619 (John to be remaining) Jn2122 23 a king w to settle PMt1823 to be entering life Mt1917 to be perfect Mt1921 householder w to give PMt2014 15 James and John w to sit at right and left Mt2021Mk1035 36 blind man w his sight Mt2032Mk1051Lu1841 did not w (the child) PMt2129 (this man to reign over us) PLu1914 (John, to write) 3Jn13 w prisoner released Mt2715ABs2 17 21Mk159 12A John the baptist (Herodias w to kill) Mk619 (w his head) Mk625 (w him to be called) Lu 162 (you w to exult in) Jn535 w to be first Mk935 scribes w to walk in robes Mk1238 Lu2046 whenever you w (aid the poor) Mk 147 not w the fresh wine Lu539 prophets and kings w perceive Lu1024 lawyer w to justify self Lu1029 to build a tower PLu1428 to cross hence PLu1626

disciples (as much as they w) Jn611 (to take Jesus into ship) Jn621AB (whatever you should) Jn157 Jews (do w Adversary's desires) Jn844 (why are you w to hear again) Jn927 27 what is this w to be Ac212 1720 do you w to dispatch me Ac728 Peter w to taste Ac1010 priest w to sacrifice Ac1413 Paul (w Timothy to come out with) Ac163 (what is he w to say) Ac1718 (I do not w you) Ro113 1C101 20 121 2C18 1Th413 (w saints to be wise) Ro1619 (what are you w) 1C421 (I w all men) 1C77 (I w you to be) 1C732 118



145 (do I w to speak five words) 1C1419 (do not w to see you) 1C167 (if w to boast) 2C128 (such as I w) 2C1220 (this only I w to learn) Ga32 (to be present) Ga420 (w you to perceive) Co21 (to come to you) 1Th218 Alexander w to make a defense Ac1933 to curry favor (Felix) Ac2427 (Festus) Ac259

saints (not to fear) Ro133 (and you w to go) 1C1027 (to learn anything) 1C1435 (not w to be stripped) 2C54 (an incentive) 2C1112 (some to distort the evangel) Ga17AB\* (to slave anew) Ga49 (to debar you) Ga417 (w you to be circumcised) Ga6139s etharch w arrest Paul 2C1132s Paul as Corinthians do not 2C1220 w to be under law Ga421 lest doing what you w Ga517 whoever are w Ga612 w to parade what is seen Co218 w to be teachers of law 1Ti17 younger widows w to marry 1Ti511 to live devoutly 2Ti312 Esau w to enjoy allotment blessing Hb1217 I w to do nothing Phn14 to behave ideally Hb1318 are you w to know Ja220 to love life 1Pt310 to be oblivious 2Pt35 anyone w to injure vRv115 5. be disposed, - forward, - so, desire16, had rather1, intend1, it pleased2, list3, love1, mean2, voluntary1, will106, would75.

### the'lē ma WILL-effect

will, that which is the subject of decision, choice or purpose. God's will (Thy w be done) Mt610 Lu12As (he who is doing) Mt721 1250 Mk335 (not the w) Mt1814 (let Thy w be done) Mt2642 Lu2242 (this is the w of) Jn639 40 (if anyone wanting to do) Jn717 (if anyone doing) Jn931 (David doing all) Ac1322 (let the w of the Lord) Ac2114 (the Jews know) Ro218 (give themselves through) 2C85 (according to) Ga14 (delight of His) Ep15 (secret of) Ep19 (counsel of) Ep111 (thus it is) 1Pt215 (if the w of) 1Pt347 (suffering according to) 1Pt419 (the one doing His w remaining) 1Jn217 (because of Thy) vRv419.

Christ (doing God's w) Jn434 638 38 (seeking the w of Him Who sends Me) Jn590 30 (to do Thy w O) Hb107 9 Paul (selected to know) Ac214 (prospered in) Ro110 (coming through) Ro1532 (a called apostle through) 1C11 2C11 Ep11 Col1 2Ti11 saints (to be testing what is) Ro122 (to understand what) Ep517AB2 (slaves to do) Ep68 (filled with realization of) Co19 (fully assured of) Co412 (your holiness) 1Th43 (giving thanks) 1Th518 (hallowed by) Hb1010 (endurance, that doing) Hb1038 (adapting you to do His) Hb1321 (to spend his time in) 1Pt42 (requesting according to) 1Jn514B3

others: which child does the father's PMT 2131 a slave knows his lord's PLu1247 47 Jesus given up to the people's NLu2325 neither of the w (of the flesh) Jn113 (of a man) NJn113AB's having authority as to own 1C737 not Apollos' 1C1612 of the flesh Ep23 for the Adversary's 2Ti226 prophecy not by man's 2Pt121 (s'2Ti10). desire1, pleasure1, will62.

### the'lē sis WILLING

will, according to God's Hb24.

will, about (be)3, counsel1, intend28, intention2, opinion1, (against w), involuntarily1, (good w), humor (good)1.

will worship, willful ritual1.

### e thel o thrēsk e'ia WILL-RITUAL

willful ritual, a ritual prescribed by the will of the worshiper, not by God. directions of

men Co233, will worship1, willfully, voluntarily1, willing, eager1, (be w), delight2, willing mind, eagerness1, willing of one's self, accord (of own)1, willingly, voluntarily4, win, gain2.

### a'nem os WIND

wind, air moving with speed. blow and lunge at house PMT725 27B3 Jesus (rebukes) Mt828 Mk439 Lu824 (obeying Him) Mt827 Mk441 (enjoining) Lu825 reed shaken by (John) PMt117 Lu724 contrary Mt1424 Mk648 Ac274 flags Mt1432 Mk439 651 Peter observing Mt1430 the four AMT2431 Mk1327 vRv71 a great whirlwind Mk437 Lu823 sea roused by a great Jn 618 not leaving us toward Ac277 called a northeaster Ac2714 ship (unable to luff to) Ac2715 (driven by) PJa34 of teaching PEp414 clouds carried by Ju12 fig tree quaking under vRv613 may not be blowing vRv71.

wind, hind1, blast1, spirit1.

### anem iz'ō WINDIZE

wind (driven by the). surge of the sea Ja16. wind up, enshroud1.

### keir'ia SHEARING

winding sheet, a long strip of cloth. Lazarus bound with Jn1144. grave clothes1.

### thur'is DOOR

window. Eutychus seated on Ac209 Paul lowered through 2C133.

### oin'os WINE

wine, the fermented juice of the grape. draining fresh w PMT917 17 Mk222 22 Lu537 37 38 is spilled PMT917 Mk222 22 Jesus given (mixed with bile) Mt2734B3 (with myrrh) Mk1523 John not drinking Lu115 733 poured on wounds PLu1034 at Cana (in want of) Jn213 3 (chief tastes) Jn29 (ideal w first) Jn210 10 (Jesus makes the water w) Jn446 saints (ideal not to be drinking) Ro1421 (not drunk with) Ep518 (not addicted to much) 1Ti38 (Timothy to use a sip) 1Ti523 (not to be enslaved by) 1Ti23 not injuring vRv68 furious w of Babylon (prostitution) vRv148 (peoples made drunk by) vRv172 (nations have fallen by) vRv183b8 of God's fury (drinking) vRv1410 (given Babylon) vRv1619 cargo of vRv1818As treading the w through vRv1915.

wine bibber, tippler2.

wine (excess of), debauch1, (given to w), toper2.

wine-press, trough5.

### ask os' BOTTLE (skin)

wine skin, made of such animals as the goat. old and new PMT917 17 17 17 Mk222 22 22 LuLu 537 37 37 38, bottle12.

wine (sweet). See sweet wine.

winefat (place for the), vat1.

### pte'ru α EXPANDER

wing, a hen assembling her brood under Mt23 37 Lu1334 four animals with six vRv48 of the locusts vRv99 of a large vulture vRv1214.

### pter'w'ion EXPANDER (dim.)

wing, on the w of the sanctuary (Christ) Mt45 Lu49. pinnacle2.

wink at, condone1.

### ptu'on WINNOWING-SHOVEL

winnowing shovel, a broad shovel used in separating the grain from the chaff. in Christ's hand PMT312 Lu317. fan2.

*cheim on'* WINTER

winter, the rainy, stormy season in the East, tempest Ac2720, that your flight not in Mt 2420 Mk1318 the Dedications in Jn1022 Timothy to come before 2Ti421. foul weather<sup>1</sup>, tempest<sup>1</sup>, winter<sup>4</sup>.

*para cheim az'o* BESIDE-WINTER

winter, staying for the winter, a ship w (at Phenix) Ac2712 (at Melita) Ac2811 Paul (in Corinth per chance) 1Ci166 (in Nicopolis) Tit 312.

*cheim'a r r os* WINTER-GUSH

winter brook, a small stream bed which contains water in winter only. the Kedron Jn 181, brook<sup>1</sup>.

*para cheim a s i'a* BESIDE-WINTERING  
wintering. Ideal Harbors not fit for Ac2712, to winter in<sup>1</sup>.

wipe, wipe off<sup>5</sup>.

wipe away, brush away<sup>2</sup>.

*apo mas's o* FROM-WIPE

wipe off. dust off the feet Lu1011.

*ek mas's o* OUT-WIPE

wipe off. Jesus' feet (a woman w her tears o) Lu738 44 (Mary w the attar o) Jn112 123 Jesus, the disciples' feet Jn133. wipe<sup>5</sup>.

*soph i'a* WISDOM

wisdom, the faculty which makes the highest and best application of knowledge, was justified Mt1119 Lu735 of Solomon Mt1242 Lu1131 Jesus (whence His) Mt1354 Mk62 (filled with) Lu240 (progressed in) Lu252 (giving the disciples) Lu215 w of (from) God (said) Lu1149 (the depths of) Ro1133 (world knew not) 1C 121 (Christ the w of) 1C124 30 (Paul speaking in a secret) 1C27 (multifarious) Ep310 (w be our G's) vRv712b5 full of (seven men) Ac 68 (Jews unable withstand Stephen's) Ac610 God gives Moses Ac710 of the Egyptians Ac 722 of word (evangel not in) 1C117 of the wise (destroying) 1C119 of this world (stupid) 1C120 319 through w (world knew not God) 1C121 Greeks seeking 1C122 Paul came not with 1C21 human 1C24 13 of men (faith not to be in) 1C25 Paul speaking 1C28 6 word of (one being given) 1C128 fleshly 2C112 all w (God lavishes on us) Ep18 (realization of His will in) Co19 (Paul teaching in) Co128 (word of Christ make its home in you in) Co318 spirit of (Father may be giving you) AEp117 treasures of Co23 expression of (ritual) Co 223 walking toward those outside Co45 if anyone lacking Ja15 behavior in meekness of Ja313 from above Ja315 17 w given Paul 2Pt315 Lambkin worthy to get vRv512 here is w (the mind which has) vRv1318 179.

wisdom, prudence<sup>1</sup>.

*soph on'* WISE

wise. God (hidest these things from) Mt1125 Lu 1021 (only w) Ro1627 1Ti17b5 (destroying wisdom of) 1C119 (stupidity w than men) 1C 125 (disgracing the w) 1C127b5 (clutching the) 1C319 (knows the reasonings of) 1C320 Christ dispatching w men Mt2334 Paul (debtor to) Ro114 (as w foreman) 1Pt310 men alleging themselves to be Ro122 saints (w indeed for good) Ro1619 (walking as w) Ep 515 where is the w 1C120 not many w called 1C126 presuming to be 1C318 18 is there not one 1C65Bs who is w among you Ja313.

wise, prudent<sup>14</sup>, (be w), understand<sup>1</sup>, (in no w), circumstances (under no)<sup>6</sup>.

*soph iz'o* make-WISE

wise (make) 2Ti315, wisely made (myths) 2Pt 116.

wise men, magi<sup>4</sup>, wisely, prudently<sup>1</sup>.

*eu ch'o mai* WELL-HAVE

wish. Paul (w to God) Ac2629 2C137 (to be anathema) Ro93 (the saints' adjustment) 2C 139 for the coming of day Ac2729 saints to be prospered 3Jn2 (sJa516). pray<sup>2</sup>, wish<sup>4</sup>, would<sup>1</sup>.

wit, perceive<sup>9</sup>.

witchcraft, enchantment<sup>1</sup>.

*meta'* WITH or after

with\* when followed by the genitive, after when used with the accusative, a connective denoting association, but not so close a connection as is conveyed by together. With the genitive case: Emmanuel, God w us Mt123 go w him two miles Mt541 reclining w Abraham Mt811 who is not w Me Mt1230 the Lord is w you Lu128 Miriam went w diligence Lu139 w your plaintiff Lu1258 etc., etc.

With the accusative case: a the Babylonian exile Mt112 a six days Mt171 a the affliction Mt2429 a My rousing Mt2632 a three days Mk931bs a these things Jn322 51 14 61 the morsel Jn1327 a Jesus' suffering Ac13 a this, Judas the Galilean Ac557 the cup also a dining 1C1125 etc. with gen. against<sup>4</sup>, among<sup>5</sup>, and<sup>1</sup>, - setting<sup>1</sup>, in<sup>2</sup>, of<sup>1</sup>, on<sup>1</sup> promised to<sup>1</sup>, unto<sup>1</sup>, upon<sup>1</sup>, with<sup>349</sup>, without<sup>1</sup>, with acc. after<sup>55</sup>, hence<sup>1</sup>, since<sup>1</sup>, that should follow<sup>1</sup>, when<sup>2</sup>.

with, about<sup>2</sup>, from<sup>3</sup>, have<sup>1</sup>, in<sup>139</sup>, same time (at the)<sup>1</sup>, through<sup>17</sup>, under<sup>14</sup>, out<sup>25</sup>, (be w), together (be)<sup>2</sup>.

bwith. See beside.

owith. See on.

twith. See together and together (be).

with one accord. See accord (with one).

withal, same time (at the)<sup>3</sup>.

*aph i'st e mi* FROM-STAND

withdraw, draw away (people) Ac537. Hannah does not w from sanctuary Lu237A Adversary w from Jesus Lu413 in season of trial (seed on rock) PLu813 be w from me (householder) PLu1327 w from these (disciples) Ac 538 messenger, from Peter Ac1210Bs John Mark, from Paul and Barnabas Ac1538 Paul (from the synagogue) Ac199 (scourgers w from) Ac2229 (entreats that the splinter) 2C 128 some w from the faith 1Ti41 from injustice 2Ti219 from the living God FHB312 (b1Ti69).

*met air'o* WITH-LIFT

withdraw. Jesus w (thence) Mt1353 (from Galilee) Mt191, depart<sup>2</sup>.

withdraw, pull away<sup>1</sup>, shrink<sup>1</sup>.

withdraw self, put<sup>1</sup>, retire<sup>2</sup>, retreat<sup>1</sup>.

wither. See dry.

withered. See dry (land).

withereth (whose fruit), sear<sup>1</sup>.

withhold. See deprive.

withhold, retain<sup>1</sup>.

*es'o* INTO-

within. Peter w the courtyard Mt2658 Mk1454 soldiers led Jesus w pretorium Mk1516 disciples (upper chamber) Jn2028 no one w the jail Ac523 the man w (Paul) Ro722 (renewed) 2C416 (staunch in) Ep316 judging

those 1C5<sup>12</sup>, in<sup>1</sup>, inner<sup>1</sup>, into<sup>2</sup>, inward<sup>1</sup>, within<sup>3</sup>.

within, in<sup>13</sup>, inside<sup>12</sup>, interior<sup>1</sup>.

*en'e i mi* IN-BE

within (what is). giving for alms Lu11<sup>41</sup>. such things as ye have<sup>1</sup>.

*a'neu* WITHOUT

without, w the Father (no sparrow falling) Mt10<sup>29</sup> stubborn gained w a word 1Pt3<sup>1</sup> be hospitable w murmuring 1Pt4<sup>9</sup>.

without. See apart from.

without, minus<sup>1</sup>, outside<sup>5</sup>, (that are w), outside<sup>1</sup>.

without a cause, feignedly<sup>1</sup>.

without ceasing, unintermittingly<sup>4</sup>.

without controversy, avowedly<sup>1</sup>.

without end, eon<sup>1</sup>.

without father, fatherless<sup>1</sup>.

without fear, fearlessly<sup>4</sup>.

without gainsaying. See gainsaying (without).

without God. See God (without).

without law. See lawless.

without natural affection. See natural affection (without).

without testimony. See testimony (without).

without understanding, unintelligent<sup>3</sup>.

*anth i't st e mi* INSTEAD-STAND

withstand. not to w a wicked person Mt5<sup>39</sup> not able to w (disciples) Lu21<sup>15</sup> (Stephen's wisdom) Ac6<sup>10</sup> Paul (Elymas w) Ac13<sup>8</sup> (w Cephas) Ga2<sup>11</sup> (Alexander w) 2Ti4<sup>15</sup> God (who has w His intention) Ro9<sup>19</sup> (w His mandate) Ro13<sup>2</sup> 2 saints (may be enabled to) Ep6<sup>13</sup> (to w the Adversary) Ja4<sup>7</sup> 1Pt5<sup>9</sup> Jannes and Jambres w Moses 2Ti3<sup>8</sup> resist<sup>9</sup>, withstand<sup>5</sup>.

withstand, forbid<sup>1</sup>.

*mar'tus* MARKER

witness, one who testifies to facts he has perceived. two or three Mt18<sup>16</sup> 2C13<sup>1</sup> 1Ti5<sup>19</sup> Hb10<sup>28</sup> what need have we still of Mt26<sup>65</sup> Mk14<sup>63</sup> w and endorsing acts of your fathers Lu11<sup>48</sup> Bs disciples as w Lu24<sup>48</sup> Ac18 232 315 532 1039 41 1331 one is to become a w (Jesus' resurrection) Ac12<sup>2</sup> false w against Stephen Ac6<sup>13</sup> 758 Christ's w (Paul) Ac22<sup>15</sup> 2616 (Stephen) Ac22<sup>20</sup> (Peter) 1Pt5<sup>1</sup> (Antipas) Rv2<sup>13</sup> (My two w) Rv11<sup>13</sup> (woman drunk with the blood of) vRv17<sup>6</sup> God is Paul's Ro19 2C12<sup>3</sup> Ph18 1Th25<sup>10</sup> many w (Timothy avows in the sight of) 1Ti6<sup>12</sup> (hears through) 2Ti2<sup>2</sup> (encompassing us) Phb12<sup>1</sup> Jesus Christ the Faithful Rv15 314. martyr<sup>3</sup>, record<sup>2</sup>, witness<sup>20</sup>.

witness, certify<sup>1</sup>, testify<sup>7</sup>, testimony<sup>19</sup>, (bear w), testify<sup>25</sup>, - together<sup>3</sup>, (bear false w), testify falsely<sup>6</sup>, (give w), testify<sup>1</sup>, (obtain a good w), testify<sup>1</sup>, (without w), testimony (without)<sup>1</sup>.

witness against, testify against<sup>4</sup>.

witness also (bear), corroborate<sup>1</sup>.

witness (false). See false witness.

*ouai'* WOE

woe, a denunciatory interjection. to Chorazin and Bethsaida Mt11<sup>21</sup> 2Lu10<sup>13</sup> 13 to the world because of snares Mt18<sup>7</sup> Lu17<sup>1</sup> w to you (scribes and Pharisees) Mt23<sup>13</sup> 15 23 25 27 29 Lu11<sup>42</sup> 43 (blind guides) Mt23<sup>16</sup> (hypocrites) Lu11<sup>44</sup> to the pregnant Mt24<sup>19</sup> Mk13<sup>17</sup> Lu21<sup>23</sup> to Judas Mt26<sup>24</sup> Mk14<sup>21</sup> Lu22<sup>22</sup> to the rich Lu6<sup>24</sup> to you who are (filled now) Lu6<sup>25</sup> (laughing) Lu6<sup>25</sup> whenever men say fine

things about you Lu6<sup>26</sup> to the learned in the law Lu11<sup>46</sup> 47 52 to Paul if not bringing the evangel 1C9<sup>16</sup> to the irreverent Ju1<sup>1</sup> to those dwelling on the earth vRv8<sup>13</sup> 13 13 one w passed away vRv9<sup>12</sup> 12 second w vRv11<sup>14</sup> 14 to the land vRv12<sup>12</sup> to Babylon vRv18<sup>10</sup> 10 16 16As 19 19Ab. alas<sup>6</sup>, woe<sup>41</sup>.

*luk'os* WOLF

wolf, the *Canis lupus*, probably the fawn-colored, large sized Syrian wolf. false prophets called Mt17<sup>15</sup> as sheep among Mt10<sup>16</sup> Lu10<sup>3</sup> hireling beholding, flees fJn10<sup>12</sup> 12 burdensome fAc20<sup>29</sup>.

*gun e'* WOMAN

woman, a mature female human being, when married, a wife. looking at to lust Mt5<sup>28</sup> with a hemorrhage Mt19<sup>20</sup> 22Mk5<sup>25</sup> 33Lu8<sup>43</sup> 47 ABs<sup>1</sup>\* among those born of (John) Mt11<sup>11</sup> Lu7<sup>28</sup> leaven a w hides fMt13<sup>38</sup> Lu13<sup>21</sup> 5000 men apart from Mt14<sup>21</sup> (4000) Mt15<sup>38</sup> a Canaanitish (daughter demonized) Mt15<sup>22</sup> 29Mk7 25 26 cause of a man with Mt19<sup>10</sup> becomes wife of seven Mt22<sup>27</sup> Mk12<sup>22</sup> Lu20<sup>32</sup> 33b having vase of attar Mt26<sup>7</sup> 10Mk14<sup>3</sup> w disciples (at the crucifixion) Mt27<sup>55</sup> Mk15<sup>40</sup> Lu23<sup>49</sup> (messenger speaks to) Mt28<sup>5</sup> ABs\* (had been cured) Lu8<sup>2</sup> (grieved) Lu23<sup>27</sup> (prepare spices) Lu23<sup>55</sup> (early at the tomb) Lu24<sup>22</sup> 24 (in prayer) Ac11<sup>4</sup> (many believed) Ac5<sup>14</sup> 174 12 (Saul persecuted) Ac8<sup>3</sup> 92 224 (baptized) Ac8<sup>12</sup> (Eunice) Ac16<sup>1</sup> (Lydia) Ac16<sup>14</sup> (Damaris) Ac17<sup>34</sup> Miriam (blessed among) Lu12<sup>8A</sup> 42 (what is that to thee) Jn2<sup>4</sup> (w lo your son) Jn19<sup>26</sup> poor w, widow Mk12<sup>42</sup> of Sidonia Lu26<sup>6</sup> a sinner w Lu7<sup>37</sup> 39 44 45 50 named Martha Lu10<sup>38</sup> out of the throng Lu12<sup>7</sup> w having (spirit of infirmity) Lu13<sup>11</sup> 12 (ten drachmas) P Lu15<sup>8</sup> certain maid Lu22<sup>57</sup> of Samaria Jn4<sup>7</sup> 9 9 11As 15 17 19 25 28 (Jesus spoke with) Jn4<sup>21</sup> 27 (the word of) Jn4<sup>39</sup> 42 Pharisees lead to Jesus [Jn3<sup>4</sup> 9 10] whenever bringing forth fJn16 21 Miriam Magdalene (messengers speak to) Jn20<sup>13</sup> (Jesus speaks to) Jn20<sup>15</sup> Jews spur on Ac13<sup>50</sup> of Philippi Ac16<sup>13</sup> in wedlock Ro7<sup>2</sup>

man (ideal not to touch) N1C7<sup>1</sup> (head of) 1C11<sup>3</sup> (w is the glory of) 1C11<sup>7</sup> (w out of) 1C11<sup>8</sup> 12 (not out of w) 1C11<sup>8</sup> (w created because of) 1C11<sup>9</sup> (w not apart from) 1C11<sup>11</sup> 11 (through the w) 1C11<sup>12</sup> unmarried w solicitous 1C7<sup>34</sup> not to pray uncovered 1C11<sup>5</sup> 6 13 shame to be shorn 1C11<sup>6</sup> to have authority over her head 1C11<sup>10</sup> should have tresses 1C11<sup>15</sup> to hush in the ecclesia 1C14<sup>34</sup> 35 Christ come of a Ga<sup>44</sup> adorning themselves (decorously) 1Ti2<sup>9</sup> 10 learning in quietness 1Ti2<sup>11</sup> not teaching 1Ti2<sup>12</sup> the w (Eve) deluded 1Ti2<sup>14</sup> obtained their dead (resurrection) Hb11<sup>35</sup> holy w of old 1Pt3<sup>5</sup> Jezebel Rv22<sup>0</sup> locusts had hair as of vRv9<sup>8</sup>

sun clothed w (a great sign) vRv12<sup>1</sup> (dragon stands before) vRv12<sup>4</sup> (fled) vRv12<sup>6</sup> (persecuted) vRv12<sup>13</sup> (wings given) vRv12<sup>14</sup> (serpent casts water after) vRv12<sup>15</sup> (earth helps) vRv12<sup>16</sup> (dragon angry with) vRv12<sup>17</sup> not polluted with (144,000) vRv14<sup>4</sup> w in scarlet (sitting on a beast) vRv17<sup>3</sup> (clothed in purple) vRv17<sup>4</sup> (drunk with blood of the saints) vRv17<sup>6</sup> (the secret of) vRv17<sup>7</sup> (on seven mountains) vRv17<sup>9</sup> (is the great city) vRv17<sup>18</sup>

wife: Mihiam, Joseph's Mt120 24 Lu25<sup>A</sup> whoever is dismissing Mt53<sup>1</sup> 32 Lu16<sup>18</sup> Herodias, Philip's Mt14<sup>3</sup> Mk6<sup>17</sup> 18 Lu3<sup>19</sup> ordered disposed of fMt18<sup>25</sup> is it allowed to dismiss

Mt193 8 Mk102 11 man shall be joined to Mt 195Mk107A Ep531 everyone who leaves Mt 1929s Mk1020A Lu1820 marrying a brother's Mt2224 25 28Mk1210 19 20 23 23Lu2028Abs1\* 28 29 30A 33 33 Pilate's Mt2719 Zechariah's w Elizabeth Lu15 13 18 24 Joanna w of Chuza Lu8 8 I marry a PLu1420 28 remember Lot's Lu1732 Ananias' w Sapphira Ac51 2 7 Aquila's w Priscilla Ac182 Paul sent forward by Ac 215 Felix' w Drusilla Ac2424 someone has his father's 1C51

man (let each have his) 1C72 (bound to a) 1C727 27 (pleasing his) 1C733 (loving his w thus) Ep533 (having been the w of one) 1Ti59 the w (render to the husband) 1C73 (has not jurisdiction) 1C74 4 (not to be separated) 1C 710 (with unbelieving husband) 1C713 (husband hallowed by) 1C714 (what are you aware) N1C716 (bound by law) 1C739 (be subject) Ep522 24 Co318 1Pt31 (fearing the husband) Ep533 (supervisor to be husband of one) 1Ti32 12 Tit16 (to be grave) 1Ti311 husband (render to the w) 1C73 (not to leave) 1C711 (has unbelieving w) 1C712 (hallowed by) 1C 714 (saving his) 1C716 (head of) Ep523 (be loving your) Ep525 28 28 Co319 (gained through the w) 1Pt31 loosed from 1C737 those having w as not 1C729 leading about a sister as 1C95 of the Lambkin RV219 (AMk1012 ARot3 AbsRV197).

woman (aged). See aged woman.

*gun at k ar'i on* little-WOMAN

woman (little), leading into captivity A2Ti39.

womanish (old). See old womanish.

womb, belly<sup>1</sup>, matrix<sup>2</sup>.

womb. See bowel.

women silly, women (little)<sup>1</sup>.

wonder, amazed (be)<sup>1</sup>, awe<sup>1</sup>, marvel<sup>14</sup>, sign<sup>3</sup>.

wonderful, marvel<sup>1</sup>.

wonderful work, great thing<sup>1</sup>, power<sup>1</sup>.

wondering (greatly), overawed<sup>1</sup>.

wont (be), custom<sup>1</sup>, - (be)<sup>2</sup>, infer<sup>1</sup>.

*xu'l on* WOOD

wood, the solid fiber of the trunk and branches of a tree, after cutting, hence many things made of wood, as a weapon, a cudgel, stocks for confining the feet Ac1624, a log, not as growing, but as dead timber which, growing again, is a symbol of resurrection life, doing this in the wet w PLu2331 if anyone building P1C312 cargo for Babylon RV812Ds 12Ds cudgel: vast throng with Mt2647 55Mk1443 43 Lu2252 pole: Jesus (hanged on) Ac530 1039 (taken down from) Ac1329 (carries up our sins on to) 1Pt224 accused is everyone hanging on Ga313 log of life (eating of) RV22 (producing twelve fruits) RV222Ab (leaves of) RV222 (license to) RV2214 (eliminating his part from) RV2219, staff<sup>5</sup>, stocks<sup>1</sup>, tree<sup>10</sup>, wood<sup>3</sup>.

*xu'l in on* WOODEN

wood (idols) RV920, wooden (utensils) 2Ti220.

*e'ri on* WOOL

wool, the fleece of sheep, water and scarlet w Hb919 His head and hair as white w RV114.

*log'os* LAY(say)ing

word, the complete expression of a thought, not a grammatical but a logical word, referring to a whole account, a saying, a suit at law or a legal case Mt532. The Logos, or word Jn11 1, is the oral Expression of God, in contrast with the Image or visible ex-

pression. accountable Hb413, a charge Ac19 38, a matter, said (logō) 1C152, a speaker (logou) Ac1412.

w of God: invalidating Mk713 hearing (the throng) Lu51 (and doing it) Lu821 (happy those) Lu1128 (Sergius Paul seeks) Ac137 the seed is Lu811 to whom came Jn1035 is truth Jn1717 disciples spoke Ac429 31 apostles not leaving Ac62 grows Ac67 1224 Samaria received Ac814 dispatches to sons of Israel Ac1036 nations receive Ac111 announced in synagogues Ac135 first to the Jews Ac1346 Paul (announced by) Ac1713 (teaching) Ac1811 (to complete) Co125 of His grace Ac2032 has not lapsed Ro98 or from you came out 1C1436 peddling 2C217 not adulterating 2C42 brethren daring to speak Ph144 not bound 2Ti23 manifests His w Tit13 not be blasphemed Tit25 is living Hb412 1Pt123 leaders who speak Hb137 earth cohering by 2Pt35 7 remaining in you 1Jn214 John (testifies to) RV12 (in Patmos because of) RV19 slain because of RV69 204 until accomplished RV1717 Christ called the RV 1913 the Father's w (not remaining in you) Jn538 (Jesus keeping) Jn855 (disciples have kept) Jn176

the Lord: confirming the w Mk1620 w of His grace Ac143 the w of: disciples certify Ac825 hear (city gathered to) Ac1344 (all those in Asia) Ac1910 nations glorified Ac 1348 carried through whole country Ac1349 Paul speaking (in Perga) Ac1425 (to the warden) Ac1632 evangel of Ac1535 36 grows Ac 1920 sounded forth 1Th18 saying to you by 1Th415 may race 2Th31

Christ: W became flesh FJn114 w of life 1Jn11 of My endurance RV310 w of C: make its home in you Co316 rudiments of Hb61 then His w not in us 1Jn110 whoever keeping His 1Jn25 you keep My RV838 Jesus: only say the w Mt88Lu77 cast out spirits with a Mt816 saying a w against the Son Mt1232 Lu1210 answered her not a Mt1523 asking the elders one Mt2124Mk1120Lu203 seek to trap Him by Mt2215Ps2 Mk1213Lu2020 no one able answer Him a Mt2246 My w (not passing by) Mt2435Mk1331Lu2133 (whoever ashamed of) Mk838Lu926 (every one hearing) Lu641 Jn524 (these are) Lu2444 (remaining in) Jn831 (no room in the Jews) Jn 837 (you cannot hear) Jn843 (keeping, not k) Jn851 52 1423 24 1520 (not Mine but the Father's) Jn1434 in Gethsemane Mt2644 Mk1439 spoke (to the throng) Mk22 (in parables) Mk 433 (boldly) Mk832 disregarding the Mk536 gracious Lu422 with authority Lu432 what is this w Lu436 Jn736 Mary heard His Lu 1039 Herod inquired with ample Lu230 powerful in Lu2419 many believe because of Jn 41 50 a schism because of Jn1019 His w judging (last days) Jn1248 remember (the w I said) Jn1520 (w of the Lord Jesus) Ac2035

the disciples: let your w be yes Mt537 whoever not hearing your Mt1014 hold the w Mk910 awe-struck at Jesus' Mk1024 deputies of Lu12 bandying Lu2417 believe Jesus' Jn222 clean because of Jn153 given the Father's Jn1714 believing through their Jn 1720 speaking to Jews only Ac1119 disturb them with Ac1524 establish the brethren by Ac1532 seducing you by Ep56 whatever doing in w Co317 always with grace Co46 receiving in affliction 1Th16 in accepting the 1Th213 13 13 console one another with 1Th418 not to be alarmed through 2Th22 traditions

taught through 2Th215 some gained without 1Pt31 not loving in w but 1Jn318 w of their testimony vRv1211

**Paul:** speak (forbidden to) Ac166 (five w or) 1C1419 19 warden reports w to Ac1636 pressed in Ac185 entreating with many Ac 202 prolonged the w Ac207 of nothing have I a w Ac2024 disciples pained at his Ac2038 Jews heard him until this Ac2222 in w and work Ro1518 not (in wisdom of) 1C117 (with superiority of) 1C21 (with persuasive w) 1C24 (with w of human wisdom) 1C213 (obeying our) 2Th314 my w and heralding 1C24 our w toward you 2C118 such as we are in 2C 1011 Alexander withstood 2Ti415

**others:** by your w justified Mt1237 37 kingdom (w of the) PMt1319 20 21 22 23 (of God not in w) 1C420 **hearing** the w (Pharisees shocked at) Mt1512 (youth sorrowing at) Mt 1923 (Pilate) Jn1913 (spirit falls on those) Ac1044 blazed abroad Mt2315 Mk145 a sower sowing the PMk414 15 16 17 18 19 20 Lu812 13 15 rich man sober at Mk1022 certainty of Lu14 of Gabriel Lu120 Miriam agitated at Lu129 of Samaritan woman Jn439 of Isaiah Jn1238 w written (in Israel's law) Jn1525 (shall come to pass) 1C1594 came out to the brethren Jn2123 Peter (men hear these w) Ac222 (entreated with more) Ac240 (welcome his) Ac241 (Ananias hearing his) Ac55 many who hear believe Ac44Bs of the deputies Ac524 dispensation of Ac64 pleases the multitude Ac65 Moses (powerful in) Ac722 (fled at this) Ac729 evangelizing with the Ac84 w of entreaty Ac1315 Hb1322 of this salvation Ac1326 of the evangel Ac157 of the prophets Ac1515 Judas and Silas reporting by Ac1527 Berea receives with eagerness Ac1711 questions concerning a Ac1815 of the promise Ro99 of the cross 1C118 of those who are puffed up 1C419 of wisdom 1C128 of knowledge 1C129 of the conciliation 2C519 w of truth (as servants in the) 2C67 (on hearing) Ep113 (correctly cutting) PMt1215 (seems forth us by) Ja118 in faith and w 2C87 law fulfilled in one Ga514 instructed in Ga66 tainted Ep429 of life Ph216 a door of PCo49 evangel not in w only 1Th15 every good work and 2Th217 creatures hallowed through 1Ti45 w of faith 1Ti46 Timothy (become a model in) 1Ti412 (to herald) 2Ti42 elders toiling in 1Ti517 with sound w (not approaching) 1Ti63 (a pattern of) 2Ti113 Tit28 spread as gangrene 2Ti217 the faithful w Tit19 spoken through messengers Hb22 w heard does not benefit Hb42 many and abstruse Hb511 of righteousness Hb513 the w sworn Hb728 no w be added Hb1219 implanted Ja121 doers of Ja122 listener to Ja123 not tripping in Ja32 stumbling at 1Pt28 stubborn as to 1Pt34 prophetic 2Pt119 suave 2Pt23 old precept is the 1Jn27 wicked 3Jn10 of the prophecy Rv18 2218 19

**expression:** in all e 1C15 intelligible 1C149 Paul (his e to be scorned) 2C1010 (plain in) 2C116 (may be granted me) Ep619 (not flattering in) 1Th25 an e of wisdom Co223

**account:** render an (in the day of judging) Mt1236 (administration) PLu162 (concerning this riot) Ac1940 (your leaders) Hb13 17 (to Christ) 1Pt45 settle a (king) PMt1823 (the lord) PMt2519 concerning Christ Lu15 the first a Ac11 on what a you send Ac1029 of the disciples Ac1122 on that a Gallio might Ac1814 a concise accounting Ro928 giving a to God (each one) Ro1412 saints

(fruit for your) Ph417 (an a of your expectation) 1Pt315

**saying:** of Jesus (everyone hearing) PMt724 28 Jn740 (when He finishes) Mt728 191 261 (concerning Him) Lu717 (after these) Lu928 (be laying up these) Lu944 (be fulfilled) Jn 189 32 not all containing this Mt1911 of the Greek woman Mk729 of Isaiah Lu34 a true that one is the sower Jn437 hard is this a Jn660 when Pilate hears this Jn198 God (justified in Thy) Ro34 (true s of) vRv199 (faithful s) vRv215 228 summed up in this Ro139 retaining what Paul 1C152 faithful is the 1Ti115 31 49 2Ti211 Tit38 of the prophecy vRv227 of the scroll vRv229 not sealing the vRv2210

**matter:** no lot in this Ac821 elders gathered about Ac158 of giving Ph415 (Bm1199 ALu2261) account8, causel, communication3, do1, doctrinel, fame1, intent1, matter4, mouth1, preaching4, question1, reason2, rumor1, saying50, shew1, speech8, talk1, thing4, to say1, tidings1, treatise1, utterance4, word 208, Word7, words4, work2.

**word, declaration**56,

**word (of the).** See logical.

### *ergazō mai* ACT

**work, trade with money** Mt2516, act righteously Ac1035, wrought in God Jn321, w lawlessness Mt723 in my vineyard PMt2128 she w an ideal work Mt2610 Mk146 must w (six days) Lu1314 AB31\* (Christ) Jn94 My Father is w Jn517 Christ is w Jn517 (what are you w) Jn630 not w (for the food) Jn637 (yet is believing) Ro45 (love not w evil) Ro 1310Bs (Paul no right not to be) 1C96 (some w at nothing) 2Th311 (anger of man n w the righteousness of God) Ja120 w the works of God Jn628 no one can w (night) Jn94 God is w a work Ac1341

**Paul w (with Aquila)** Ac183 (w with own hands) 1C412 (for the good of all) Ga610 (night and day) 1Th29 2Th38 glory to every worker of good Ro210 to the w the wage is a debt Ro44 at the sacred things 1C913 at the w of the Lord (Timothy) 1C1610 saints to be w with own hands Ep428 1Th411 from the soul Co323 if anyone not willing 2Th310 w with quietness 2Th312 w righteousness Hb1133 w sin (showing partiality) Ja29 destroying 2Jn8 for the brethren 3Jn5 on the sea vRv1817 (Bs1\*2C710 s1\*2Jn8), commit1, do3, labor2, minister1, trade2, work28, wrought1.

### *ergōn* ACT

**work, act, action of the law** Ro215, God's w: Christ must be (perfecting) Jn434 (working the w of) Jn94 greater w will He be showing Jn520 w the Father (has given C) Jn536 (C is doing) Jn1037 (the F is doing) Jn1410 working the w of (we may be) Jn628 (a w in your days) Ac1341 41 believing in C is the w of Jn629 may be manifested Jn93 do not demolish (food) Ro1420 He Who undertakes a good w among you Ph16 w of Thy hands (the heavens are) Hb110 (dost place man over) Hb27As stops from all His Hb44

**Christ's w:** John hearing of Mt112 powerful in Lu2419 perfecting Jn536 that disciples should be beholding Jn73 which I am doing (are testifying) Jn1025 (he also will be doing) Jn1412 be believing the w Jn1038 if I do not the w which no other one does Jn1524 finishing Jn174 known to the Lord is His Ac1518A what C does not effect in w Ro1518 w of the Lord (superabounding

in)1C1558 (Timothy working at)1C1610 (Epaphroditus draws near to death because of) Ph230

other (proper names): Pharisees doing their w to be gazed at Mt235 Mary works an ideal w Mt2610 Mk146 Abraham (did you ever do the w of) Jn839 (justified by) Ja221 (faith worked together with) Ja222 Moses powerful in Ac722 Barnabas and Saul (sever for) Ac132 (they fulfill) Ac1426 (Mark not coming with them to) Ac1538 Paul (saints his w in the Lord) 1C91

others: His w (to each slave) P Mk1334 (testing, each one) Ga64 (stops from) Hb410 (show by ideal behavior) Ja313 (to pay each one as) vRv2212 rescue from wicked w 2Ti418 of your father (Adversary) Jn341 because of (be believing Me) Jn1411 (deeming exceedingly) distinguishing) 1Th513 (if this w of men Ac538 w of their hands (make merry with) Ac741 w of law: not justified by (no flesh) Ro320 Ga216 (through what l) Ro327 (by faith apart from) Ro328 (but as out of) Ro932 (a man is not) Ga216 16 (did you get the spirit by) Ga32 5 (under a curse) Ga310 out of w (it is no longer) Ro116 B5 62 63 64 each one's (will become apparent) 1C313 (fire will be testing) 1C313 (judging) 1Pt117 (if anyone's w (shall remain) 1C314 (shall burn up) 1C315 every good w (superabounding in) 2C95 (bearing fruit in) Col10 (establish you in) 2Th217 (if widow follows up in) 1Ti510 (to be ready for) Tit31 (God adapting you to) Hb1321A w of the flesh Ga519 not of w (lest boasting) Ep29 good w (saints created in Christ Jesus for) Ep210 (becoming to women) 1Ti210 of dispensing Ep412 fruit from (Paul) Ph122 w of faith (remembering) 1Th13 (God fulfilling) 2Th111 desiring an ideal 1Ti31 w of an evangelist (Timothy) 2Ti45 w wrought in righteousness Tit35 w occur from the disruption Hb43 dead w (repentance from) Hb61 (cleansing your conscience from) Hb913 your w God not forgetting Hb610 endurance have its perfect Ja14 a doer of the Ja125 he who may have no Ja214 17 18 apart from (show me your faith) Ja218 18 (faith is dead) Ja220 26 by w faith perfected Ja222 by w a man justified Ja224 25 w in the earth shall be found 2Pt310

act: ideal a (they may be perceiving your) Mt516 (not stoning Jesus for) Jn1033 (widows attested by) 1Ti510 (taken for granted) 1Ti523 (to be rich in) 1Ti618 (a model of) Tit27 (zealous of) Tit214 (to preside over) Tit38 14 (incite to) Hb1024 (spectators of) 1Pt212 (endeavor through) 2Pt110A as wicked a (men's a were) Jn319 (of the world) Jn771 (once enemies in comprehension by) Col21 in accord with a (not doing as Pharisees) Mt233 (paying each) Ro26 (the Lord paying Alexander) 2Ti414 (giving to each) Rv223 (Babylon's) Rv136 (the dead judged) vRv2012 (condemned) vRv2013 of your fathers (Jews) Lu148 lest his a exposed Jn320 21 Christ (one a I do) Jn721 (many ideal a I show you) Jn1032 32 (aware of your) Rv22 9 19 31 8 15 (keeping My a) Rv226 Tabitha full of good a Ac336 repent (a worthy of) Ac260 (Jezebel not) Rv222 (men do not) vRv920 1614Ab good a (endurance in) Ro27 (magistrates not a fear to) Ro133 (to be doing) 1Ti618 Abraham not justified by Ro42 righteousness apart from Ro6

God (His purpose may remain not out of) Ro911 (calls us not in accord with) 2Ti19 (by a denying acquaintance with) Tit116 (your

fathers acquainted with My) Hb39 (great and marvelous are Thy) vRv153 a of darkness Ro1312 (unfruitful) Ep511 the one committing this a 1C52 as we are in word, we are in a 2C1011 whose consummation according to 2C1115 in word and in a Co317 every good a (made ready for) 2Ti221 (fitted out for) 2Ti317 (disqualified for) Tit116 lawless a 2Pt28 a of the Adversary (annulling) 1Jn38 Cain's a wicked 1Jn312 be loving in 1Jn318 participating in wicked 2Jn11 of Diotrephes 3Jn10 Irreverent Ju15 do the former Rv25 of the Nicolaitans Rv26 last a more than the former Rv219 not found completed Rv32 their a following them vRv1413 (AB2Jn8).

work. See operate.

work, do8, effect14, matter1, operate12, practice1, vocation1, word2, (have much w), strong (be)1,

work effectually, operate1.

work effectually in, operate1.

work out, effect1.

sun erg e'6 TOGETHER-ACT

work together, fellow worker 1C1610. the Lord w t with the apostles Mk1620 God w all t for good Ro328 Paul entreating 2C61 faith w t with Abraham's works fJa222.

work with, work together2.

erg a't 6s ACTER

worker, are few P Mt937 38 Lu102 2 worthy of his (nourishment) Mt1040 (wages) Lu107 1Ti518 to hire w P Mt201 2 8 all w of injustice Lu1327 in silver Ac1925 fraudulent P2C1113 evil w (beware of) Ph32 an unashamed P2Ti215 cheating the Ja54, laborer9, worker3, workman3.

oikourg os' HOME-ACTER

worker at home. (As'Ti25).

sun erg os' TOGETHER-ACTER

worker (fellow). Paul's (Prisca and Aquila) Ro163 (Urbanus) Ro169 (Timothy) Ro1621 (Titus) 2C823 (Epaphroditus) Ph225 (Philemon) Phn1 (others) Ph43 Co411 Phn24 of God M1C39 of your joy 2C124 in the truth f3Jn8 (B1Th32). companion in labor1, fellow helper2, - laborer3, - worker1, helper3, laborer together with1, workfellow1.

worker (fellow). See work together.

workfellow, worker (fellow)1.

working, operation5, work1.

workman, worker3.

workmanship, achievement11.

kos'm os SYSTEM

world, an orderly arrangement, adornment (of women) f1Pt33, especially the constitution of human society in a given period of time called an eon. There was a world before the disruption Gn12 2Pt36, another was destroyed at the deluge 2Pt23, the present world has continued since then. The worlds and the eons synchronize Ep22.

Christ (shown the kingdoms of) Mt48 (enlightening every man coming into) Jn19 (in the w He was) Jn110 (came into being through Him) Jn110 (knew Him not) Jn110 (taking away the sin of) Jn129 (may be saved through) Jn317 1247 (Saviour of) Jn442 1Jn444 (Who is coming into) Jn614 1127 (giving life to) Jn633 (His flesh for life of) Jn651 (manifest yourself to) Jn74 (the Light of) Jn812 95 (not of this) Jn833 1714 16 (speaking God's words to) Jn826 (whenever I may be in) Jn95

(for judgment came I into) Jn9<sup>39</sup> (the Father dispatches into) Jn10<sup>36</sup> (w came away after) Jn12<sup>19</sup> (Chief of this) Jn12<sup>31</sup> 14<sup>30</sup> 16<sup>11</sup> (came into the w a Light) Jn12<sup>46</sup> (not to be judging) Jn12<sup>47</sup> (proceeding out of) Jn13<sup>1</sup> 16<sup>28</sup> (loving His own in) Jn13<sup>1</sup> (beholding Me no longer) Jn14<sup>19</sup> (not disclosing Himself to) Jn14<sup>22</sup> (giving not as the w) Jn14<sup>27</sup> (may know that I) Jn14<sup>31</sup> (have come into) Jn16<sup>28</sup> (I have conquered) Jn16<sup>33</sup> (glory I had before the) Jn17<sup>5</sup> (not asking concerning) Jn17<sup>9</sup> (no longer in) Jn17<sup>11</sup> (with disciples in) Jn17<sup>12A</sup> (speaking these things in) Jn17<sup>13</sup> (I dispatch them into) Jn17<sup>18</sup> (spoken with boldness to) Jn18<sup>20</sup> (My kingdom not of) Jn18<sup>36</sup> 3<sup>8</sup> (for this have I come into) Jn18<sup>37</sup> (came into to save sinners) 1Ti1<sup>15</sup> (entering into the) Hb10<sup>5</sup> (propitiatory shelter for the whole) 1Jn2<sup>2</sup> (kingdom of this w became) Rv11<sup>15</sup>

disciples (are the light of) Mt5<sup>14</sup> (to go into all the) Mk16<sup>15</sup> (is hating you) Jn15<sup>18</sup> 19 17<sup>14</sup> (if you were of) Jn15<sup>19</sup> (not of) Jn15<sup>19</sup> 17<sup>14</sup> 18A<sup>32</sup> (chosen out of) Jn15<sup>19</sup> (have affliction in) Jn16<sup>33</sup> (are in) Jn17<sup>11</sup> (not taking them out of) Jn17<sup>15</sup> the field is Pmt13<sup>38</sup> the whole w (gaining) Mt16<sup>26</sup> Mk8<sup>30</sup> Lu9<sup>25</sup> (wherever evangel heralded in) Mt26<sup>13</sup> Mk14<sup>9</sup> (lying in the wicked one) 1Jn5<sup>19</sup> woe to Mt18<sup>7</sup> from the beginning of Mt24<sup>21</sup> the disruption of (kingdom made ready from) Mt25<sup>34</sup> (the blood shed from) Lu11<sup>50</sup> (Thou lovest Me before) Jn17<sup>24</sup> (saints chosen before) Ep1<sup>4</sup> (works from) Hb4<sup>3</sup> (then often suffering from) Hb9<sup>26</sup> (Christ's blood foreknown before) 1Pt1<sup>20</sup> (Lambkin slain from) vRv13<sup>8</sup> (names on scroll from) vRv17<sup>8</sup> things of the w (nations seeking) Lu23<sup>30</sup> (married solicitous about) 1C7<sup>33</sup> 34<sup>As</sup>

God (thus G loves the) Jn3<sup>16</sup> (dispatches His Son into) Jn3<sup>17</sup> 17<sup>18</sup> 1Jn4<sup>9</sup> (men Thou gavest Me out of) Jn17<sup>6</sup> (Who makes the) Ac1<sup>724</sup> (else how shall G be judging) Ro3<sup>6</sup> (makes stupid the wisdom of) 1C12<sup>20</sup> (w through wisdom knew not) 1C12<sup>21</sup> (chooses the stupid, weak, etc. of) 1C12<sup>27</sup> 27<sup>Ps</sup> 28<sup>Ja</sup> 25 (wisdom of this stupidity with) 1C3<sup>19</sup> (conciliating to Himself) 2C5<sup>19</sup> (friendship of this w enmity with) Ja4<sup>4</sup> (spares not the ancient) 2Pt2<sup>5</sup> (bringing deluge on) 2Pt2<sup>5</sup> the Father (w should be believing that Thou) Jn17<sup>21</sup> (may know that Thou dost commission) Jn17<sup>23</sup> (w knew Thee not) Jn17<sup>25</sup>

others: light has come into Jn3<sup>19</sup> cannot be hating Jesus' brothers Jn7<sup>7</sup> you (Jews) are of this Jn8<sup>23</sup> observing the light of Jn11<sup>9</sup> hating his soul in Jn12<sup>25</sup> now is the judging of this Jn12<sup>31</sup> cannot get the spirit of truth Jn14<sup>17</sup> fond of its own Jn15<sup>19</sup> the consoler exposing Jn16<sup>8</sup> will be rejoicing Jn16<sup>20</sup> human being born into Jn16<sup>21</sup> not even the w would contain (scrolls) Jn21<sup>25</sup> saints (faith announced in) Ro1<sup>8</sup> (obtained not the spirit of) 1C2<sup>12</sup> (all yours whether Paul or the) 1C8<sup>22</sup> (ought to come out of) 1C5<sup>10</sup> (shall judge the) 1C6<sup>2</sup> 2 (not condemned with) 1C11<sup>32</sup> (appearing as luminaries in) Ph2<sup>15</sup> (why, as living in) Co2<sup>20</sup> (your brotherhood in) 1Pt5<sup>9</sup> (be not loving) 1Jn2<sup>15</sup> 15 15 16 (not knowing us) 1Jn3<sup>1</sup> (w is hating) 1Jn3<sup>13</sup> (as He is, so are we in) 1Jn4<sup>17</sup> (conquering) 1Jn5<sup>4</sup> 4 5 from creation of Ro12<sup>0</sup> subject to just verdict Ro3<sup>19</sup> Abraham enjoyer of allotment of Ro4<sup>13</sup> through one man sin entered Ro5<sup>12</sup> until law sin was in Ro5<sup>13</sup> Israel's (offense the w's riches) Ro11<sup>28</sup> (casting away, the conciliation of) Ro11<sup>15</sup> Paul (became a the-

ater to) 1C4<sup>9</sup> (as offscouring of) 1C4<sup>13</sup> (in sincerity in) 2C11<sup>2</sup> (w crucified to) Ga6<sup>14</sup> 14 the paramours of 1C5<sup>10</sup> fashion passing by 1C7<sup>31</sup> 31 an idol nothing in 1C8<sup>4</sup> sorrow of 2C7<sup>10</sup>

elements of (enslaved under) Ga4<sup>3</sup> (beware) Co2<sup>8</sup> (saints died from) Co2<sup>20</sup> eon of this Ep2<sup>2</sup> nations without God in Ep2<sup>12</sup> expectation present in Col<sup>6</sup> secret of devoutness believed in 1Ti3<sup>16</sup> nothing do we carry into 1Ti6<sup>7</sup> Noah condemns Hb11<sup>7</sup> not worthy Hb11<sup>38</sup> unspotted from Ja1<sup>27</sup> the tongue a w of injustice Ja3<sup>6</sup> corruption in 2Pt1<sup>4</sup> defilements of 2Pt2<sup>20</sup> deluged 2Pt3<sup>6</sup> of the w (desire of the flesh) 1Jn2<sup>16</sup> (unbelievers) 1Jn4<sup>5</sup> (speaking) 1Jn4<sup>5</sup> is passing by 1Jn2<sup>17</sup> having a livelihood in this 1Jn3<sup>17</sup> come out into (false prophets) 1Jn4<sup>1</sup> (deceivers) 2Jn<sup>7</sup> antichrist already in 1Jn4<sup>3</sup> 4 (s\* Mt13<sup>35</sup> s\* Jn15<sup>25</sup>). adorning<sup>1</sup>, world<sup>187</sup>.

world, eon<sup>33</sup> inhabited earth<sup>14</sup>, land<sup>1</sup>, (beginning of w), eon<sup>2</sup>, world began, eon<sup>1</sup>.

*kosm o krat' or* SYSTEM-HOLDER world-might, of this darkness Ep6<sup>12</sup>. ruler<sup>1</sup>.

*kosm ik on* SYSTEMIC worldly, disowning w desires Ti12<sup>2</sup> a w holy place Ph9<sup>1</sup>.

*skōlē x worm* worm, an invertebrate animal of the group *vermes*, is not deceasing Mk9<sup>44A</sup> 46A 48.

worms (eaten of), worms (food of)<sup>1</sup>.

*skōlē k o'brō t on* WORM-FED worms (food of). Herod becoming the Ac12<sup>23</sup>. eaten of worms<sup>1</sup>.

wormwood, absinth<sup>1</sup>.

*mer'innā'ō* PART-REMIND worry about self, or be solicitous about the welfare of others, w about (the soul) Mt6<sup>25</sup> Lu12<sup>22</sup> (apparel) Mt6<sup>28</sup> 31 (the morrow) Mt6<sup>34</sup> 34 (what you shall say) Mt10<sup>19</sup> Lu12<sup>11</sup> (Martha w a many things) Lu10<sup>41</sup> (why w a the rest) Lu12<sup>26</sup> by w not able add one cubit Mt6<sup>27</sup> Lu12<sup>25</sup> let nothing be w you Ph4<sup>6</sup> solicitous (be): about things (of the Lord) 1C7<sup>32</sup> 34 (of the world) 1C7<sup>33</sup> 34 mutually s (body members) 1C12<sup>25</sup> Timothy genuinely s Ph2<sup>20</sup>.

*mer'innā* PART-REMIND worry about self, solicitude concerning others 2C11<sup>28</sup> w of this eon Pmt13<sup>22</sup> Mk4<sup>19</sup> Lu8<sup>14</sup> of life's affairs Lu21<sup>34</sup> tossing on Him 1Pt5<sup>7</sup>, care<sup>6</sup>.

*pro mer' a mna'ō* BEFORE-PART-REMIND worry beforehand, what you should be speaking (do not) Mk13<sup>11</sup>, take thought beforehand<sup>1</sup>.

*a mer'inn on* UN-PART-REMINDED worry (without). chief priests make soldiers to be Mt28<sup>14</sup> Paul wants saints to be 1C7<sup>32</sup>, secure<sup>1</sup>, without carefulness<sup>1</sup>.

*che'iron* WORSE worse, the irregular comparative of evil. the rent becoming Pmt9<sup>16</sup> Mk2<sup>21</sup> last state (of that man) Pmt12<sup>45</sup> Lu12<sup>26</sup> (has become w) 2Pt2<sup>20</sup> last deception will be Mt2<sup>784</sup> woman coming to be Mk5<sup>26</sup> lest something w coming to you Jn5<sup>14</sup> w than an unbeliever 1Ti5<sup>8</sup> swindlers shall wax 2Ti3<sup>13</sup> punishment Hb10<sup>29</sup>, sorer<sup>1</sup>, worse<sup>10</sup>.

worse, diminish<sup>1</sup>, (be the w), want<sup>1</sup>, (that which is w), inferior<sup>1</sup>.

*pros ku n e'ō* TOWARD-TEEM  
**worship.** w God Mt4<sup>10</sup> Lu4<sup>8</sup> Jn4<sup>20</sup> 20 21 22 22 23  
 23 24 24 1C14<sup>25</sup> (elders) vRv4<sup>10</sup> 514 711 1116 194  
 (John) vRv19<sup>10</sup> 229 w Christ magi Mt2<sup>2</sup> 11  
 Herod Mt2<sup>8</sup> leper Mt2<sup>4</sup> a chief Mt9<sup>18</sup> disci-  
 ples Mt14<sup>33</sup> 281<sup>7</sup> Lu24<sup>52</sup> Canaanitish woman  
 Mt15<sup>25</sup> mother of Zebedee's sons Mt20<sup>20</sup> the  
 women Mt28<sup>9</sup> Gergesene demoniac Mk5<sup>6</sup>  
 soldiers Mk15<sup>19</sup> man born blind Jn9<sup>38</sup> Abs<sup>2</sup>  
 all the messengers Hb1<sup>6</sup>

**other** (proper names): the Adversary Mt4<sup>9</sup>  
 Lu4<sup>7</sup> Greeks Jn12<sup>20</sup> models of Moloch Ac7<sup>43</sup>  
 Cornelius Ac10<sup>25</sup> Paul Ac24<sup>11</sup> Jacob Hb11<sup>21</sup>  
 of the synagogue of Satan Rv3<sup>9</sup> John vRv19<sup>10</sup>  
 228 others: wicked slave pMt18<sup>26</sup> eunuch Ac  
 82<sup>7</sup> demons vRv9<sup>20</sup> in the temple vRv11<sup>1</sup>  
 the dragon vRv13<sup>4</sup> the wild beast vRv13<sup>4</sup> 8 12  
 15 14<sup>9</sup> 11 162 1920 (not) Rv20<sup>4</sup> nations vRv14<sup>7</sup>  
 154.

**worship, cure<sup>1</sup>, devout (be)<sup>1</sup>, divine service**  
 (offer)<sup>3</sup>, glory<sup>1</sup>, rever<sup>6</sup>, venerate<sup>1</sup>, (will w),  
 willful ritual<sup>1</sup>.

**worshiped** (that is), veneration (object of)<sup>1</sup>.

*pros ku n e't ēs'* TOWARD-TEEMER  
**worshiper.** the true w Jn4<sup>23</sup>.

**worshiper, divine service (offer)<sup>1</sup>, sexton of**  
**temple<sup>1</sup>.**

**worshiper of God, reverer of God<sup>1</sup>.**

**worshipping, ritual<sup>1</sup>.**

**worth while.** See worthy and worthy (count).

*axi'ōs* WORTHY-AS  
**worthily** (adverb), the saints (receiving Phoebe  
 w of) Ro16<sup>2</sup> (to walk) Ep4<sup>1</sup> Ph12<sup>7</sup> Co10<sup>10</sup> 1Th  
 212 (sending the brethren forward) 3Jn6.  
 after a godly sort<sup>1</sup>, as becometh<sup>2</sup>, worthily<sup>3</sup>.

*ax'ion* WORTHY  
**worthy, measuring up to requirements, used**  
**absolutely meet** 2Th1<sup>3</sup>, **worthwhile** 1C16<sup>4</sup>,  
 in an evil sense deserve, desert Lu23<sup>41</sup>, fruit  
 w of repentance Mt3<sup>8</sup> Lu3<sup>8</sup> worker w of  
 (nourishment) Mt10<sup>10</sup> (wages) Lu10<sup>7</sup> 1Ti5<sup>48</sup>  
 enquire who in the city is Mt10<sup>11</sup> if the  
 house should be Mt10<sup>13</sup> 13 not w of Christ  
 Mt10<sup>37</sup> 37 38 those invited not pMt22<sup>9</sup> cen-  
 tury w Lu7<sup>4</sup> no longer w to be called son  
 vLu15<sup>19</sup> 21 John not w (loose Jesus' sandal)  
 Jn12<sup>7</sup> Ac13<sup>25</sup> Jews judging themselves not  
 w Ac13<sup>46</sup> acts w of repentance Ac26<sup>20</sup> say-  
 ing w of all welcome 1Ti11<sup>5</sup> 49 slaves to  
 deem owners 1Ti6<sup>1</sup> world not w of Hb11<sup>38</sup>  
 a few in Sardis Rv3<sup>4</sup> w art Thou O Lord  
 vRv4<sup>11</sup> who is w (to open the scroll) vRv5<sup>2</sup>  
 4b (the Lambkin w) vRv5<sup>9</sup> 12

**deserve:** the one d blows Lu12<sup>48</sup> not d of  
 death (Jesus) Lu23<sup>15</sup> (Paul) Ac23<sup>29</sup> 2511 25 2631  
 unjust d of death Ro13<sup>2</sup> the sufferings do  
 not d the glory Ro8<sup>18</sup> men d blood to  
 drink vRv16<sup>6</sup>, due reward<sup>1</sup>, meet<sup>4</sup>, unworthy<sup>1</sup>,  
 worthy<sup>35</sup>.

**worthy, enough<sup>5</sup>, ideal<sup>1</sup>.**

*axi'o'ō* be-WORTHY

**worthy** (count) or worthwhile Ac28<sup>22</sup>, cen-  
 tury not c himself w Lu7<sup>7</sup> Paul c John  
 Mark not w take along Ac15<sup>38</sup> saints c w  
 of the calling 2Th1<sup>11</sup> elders to be c w double  
 honor 1Ti5<sup>17</sup> Christ, of more glory than  
 Moses Hb3<sup>3</sup> of punishment Hb10<sup>29</sup> (BAc13  
 42). count worthy<sup>3</sup>, desire<sup>1</sup>, think good<sup>1</sup>,  
 -worthy<sup>2</sup>.

*kat axi'o'ō* DOWN-WORTHY  
**worthy** (deem), to happen upon that eon Lu  
 20<sup>35</sup> apostles, to be dishonored Ac54<sup>1</sup> saints,

of the kingdom 2Th1<sup>5</sup> (ALu21<sup>36</sup>). account  
 worthy<sup>4</sup>.

wot, known (make)<sup>1</sup>,  
 would. See owe and will.  
 would, about (be)<sup>8</sup>, will<sup>75</sup>, wish<sup>1</sup>,  
 would (for will). See ever.

*trau'm a* WOUND  
**wound**, a violent injury which breaches the skin.  
 the Samaritan bandages Lu10<sup>34</sup>.

*traum a t iz'ō* WOUND  
**wound**, the lord's slave pLu20<sup>12</sup> seven sons  
 of Sceva Ac19<sup>16</sup>.

**wound, beat<sup>1</sup>, blow<sup>4</sup>, place on<sup>1</sup>, slay<sup>1</sup>.**

[h]u phan t on' WOVEN  
**woven.** Christ's tunic Jn19<sup>23</sup>.

*en eil e'ō* IN-WHIRL  
**wrap.** Christ, in linen wrapper Mk15<sup>46</sup>.

**wrap in, fold up<sup>2</sup>.**

**wrap together, fold up<sup>1</sup>.**

**wrapper** (linen). See linen wrapper.

**wrath, fury<sup>15</sup>, indignation<sup>31</sup>, vexation<sup>1</sup>, (pro-  
 voke to w), vex<sup>1</sup>.**

*ste'ph a n os* WREATH  
**wreath**, or proper name Stephen. Jesus (w of  
 thorns placed on) Mt27<sup>29</sup> Mk15<sup>17</sup> Jn19<sup>2</sup> 5 (wear-  
 ing a golden) vRv14<sup>14</sup> a corruptible p1C9<sup>25</sup>  
 Paul's w (the brethren) pPh4<sup>1</sup> 1Th2<sup>19</sup> (of  
 righteousness) p2Ti4<sup>8</sup> saints (obtaining w of  
 life) pJal12<sup>2</sup> Rv21<sup>0</sup> (w of glory) p1Pt5<sup>4</sup> (no  
 one may be taking) vRv3<sup>11</sup> elders (have gold-  
 en) vRv4<sup>4</sup> (casting their w) vRv4<sup>10</sup> conquer-  
 ors given vRv6<sup>2</sup> locusts have vRv9<sup>7</sup> on the  
 woman's head vRv12<sup>1</sup>

**Stephen:** one of seven servants Ac6<sup>5</sup> (full  
 of grace) Ac6<sup>8</sup> (Jews discussing with) Ac6<sup>9</sup>  
 (pelted with stones) Ac7<sup>59</sup> (grieving over)  
 Ac8<sup>2</sup> (affliction occurring over) Ac11<sup>19</sup> (Saul  
 standing by) Ac22<sup>20</sup> b's. crown<sup>18</sup>.

*steph a n o'ō* WREATH  
**wreath, reward** with a chaplet or garland in  
 recognition of victory, to those competing  
 lawfully p2Ti2<sup>5</sup> with glory and honor (man)  
 Hb2<sup>7</sup> (Jesus) Hb2<sup>9</sup>, crown<sup>3</sup>.

**wrench out.** See extricate.

**wrest, twist<sup>1</sup>.**

**wrest from.** See eliminate.

*pa'l ē* WRESTLE

**wrestle, contend by grappling and forcing an**  
**opponent to the ground. not ours to w with**  
**blood and flesh** Ep6<sup>12</sup>.

*tala i'pōr on* WEIGHT-CALLOUSED  
**wretched.** Paul a w man Ro7<sup>24</sup> ecclesia in  
 Laodicea vRv3<sup>17</sup>

*tala i'pōr e'ō* WEIGHT-CALLOUS  
**wretched (be).** be w and mourn (sinners) Ja4<sup>9</sup>,  
 be afflicted<sup>1</sup>.

*tala i'pōr i'a* WEIGHT-CALLOUSNESS  
**wretchedness.** in men's ways Ro3<sup>16</sup> on the  
 rich Ja5<sup>1</sup>, misery<sup>2</sup>.

*r[h]u t is'* HAUL  
**wrinkle.** ecclesia not having vEp5<sup>27</sup>.

*gra'ph ō* WRITE

**write, make visible, significant characters in**  
**order to communicate through the sight.**  
 -writer Tertius, w of the epistle Ro16<sup>22</sup> in  
 the prophets (in Bethlehem) Mt2<sup>5</sup> (this peo-  
 ple with the lips honor) Mk7<sup>6</sup> (voice of one  
 imploring) Lu3<sup>4</sup> (they shall all be taught of  
 God) Jn6<sup>45</sup> (offering divine service) Ac7<sup>42</sup>



Christ (not on bread alone) Mt4<sup>1</sup> Lu4<sup>4</sup> (His messengers) Mt4<sup>6</sup> Lu4<sup>10</sup> (not on trial) Mt4<sup>7</sup> (go, Satan it is w) Mt4<sup>10</sup> Lu4<sup>8</sup> (going away as it is w) Mt2<sup>62</sup> Mk14<sup>21</sup> (He may be suffering) Mk9<sup>12</sup> Lu24<sup>46</sup> (spirit of the Lord is on Me) Lu4<sup>17</sup> (what is w in the law) Lu10<sup>28</sup> (all be accomplished) Lu13<sup>31</sup> Ac13<sup>29</sup> (with the lawless is He reckoned) Lu22<sup>37</sup> (Him of Whom Moses w) Jn14<sup>5</sup> 54<sup>6</sup> (w in the earth) [Jn8<sup>1</sup>] (disciples remember) Jn12<sup>16</sup> (many signs not w) Jn20<sup>30</sup> 21<sup>25</sup> 25 (in the summary of the scroll) Hb10<sup>7</sup> (w God's name on) P<sup>1</sup>Rv31<sup>2</sup>

God (dispatching My messenger) P<sup>1</sup>Mt11<sup>10</sup> Mk12<sup>7</sup> Lu7<sup>27</sup> (My house) Mt21<sup>13</sup> Mk11<sup>17</sup> Lu19<sup>46</sup> (I shall be smiling) P<sup>1</sup>Mt26<sup>31</sup> Mk14<sup>27</sup> (zeal of Thy house) Jn21<sup>17</sup> (Bread out of heaven) Jn6<sup>31</sup> (after these things) P<sup>1</sup>Ac15<sup>15</sup> (name blasphemed) Ro2<sup>24</sup> (shouldst be justified) Ro3<sup>4</sup> (gives them a spirit of stupor) Ro11<sup>18</sup> (Mine is vengeance) Ro12<sup>19</sup> (living am I) Ro14<sup>11</sup> (destroying the wisdom) 1C11<sup>9</sup> (clutching the wise) 1C3<sup>19</sup> Pilate (w Jesus' charge) Mt27<sup>37</sup> (w Jesus the Nazarene) Jn19<sup>19</sup> 19 (in Hebrew, Latin, Greek) Jn19<sup>20</sup> Ab<sup>3</sup>\* (do not w) Jn19<sup>21</sup> Ab<sup>3</sup>\* 22 22 do to John as w Mk9<sup>13</sup> Moses w (concerning divorce) Mk10<sup>4</sup> 5 (raising seed) Mk12<sup>19</sup> Lu20<sup>28</sup> (the righteousness of law) Ro10<sup>5</sup> Luke w to Theophilus Lu13<sup>8</sup> Zechariah Lu16<sup>3</sup> w in the law (of the Lord) Lu22<sup>3</sup> (of Moses) Lu24<sup>44</sup> (Israel's) Jn10<sup>34</sup> (they hate Me) Jn15<sup>25</sup> (Paul believing all) Ac24<sup>14</sup> (you shall not muzzle) 1C9<sup>9</sup> (in different languages) 1C14<sup>21</sup> baths of oil (w fifty) Lu16<sup>8</sup> cors of grain (w eighty) Lu16<sup>7</sup> the stone which is rejected P<sup>1</sup>Lu20<sup>17</sup> concerning Jerusalem Lu21<sup>22</sup> the testimony of two Jn8<sup>17</sup> daughter of Zion Jn12<sup>14</sup> John w (this scroll) Jn20<sup>31</sup> 21<sup>24</sup> (that our joy) 1Jn1<sup>4</sup> (may not be sinning) 1Jn2<sup>1</sup> (not a new precept) 1Jn2<sup>7</sup> 2Jn<sup>5</sup> (again a new) 1Jn2<sup>8</sup> (to little children) (fathers, youths) 1Jn2<sup>12</sup> 13 13 14 14 14 21 26 513 (much to be w) 2Jn<sup>12</sup> 3Jn<sup>13</sup> (to the ecclesia) 3Jn<sup>9</sup> (does not want) 3Jn<sup>13</sup> (w into a scroll) vRv11<sup>19</sup> (not to w) vRv10<sup>4</sup> 4 (w these sayings) vRv21<sup>5</sup> in the psalms Ac12<sup>10</sup> 13<sup>33</sup> the decrees Ac15<sup>23</sup> concerning Apollos Ac18<sup>27</sup> not be declaring evil Ac23<sup>5</sup>

Paul (Lysias w to Felix of) Ac23<sup>25</sup> (Festus has nothing to) Ac25<sup>26</sup> 26 (w as prompting you) Ro15<sup>15</sup> (w as admonishing, not as abashing) 1C4<sup>14</sup> (to the Corinthians) 1C5<sup>9</sup> 915 (not to commingle) 1C5<sup>11</sup> (Corinthians to) 1C7<sup>1</sup> (is a precept) 1C14<sup>37</sup> (no other thing) 2C1<sup>13</sup> (this same thing) 2C2<sup>9</sup> (out of affliction) 2C2<sup>4</sup> (to know their testedness) 2C2<sup>9</sup> (even if I w) 2C7<sup>12</sup> (superfluous) 2C9<sup>1</sup> (being absent) 2C13<sup>10</sup> (to the Galatians) Ga1<sup>20</sup> (with what size letters) Ga6<sup>11</sup> (Philippians) Ph3<sup>1</sup> (no need to) 1Th4<sup>6</sup> 61 (to Timothy) 1Ti3<sup>14</sup> (to Philemon) Phn19 21

according as it is w (the just by faith shall) Ro11<sup>17</sup> (not one is just) Ro3<sup>10</sup> (I have appointed you) Ro4<sup>17</sup> 23 (on Thy account) Ro8<sup>36</sup> (Jacob I love) Ro9<sup>13</sup> (laying in Zion) Ro

933 (how beautiful) Ro10<sup>15</sup> (the Rescuer) Ro11<sup>26</sup> (the reproaches) Ro15<sup>3</sup> (therefore I) Ro15<sup>9</sup> (they who were not informed) Ro15<sup>21</sup> (he who is boasting) 1C13<sup>1</sup> (that which the eye) 1C2<sup>9</sup> (the one with much) 2C8<sup>15</sup> (he scatters) 2C9<sup>9</sup> whatever was w before Ro15<sup>4</sup> 493 saints (not to be disposed above) 1C4<sup>6</sup> (for admonition) 1C10<sup>11</sup> (holy shall you be) 1Pt11<sup>16</sup> others: the plowman ought to be plowing 1C9<sup>10</sup> seated are the people 1C10<sup>7</sup> the first man, Adam 1C15<sup>45</sup> swallowed up was death 1C15<sup>54</sup> I believe, wherefore 2C4<sup>13</sup> accused is everyone (not remaining) Ga3<sup>10</sup> As<sup>10</sup> (hanging on a tree) Ga3<sup>13</sup> Abraham had two sons Ga4<sup>22</sup> be glad barren one P<sup>1</sup>Ga4<sup>27</sup> Peter (w briefly) 1Pt5<sup>12</sup> (second epistle) 2Pt3<sup>1</sup> (concerning Paul) 2Pt3<sup>15</sup> Jude w (giving all diligence) Ju<sup>3</sup> (entreating) Ju<sup>3</sup> keeping that which is Rv1<sup>3</sup> to the messenger of ecclesia (Ephesus) Rv2<sup>1</sup> (Smyrna) Rv2<sup>8</sup> (Pergamos) Rv2<sup>12</sup> (Thyatira) Rv2<sup>18</sup> (Sardis) Rv3<sup>1</sup> (Philadelphia) Rv3<sup>7</sup> (Laodicea) Rv3<sup>14</sup> on the pebble (new name) Rv2<sup>17</sup> scroll w on front and back vRv51<sup>3</sup> the scroll of life (names w) vRv13<sup>8</sup> (those not w) vRv17<sup>8</sup> (not found w) vRv20<sup>15</sup> w on the forehead (144,000) vRv14<sup>1</sup> (woman clothed with purple) vRv17<sup>5</sup> w happy are (the dead) vRv14<sup>13</sup> (those invited) vRv19<sup>9</sup> Lambkin (having names w) vRv19<sup>12</sup> (King of kings) vRv19<sup>16</sup> (scroll of life) vRv21<sup>27</sup> dead judged by that w vRv20<sup>12</sup> calamities w in this scroll vRv22<sup>18</sup> 19 (ALu10<sup>20</sup> B<sup>3</sup>\* Ro15<sup>4</sup> bHb8<sup>10</sup> bRv19<sup>12</sup> s2112), describe1, it is written1, write189, writing1.

write, write an epistle1.

write aforetime, write before1.

write an epistle. See epistle (write an).

*pro gra'ph*  $\delta$  BEFORE-WRITE

write before, idiomatically, graphically Ga31. Paul (for our teaching) Ro15<sup>4</sup> As<sup>2</sup> (in brief) Ep3<sup>3</sup> for judgment Ju<sup>4</sup> (ARo15<sup>4</sup>), ordain before1, set forth evidently1, write aforetime1, - before1.

*kata graph*  $\delta$  DOWN-WRITE

write down. Jesus, in the earth [Jn8<sup>6</sup>].

write in, engrave2, inscribe2.

write over, inscribe1.

write thereon, inscribe1.

writer. See write.

writing, scroll1.

writing table, tablet1.

writings. See letter.

*grap t on'* WRITTEN

written. action of the law P<sup>1</sup>Ro21<sup>5</sup>.

written (be), register1.

wrong, injure2, injustice1, (do w)8, (suffer w)2, (take w)1, injure11.

wroth (be), furious (be)1, indignant (be)3.

wrought. See work.

wrought, become1, work1, (be w), effect1.

## Y

*nai* YEA

yea, yes, a particle of affirmation, doubled for

emphasis. Y, Father for thus Mt11<sup>26</sup> Lu10<sup>21</sup> Y I (Jesus) am saying Lu11<sup>51</sup> 12<sup>5</sup> Y, broth-

er Phn<sup>20</sup> Y Amen Rv1<sup>7</sup> Y, the spirit is say- years, day<sup>2</sup>, (to y), great<sup>1</sup>.  
 ing Rv14<sup>19</sup> Y, Lord God Almighty Rv16<sup>7</sup> years (hundred). See hundred years.  
 Y, I am coming swiftly Rv22<sup>20</sup> years (two). See two years.  
 yes: let your word be Mt53<sup>7</sup> 37 saying y yes. See yea.  
 to Jesus (blind men) Mt9<sup>28</sup> (disciples) Mt13<sup>51</sup> yes, yea.  
 (Canaenian woman) Mt15<sup>27</sup> Mk7<sup>28</sup> (Peter) yes verily, to be sure<sup>1</sup>.  
 Mt17<sup>25</sup> Jn21<sup>15</sup> 18AB (Martha) Jn11<sup>27</sup> B Jesus saying y (to the throng) Mt11<sup>9</sup> Lu7<sup>28</sup> (to the priests) Mt21<sup>16</sup> Sapphira, to Peter Ac6<sup>9</sup> Paul (averted y) Ac22<sup>7</sup> (with me y) 2C17<sup>17</sup> 17 (our word not y and no) 2C18<sup>19</sup> 19 20 (y, I am asking you also) Ph4<sup>3</sup> y, of the nations also Ro3<sup>29</sup> let your y be y Ja5<sup>12</sup> 12 (s<sup>1</sup> Rv22<sup>20</sup>). even so<sup>5</sup>, surely<sup>1</sup>, truth<sup>1</sup>, verily<sup>1</sup>, yea<sup>23</sup>, yes<sup>8</sup>.

yea, but<sup>15</sup>.

yea doubtless, to be sure<sup>2</sup>.

### et'os YEAR

year, the time required for the sun to return to the same apparent position in the heavens, twelve months, twelve y (woman with a hemorrhage) Mt9<sup>20</sup> Mk5<sup>23</sup> Lu8<sup>43</sup> (a maiden about) Mk5<sup>42</sup> Lu8<sup>42</sup> (when Jesus came to be) Lu24<sup>2</sup> Hannah (seven y from virginity) Lu23<sup>8</sup> (widow of eighty-four) Lu23<sup>7</sup> Jesus (parents went y by Jerusalem) Lu24<sup>1</sup> (when beginning was about thirty) Lu3<sup>23</sup> (not as yet fifty) Jn8<sup>57</sup> (Thy y not defaulting) Hb1<sup>12</sup> fifteenth y of Tiberius' government Lu3<sup>1</sup> heaven locked three y six months Lu4<sup>25</sup> many y (goods laid up for) P Lu21<sup>19</sup> (am I slaving) P Lu15<sup>29</sup> (Felix a judge) Ac24<sup>10</sup> (Paul longing go to Rome) Ro15<sup>23</sup> three y seeking fruit P Lu13<sup>7</sup> 3 spirit of infirmity eighteen y Lu13<sup>11</sup> 16 temple built in forty and six Jn2<sup>20</sup> man infirm thirty-eight Jn5<sup>5</sup> forty y (a man of more than) Ac4<sup>22</sup> (at completion of) vAc7<sup>50</sup> (in the wilderness) Ac7<sup>56</sup> 42 (Saul king for) Ac13<sup>21</sup> (Israel acquainted with God's acts) Hb3<sup>9</sup> (God disgusted with Israel) Hb3<sup>17</sup> Abraham's seed illtreated four hundred Ac7<sup>6</sup> Eneas eight y on a pallet Ac9<sup>33</sup> God distributes land of Canaan four hundred fifty Ac13<sup>20</sup> Paul (in Ephesus two) Ac19<sup>10</sup> (after lapse of more) Ac24<sup>17</sup> (fourteen y before this) 2C12<sup>2</sup> Ga2<sup>1</sup> (after three y came to Jerusalem) Ga1<sup>18</sup> the law came four hundred thirty after Ga3<sup>17</sup> no widow listed of less than sixty 1Ti5<sup>9</sup> a (the) thousand y (as one day) 2Pt3<sup>8</sup> AB (one day as) 2Pt3<sup>8</sup> (binds Satan) vRv20<sup>2</sup> AB (not deceiving nations) vRv20<sup>3</sup> (live and reign) vRv20<sup>4</sup> 6 (dead live not until after) vRv20<sup>5</sup> (whenever finished) vRv20<sup>7</sup>.

### en i aut os' IN-SAME

year, a period of time in which the same seasons, etc., recur as in the previous period, an acceptable P Lu4<sup>19</sup> Caiaphas chief priest that Jn11<sup>49</sup> 51 1813 gathered a whole Ac11<sup>26</sup> Paul seated one y six months Ac13<sup>11</sup> scrutinizing Ga4<sup>10</sup> chief priest (once a y) Hb9<sup>7</sup> (y by y) Hb9<sup>25</sup> sacrifices y by y Hb1<sup>01</sup> recollection of sins y by y Hb10<sup>3</sup> spending a y there Ja4<sup>13</sup> three y and six months (no rain) Ja5<sup>17</sup> messengers made ready for vRv9<sup>15</sup>.

year ago, year past<sup>2</sup>.

year (forty). See forty year.

### per'u si OTHER-SIDE

year past (adverb). for a y p (Corinthians undertake) 2C3<sup>10</sup> (Achaia prepared) 2C9<sup>2</sup>. a year ago<sup>2</sup>.

yearn. See desire.

yearning. See desire.

*echthes' YESTERDAY*  
 yesterday (adverb). at the seventh hour Jn4<sup>52</sup> despatched the Egyptian y Ac7<sup>28</sup> Jesus Christ, y and today Hb13<sup>8</sup>.

### de YET

yet\* Mt21<sup>35</sup> Mk15<sup>23</sup>, now Mt12<sup>18</sup>, an adversative connective, yet, sometimes very slightly so, and used as a resumptive, now. Idiomatically, was Ac15<sup>23</sup>, ybut, yeven, yor Ja4<sup>13</sup>, etc. See under other keywords.

yet. See now there.

yet, already<sup>2</sup>, but<sup>11</sup>, ever (and)1, for1, howbeit<sup>2</sup>, no longer<sup>1</sup>, not as yet1, point1, still1, yet more, still<sup>2</sup>.

yet not, neither<sup>1</sup>, no longer<sup>1</sup>.

*mê de'p o te NO-YET-?-WHICH-BESIDES*  
 yet not at any time (adverb). 2Ti3<sup>7</sup>, never<sup>1</sup>.

*peith arch e'ô PERSUADE-ORIGINATE*  
 yield, to God Ac5<sup>29</sup> 32 to Paul Ac27<sup>21</sup> to authorities Tit3<sup>1</sup>. hearken unto<sup>1</sup>, obey<sup>2</sup>, -magistrate<sup>1</sup>.

yield. See persuade.

yield, do1, give<sup>2</sup>, pay<sup>2</sup>, present<sup>5</sup>.

yield up, let<sup>1</sup>.

### zug os' YOKE

yoke, a crossbar, fitted over the necks of draft animals, to which the load is attached. It is also used for the Hebrew word for balances Lv19<sup>36</sup> Jb3<sup>16</sup>, hence, pair of balances Rv6<sup>5</sup>. Jesus' P Mt11<sup>29</sup> 30 on the neck of the disciples P Ac15<sup>10</sup>\* of slavery P Ga5<sup>1</sup> slaves under P Ti6<sup>1</sup>.

### zeug'os YOKE

yoke of oxen Lu14<sup>19</sup>, pair of doves Lu22<sup>4</sup>.

### su zeug'nu mi TOGETHER-YOKE

yoke together. God y t male and female P Mt19<sup>6</sup> Mk10<sup>9</sup>. join together<sup>2</sup>.

### [h]upo zu'gion UNDER-YOKE

yokebeast, a beast of burden. Christ mounted on the foal of Mt2<sup>15</sup> voiceless y forbids insanity of the prophet 2Pt2<sup>16</sup>, ass<sup>2</sup>.

yoked (be diversely). See diversely yoked (be). yoked together (unequally), diversely yoked (be)<sup>1</sup>.

### su'zug os TOGETHER-YOKE-

yokefellow. Paul's genuine P Ph4<sup>3</sup>, yonder, there<sup>2</sup>.

### [h]um eis' YE

you\*. the plural of the pronoun of the second person. When necessary the sign of the plural (s) is put before it to distinguish it from the singular, who intimates to y Mt3<sup>7</sup> I am saying to Mt3<sup>9</sup> 518 baptizing y Mt3<sup>11</sup> 11 making y fishers Mt4<sup>19</sup> saying wicked things against y Mt5<sup>11</sup> vast are y wages Mt5<sup>12</sup> the prophets before y Mt5<sup>12</sup> y are (salt of the earth) Mt5<sup>13</sup> (light of the world) Mt5<sup>14</sup> thus let shine y light Mt5<sup>16</sup> y ideal acts Mt5<sup>16</sup> y shall be perfect Mt5<sup>18</sup> thus then you be praying Mt6<sup>9</sup> are not y of more consequence Mt6<sup>26</sup> etc. See under other keywords. ye<sup>304</sup>, you1<sup>80</sup>, your<sup>356</sup>, etc.

## su YOU

**you**#, the second person singular pronoun. Miriam y wife Mt120 Jesus (Thou art coming to me (John)Mt314 (on their hands lifting Thee)Mt46 (messenger before Thy face)Mk12 (aware who y are)Mk124 (I am coming to y)Rv25 now whenever y may be praying Mt66 hearkened to is y petition Lu113 etc.

**you**s/. See yourself.

## ne'on YOUNG

**young** in years Co310 Tit24, fresh, opposed to old. f wine into old skirts PMt917 17Mk222 22a 22Lu537 37 38 39 f kneading P1C57 f covenant PHb124, new12, young1.

**young**, squab1, younger3.

## nean i'as YOUNG-man

**young man**, called Saul Ac758 named Eutychus Ac209 Paul's nephew Ac2317.

**young man**, youth10.

## ne ô'ter on YOUNGER

**younger**, from the comparative. of two sons PLu1512 13 the greater to become as Lu2226 when Peter was Jn2118 y men (enshroud Ananias) Ac56 (entreat as brethren) 1Ti51 (entreat to be sane) Tit26 (to be subject) 1Pt 55 y women as sisters (entreat) 1Ti52 y widows (refuse) 1Ti511 (to be marrying) 1Ti514, young3, younger8.

**younger**, inferior1.

## son YOUR

**your**, thy, thine, belonging to the second person. beam in y eye Mt73 Jesus (prophecy in y name)Mt722 22 22 (sign of T presence) Mt243 (y disciples not fasting) Mk218 Lu533 (y nation) Jn1835 sow ideal seed in y field Mt1327 what is y (pick up) Mt2014 (you have) Mt2525 (taking away) Lu630 go to those who are y Mk519 all mine is y Lu1531 God (not My will but Thine) Lu2242 (Mine all are T and T mine) Jn1710 10 (Thy word is truth) Jn1717 because of y speaking Jn442 belonged to y (Ananias and Sapphira) Ac54 y providence (Felix) Ac243 weak one perishing by y knowledge 1C811 "Amen" at y giving thanks 1C1416 apart from y opinion Phn14, thine5, thy20.

## [h]um e'ter on YOUR-more

**yours**, of yours, an emphatic form. is the kingdom Lu620 giving you y Lu1612As the season for you Jn76 keeping y (words) also Jn1520

of yours: this law Jn817 this salvation Ac2734 this mercy Ro1131 boast 1C1511as genuineness of this love 2C88 that flesh Ga 613. your7, yours2, that which is your own1.

## se aut ou' OF-YOU-SAME

**yourself**, thyself Jn1422 175, **you**s/ Mt1816, reflexive pronoun of second person. Jesus (cast y down) Mt46Lu49 (save y) Mt2740Mk1530Lu2337 39 (Physician cure y) PLu423 (manifest) Jn74 (testifying concerning) Jn813 (whom are you making) Jn853 (making y God) Jn1033 show y to the priest Mt84Mk144 Lu514 loving you associate as Mt1919 2239 Mk1231 Lu1027 Ro139 Ga514 Ja28 saying concerning y (John) Jn122 from y are you saying this (Pilate) Jn1834 you (Peter) girded y Jn2118 spread your pallet by Ac934 commit nothing evil to Ac 1628 Paul (speak concerning) Ac261 (owing me even y) Phn19 condemning Ro21 hoarding Ro221 have faith for Ro1422 noting Ga 61 Timothy (exercise y in devoutness) 1Ti47 (attend to) 1Ti416 (will save) 1Ti416 (keep y pure) 1Ti522 (present y to God) 2Ti215 (lead Mark back with) 2Ti411 tendering y a model Tit27, thee1, thine own self2, thou thyself1, thy1, thyself35.

**yourselves**, one another4.

## ne a n i'sk os YOUTH

**youth**, a young person. Jesus (y speaking with) Mt1920 22 (y following with) Mk1451 51a (Y be roused) Lu714 sitting at right of tomb Mk163 visions shall be seeing Ac217 found Sapphira dead Ac510 Paul's nephew Ac2318 22 John writing to 1Jn213 14, young man10.

## ne o't ês YOUTH

**youth**, the state of being young or fresh. these I maintain from my Mk1020Lu1821 Paul's life from his Ac264 let no one be despising Timothy's 1Ti412 (s'Mt1920).

## ne ô ter ik on' YOUNGERIC

**youthful**, desires flee 2Ti222.

## Z

## Zakchai'os (Hebrew) CLEAR

Zaccheus, a tribute collector Lu192 5, 8.

## Sadôk' (Hebrew) JUST

Zadok, in Christ's lineage Mt1414.

## Za'ra (Hebrew) RADIATE

Zarah, a name in the genealogy of Christ Gn 3830 Mt13.

## zê'los BOILING

**zeal**, jealousy. the z of Thy house Jn217 Jews jealous a z of God Ro104 Corinthians' z (for Paul's sake) 2C71 (produced in) 2C711 (provokes the majority) 2C92 Paul, in relation to Ph36

**Jealousy**: filled with (Sadducees) Ac517 (the Jews) Ac1345 strife and j (saints not walk-

ing in) Ro1313 (where there is) 1C38 j of God (Paul jealous with) 2C112 lest somehow there be 2C1220 work of the flesh Ga520 fiery (waiting for) Hb1027 bitter j Ja314 16 emulation1, envy1, envying5, fervent mind1, indignation2, zeal6.

**zealot**. See zealot.

## zêl ô t ês' BOILER

**zealous**, **zealot**, inherently z (Jews, for the law) Ac2120 (Paul, for God) Ac223 (Paul for the traditions) Ga14 a people z of ideal acts Ti244 z of good 1Pt313 saints are z for spiritual endowments 1C1412 **zealot**: Simon called Lu 615 Ac113. **zealous**5, **Zealotes**2.

*ze s t on'* BOILING

zealous. Laodicea not Rv315b3 15 16. hot3.

*zē l o'ō* BOIL

zealous (be) or jealous, enthuse. be z (for the greater graces) 1C1231 (for spiritual endowments) 1C141 (to be prophesying) 1C1439 jealous: patriarchs j of Joseph Ac79 Jews (at Thessalonica) Ac175 (over the Galatians) Ga 417 17 love is not 1C134 Paul, over Corinthians 2C112 in the ideal Ga418 you are j Ja42 (psRv319). affect3, covet2, desire2, envy2, jealous1, zealous1.

*zē l eu'ō* BOIL

zealous (be). Laodicea to be Rv319Ab.

*Zebedai'os* (Hebrew) MY-ENDUEMENT

Zebedee, the father of James and John. James and John (of Z) Mt421 102 2637 Mk119 317 1035 Lu510 Jn212 (in the ship with Z) Mt421 (leaving their father Z) Mk120 mother of the sons of Mt2020 2756.

*Zaboulōn'* (Hebrew) RESIDENCE

Zebulon, one of the twelve tribes of Israel Gn 3020. land of Mt413 15 tribe of vRv78.

*Zachari'as* (Hebrew) REMEMBER-Jehovah  
 Zechariah, the father of John the baptist Lu15 12 13 18 21 40 59 67 32 the son of Berechiah Mt 2335 Lu1151.

Zelotes, zealot2.

*Zēnas'* ZENAS

Zenas, a lawyer's name Tit313.

*Zoro babel'* (Hebrew)

WINNOWER-in-Babylon

Zerubbabel, an ancestor of Christ Ezra22 1Ch319. Mt112 13 Lu327.

*Zeus, (gen.) Dios, (acc.) Dia* ZEUS

Zeus, the chief of the younger race of the Olympian gods. The form Zeus does not occur in the scriptures. Barnabas called Ac1412 priest of the Ac1413.

*dī o pet ēs'* ZEUS-FALLEN

Zeus (which fell from). temple of that Ac 1935. which fell down from Jupiter1.

*Si ōn'* (Hebrew) ARID

Zion. We spell this with a Z because it is the Greek word which represents the Hebrew Zion in the Septuagint. Sion is a name for Hermon Dt448, which is spelled differently in Greek. daughter of Mt215 Jn1215 laying in Z (Stumbling Stone) ARo933 (capstone) ALPt26 arriving out of Z the Rescuer ARo 1126 you have come to Mount Z AHb1222 Lambkin standing on vRv141.

## INSTRUCTIONS FOR USE

This Concordance is based on the Greek. For this reason the lists of references provide the occurrences of the original Greek word. But because the Concordant method of translation gives, as far as possible, a consistent translation of each Greek term, we are able to arrange the entries alphabetically by the English words. In these instructions page numbers usually refer to the body of the concordance, unless otherwise stated.

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### (1) THE GREEK WORDS

The Greek words, in *italics*, are given in order to preserve the verbal connection with the Original. As most users of this Concordance have no knowledge of Greek, the words are printed in English letters and are usually divided into the parts of which they are composed. Anyone can see how they are made up, and will be able to recognize their elements when they occur in other Greek words. The nouns are given in the nominative case, singular, and adjectives in the neuter gender. The verbs are given in the first person singular, present tense (I-AM—ING), and usually end in *-ō* for the active voice, and *-mai* for the middle. Thus, under **call** we have *kal e'ō*, which really denotes I-AM-CALLING, and under **taste** we have *geu'o mai*, which is the Greek for I-AM-TASTING.

The aspirate [h] and the letter [n] have been added occasionally, and accents ['] are often provided to assist in indicating the traditional pronunciation. In addition, square brackets may be used to indicate letters which sometimes occur in a stem, but not always.

Note the following examples:

[h]a'pa n. The letter "h" does not appear in Greek. The first syllable is accented. The word is divided into two parts, the root, [h]apa, and the ending n.

a[n]g'gel os. The "n" is inserted to show the usual pronunciation.

g[e]in'o mai. The letter "e" does not always appear in the Greek.

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## (2) THE ENGLISH STANDARDS

The Greek word is followed by the English STANDARD. For *ergon* it is ACT (p. 332).

The stem of the STANDARD is printed in CAPITAL letters as in ACT (**work**, p.332), ACTION (**vocation**, p. 320), and ACTER (**worker**, p. 333).

Occasionally a STANDARD is compounded of several elements such as DOWN-ACT for **effect** (p. 86). In this way STANDARDS can be associated with other words in their families. Thus, the element UN in UN-FLAWED (**flawless**, p. 111) links it with scores of other words such as **ignorant** (UN-KNOW) and **immortality** (UN-DEATH) which have no visible relation to **flawless** in English.

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## (3) THE ENGLISH KEYWORDS

Just below the line containing the Greek word will be found the English word used in the CONCORDANT LITERAL NEW TESTAMENT to translate this Greek word. Every such word used in our Version will be found in alpha-

betical order, and printed in **boldface**. If more than one English word is needed, they will follow the first word, yet are also found in their proper place in alphabetical order, followed by the word under which occurrences are listed.

For example, if we look up **world** (p. 333) we will find just above it the Greek word *kosmos* followed by its STANDARD. We find this Greek word translated both **world** and **adornment**. Under **A** on page 10, we will find **adornment** entered along with a reference to the word **world**:

**adornment.** See **world**.

Cross-references are also provided when the English **keyword** could not be expressed by a single term. The Greek word *sunekdêmos*, for example, had to be translated by two words, **fellow traveler**. The entry is made under **F** (p. 106), but a cross-reference is provided under **T** (p. 309), as follows:

**traveler (fellow).** See **fellow traveler**.

In a few cases the **keyword** may be used in combination with other words and this entire phrase be given a one-word English translation. For example, in John 7:4 the word **boldness** (*parrêsia*) is used with the verb **be** and the preposition **in**. This whole phrase has been translated by the word **publicity**. This is noted in the Concordance on page 36 as follows:

**boldness, with be in, publicity** Jn74.

A cross-reference to this information is found on page 235:

**publicity.** See **boldness**.

Verbs usually will be found only under their basic form. **Made** will be found under **make**, **went** under **go**, etc.

The **keyword** will usually be followed by a period to separate it from **boldface** headings which follow.

Example (p. 111):

**flawless, holy and f** (saints to be) FEp14

The **keyword** here is **flawless**, and the phrase "holy and flawless" is the heading for the first grouping of references and is not a translation of *amōmon*.

If there is a definition, or when more than one English word is used the period will follow these.

Example (p. 222):

**persuade, have confidence, yield** Ja33, move to  
mental compliance. **chiefs**

Here the words **persuade, have confidence** and **yield** are all translations of the Greek word *peithō*. Since the word **chiefs** comes after the period we know it is a heading for a group of references and not a translation of *peithō*. Note that because there was only one instance where *peithō* is translated **yield** (Ja33) it is given immediately and will not be repeated.

A large asterisk (\*) following the **keyword** indicates that any or all of the occurrences may be omitted for this word. Note the following example (p. 6):

**about\***, with the accusative.

Often when the various grammatical forms of a word are difficult to distinguish we provide some explanation to aid the student. Verbs may be shown by the word **be** or simply by the word "verb" as in the following examples on pages 6 and 187 respectively:

**able (be), powerful (be).**      **love** (the verb)

In a few cases we have used the verb signs explained on page 4 of the CONCORDANT LITERAL NEW TESTAMENT in order to indicate the proper grammatical form of a word. Thus under the verb **reap** (p. 240) we have given the entry for **'reaper**. The (') mark before the word **'reaper** shows us that the Greek word is in the Act verb form and is not a noun.



## (4) THE REFERENCES

When necessary a definition is provided after the English **keyword**. Note, for example, the explanation given on page 282 for the word **spirit**. It is important to examine these carefully, for occasionally Scripture references may be given along with definitions. Thus, under **spirit** the explanation is six paragraphs long with numerous Scripture references, none of which are repeated in the lists.

Following the definition will be a period to separate it from the groups of references. If there are several English **keywords** for an entry, the list of references for the first **keyword** will lead the others following the period. Under *peithō* (p. 222), for example, the list for **persuade** is given before that of **have confidence**.

If the list of references is long it may be divided into several paragraphs, each dealing with distinct uses of the **keyword**. For instance, the list of occurrences under **messenger** is divided into two paragraphs, the first giving the references of the word when directly associated with **God** or **Christ** and the second those associated with **others**.

In addition, these paragraphs may be further subdivided into groups. These groups may be headed with **boldface** words, with the contexts for references associated with each heading given in parentheses. Under the entry **messenger**, in the second paragraph, we find the heading, **of the ecclesia in**. The seven references which follow this heading will all have the expression "messenger of the ecclesia in." Other headings for groups of associated references are in lightface type. At the bottom of page 194, under **messenger**, is the heading "Satan" followed by two references in which Satan is called a messenger. Remember, parts of contexts given in parentheses should always be connected back to the nearest

preceding word or words which are not in parentheses. This method of grouping references associates similar passages and saves space.

All references to John 7:53-8:11 are given in square brackets because the passage is absent in the uncial parchments and all other older manuscripts. Note the following example from page 85 under **early** (*orthros*):

Jesus came to the sanctuary [Jn8<sup>2</sup>]

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## (5) THE CRITICAL READINGS

*After* many references the student will find small letters which refer to the ancient manuscripts, indicating that this Greek word appears only in the manuscripts which the letters represent. See the list of abbreviations on inside back cover.

Example (under **messenger**):

His face Lu9<sup>52</sup> avowing in front of Lu12<sup>8</sup>  
ABs\* Rv3<sup>5</sup> seen strengthening Him Lu22<sup>43s2</sup>

At Luke 12:8 the word **messenger** (*aggelos*) is found in Codex Alexandrinus (A) and in Codex Vaticanus (B). The word is missing in the original Codex Sinaiticus (s) but was added very soon after the manuscript was written (s\*). For Luke 22:43 the word *aggelos* is provided only by the principal corrector of Codex Sinaiticus (s<sup>2</sup>). Since no manuscript abbreviations are given for Luke 9:52 and Revelation 3:5 we can assume that the manuscripts agree in these cases.

Important readings which we have not followed in the CONCORDANT LITERAL NEW TESTAMENT appear at the close of each listing in parentheses. In this case only, the symbol for the manuscripts precedes the Scripture reference. Thus, at the end of the entry for **messenger** (p. 195), we have the following:

(AAc8<sup>39</sup> sJu<sup>14</sup> Bs<sup>4</sup>Rv11<sup>1</sup> b16<sup>3</sup>).

In these passages the manuscripts given have **messenger**, but we prefer other readings.

## (6) FIGURES OF SPEECH

*Preceding* many references we have inserted small capital letters which indicate figures of speech. (See Abbreviation Key, inside cover.) A detailed explanation of these is given in Appendix A.

Example (under **messenger**):

others: reapers are m <sup>PMt13<sup>80</sup></sup> severing  
the wicked <sup>PMt13<sup>49</sup></sup> m of little ones <sup>Mt18<sup>10</sup></sup>

The first two references here appear in a parable (\*).

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## (7) THE AUTHORIZED VERSION

In many cases, to enable the reader to see how the Authorized Version (AV) translated a Greek word, we have added at the end of the references, a list of the words used by the AV for that Greek word. Along with the AV word is a number to indicate how many times it is so used.

Example (p. 10, under **advent**):

appearing<sup>5</sup>, brightness<sup>1</sup>.

While the CONCORDANT LITERAL NEW TESTAMENT translates *epiphaneia* as **advent** in every instance, the AV used "appearing" five times and "brightness" once.

Example (p. 43, right column, second entry):

care, diligence<sup>1</sup>, worry<sup>5</sup> 5

The two superior figures indicate that there are six occurrences of the AV noun "care" and five of the AV verb "care." The CV rendering is **worry** (p. 334) for both noun and verb. In other cases the two superior figures may refer to two different Greek nouns or two different Greek verbs.

In addition, the AV words are generally included in lightface type in the regular alphabetical order throughout the Concordance, followed by the **boldface** word used

in the CONCORDANT LITERAL NEW TESTAMENT. Note the following example which appears on page 10 immediately preceding the entry for **advent**:

advantaged (be), **benefit**<sup>1</sup>.

This means that in the one case where the AV has "be advantaged" we use the word **benefit**. These entries will prove useful to those familiar with the AV vocabulary since they serve well as cross-references to the proper entries. Always remember that the lightface type in the alphabetical order signifies the AV vocabulary and the **boldface** type the Concordant vocabulary.

Α *ah*  
Β *b*  
Γ *g*  
Δ *d*  
Ε *e*  
Ζ *dz*  
Η *ey*  
Θ *th*  
Ι *ee*  
Κ *k*  
Λ *l*  
Μ *m*  
Ν *n*  
Ξ *x*  
Ο *o*  
Π *p*  
Ρ *r*  
Σ *s*  
Τ *t*  
Υ *u*  
Φ *f*  
Χ *ch*  
Ψ *ps*  
Ω *ō*

# (8) THE UNCIAL AND CURSIVE GREEK ALPHABETS

The letters of the Greek alphabet are easily learned. Indeed nearly half of them, Α, Β, Ε, Ι, Κ, Μ, Ν, Ο, Τ, Ζ, are precisely the same as in English in both force and form. C, though it is supposed to represent our S, has the same sound as soft C (as in cereal) or S. P is R. By observing oft-repeated forms they become familiar.

The uncial or primitive letters are shown at the left in their original forms, and faithfully reproduced, as far as possible, in these handmade replicas of the autograph copies.

The cursive or modern Greek characters are shown on the right.

Α *a*  
Β *β*  
Γ *γ*  
Δ *δ*  
Ε *ε*  
Ζ *ζ*  
Η *η*  
Θ *θ*  
Ι *ι*  
Κ *κ*  
Λ *λ*  
Μ *μ*  
Ν *ν*  
Ξ *ξ*  
Ο *ο*  
Π *π*  
Ρ *ρ*  
Σ *σ, s*  
Τ *τ*  
Υ *υ*  
Φ *φ*  
Χ *χ*  
Ψ *ψ*  
Ω *ω*

FIGURES OF SPEECH  
As marked in Our  
KEYWORD CONCORDANCE

God, Who studded the sky with jewels and carpeted the earth with colors, has written His revelation in language which reflects the beauties of His visible creation. The diction of the East and of the Scriptures is full of fine figures, over which we walk with ruthless tread, seldom stopping to admire the blooms beneath our feet. It is the voice of feeling as well as fact. Nor is its beauty merely ornamental. Unless our eyes are opened to their presence and we feel their force, we may fail to enter beneath the surface of bare facts, into the heart of God's truth, and be led astray by mere externals.

NOT TRUE AS TO FACT

It is startling to realize that much of God's Word is not *literally* true. Some of its most precious and important statements simply cannot be taken as they stand. "God is light" is not an actual fact. Literally stated, He is, in the spiritual sphere, in some ways like light in the physical realm. But how much more forceful and beautiful to condense all this into a short, striking sentence, even if it is not strictly correct! This should open our eyes to realize that not everything in the Scriptures must be taken literally. When the Lord told His disciples that Lazarus had found repose and that He was about to wake him out of sleep, they took His words literally, which misled them. So He told them frankly that Lazarus had died. By this figure, which was not true

in fact, He had foreshadowed the great truth that Lazarus' death was like taking a nap, for He would rouse him from his sleep. We should be on our guard when Scripture states that which cannot be *literally* true. Such words are not false, but figurative. Because the Scriptures unfold to us the metaphysical and the spiritual, for which we have no organs of perception, these are usually spoken of in terms of the physical and the material. Hence we should expect to find many figures in God's revelation. Words used literally of things in the lower sphere, accessible to our soulish senses, are needed in a superior sense for that which belongs to a higher sphere. Such conceptions as light and darkness, life and death, high and low, are freely used as figures. In fact, many have been so often used in this fashion that we mistakenly speak of the figurative usage as a special "meaning," when it is really a faded figure.

#### IMPORTANCE IN INTERPRETATION

Of the vast importance of figures of speech in interpretation, there can be no question. In the Reformation a single metaphor, "this is My body," led to conflicts and divisions which would never have arisen if there had been even an elementary knowledge of figurative language. On some subjects, the Scriptures seem to contradict themselves, simply because figures are taken as facts. When the figure is recognized, the conflict vanishes. An investigation will show that differences of interpretation occur especially often with words which are frequently used figuratively. As a rule this has affected their literal significance and clouded the passages in which they appear. In such cases, if the literal is sharply distinguished, the discrepancies will disappear.

#### NOT EVIDENCE FOR THE MEANING OF WORDS

In seeking to fix the exact significance of a word, only its literal usage should be consulted. Here alone the actual meaning appears. The figurative is a depar-

ture from it. Therefore, in the **KEYWORD CONCORDANCE**, many of the figurative expressions have been indicated. They should not be included in the evidence when fixing a word's precise signification. This does not apply equally to all figures. The context within a parable shows the meaning of a word, for the parts of a parable may be literal with respect to one another. Thus we may learn much of darnel in the parable of the sowing, even though the darnel itself is a figure of hypocritical disciples.

The *literal meaning* of a word is *one* and *constant*: the *figurative usage* is *diverse* and *variable*. The fact that lexicographers as a rule fail to distinguish the meaning of a word from the usage has made their definitions indefinite, and has led to much confusion. A word has been given many "meanings" by incorporating its figurative usages. As these may vary much, the true significance of the word becomes obscure. It is important that we give each word a constant literal meaning, but it is equally necessary that we do *not* apply its figurative usage in every passage.

## COMPOUND OR COMPLEX FIGURES

Frequently a single expression is figurative in two or more directions. Thus, in the sentence, "Heaven is God's throne," the word "throne" is a *Metaphor*, for heaven is not only said to be *like*, but to *be* a throne. But a throne, in this case, is not merely the piece of furniture, but stands for the idea of rule. So it is also an *Association* (Metonymy). As it ascribes what is human to the Deity, it is also a *Condescension* (Anthropopatheia). Only the principal figure may be indicated in such cases.

Many figures may be classified under two or more headings, when they possess characteristics of each. Thus *Parallelisms* may be, in some degree, *Repetitions*, yet the figure lies rather in the *arrangement* of the words and sentences. Hard and fast lines cannot always be drawn.

## LIMITATIONS OF FIGURES

Figures, especially those of likeness, must be strictly limited to the point, or points, of contact, for it is axiomatic that there is *unlikeness* in all other particulars. They must never be used as if they were true in fact. Therefore it is unwise to use figures of speech as a basis of reasoning, for the points of contact are limited to those stated or apparent, and they may not be extended to other relations. Thus when Paul speaks of betrothing the Corinthians to Christ, he refers *only* to their *singleness* and *purity*. The figure does not include any other aspect of betrothal or refer *in any way* to marriage. It is confusing to connect it with such figures.

## NOMENCLATURE

A name should be an index of that which it represents. The names usually given to figures of speech have been so technical and foreign that they have made the subject unnecessarily difficult and distasteful. Hence we give a new English name where it seems needed. Instead of calling the commonest of figures a *Hypocatastasis* we define it by the name *Implication*, and, as it occurs so frequently, simply mark it with ' for Figure. The common, well-known names, as *Simile*, *Metaphor*, *Parable*, etc. are retained.

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 FIGURES OF LIKENESS

*Likeness*, or comparison, is the most frequent form in which figures are found. Though there are only a few varieties which are based on similarity, most figures, by far, belong to this class. In fact, one of these, *Implication*, is so frequently found, that we simply call it a "figure."

The point to press in figures of likeness is that they depend upon *unlikeness*. Two objects must be *unlike*



in the main, and similar in one or more particulars, in order to be a figure. Under no circumstances must the likeness be allowed to go beyond these particulars, or the figure is violated. So also, in parables the salient points alone are to be pressed, for much detail may be included which merely makes the picture complete.

All figures of likeness may be expanded into a simile, by adding the formula "is like." This is one of the simplest tests to determine whether it is included in this class. The simile actually states that one thing is like or similar to another in some respect, hence no notation is needed to call attention to it, as "All flesh is *like* grass." The *metaphor* is bolder. It leaves the realm of fact, and says that one *is* another, as "All flesh *is* grass." Still more striking is the *implication*, which takes the likeness for granted, as "the grass withers." The *parable* goes further and makes a whole statement, including action, as "Physician, cure yourself." It will be seen that these figures are, in one sense, figures of omission, for they are abbreviated similes.

Especially in parables, there are many words which seem to be quite literal in their context, but become figurative because the context is a comparison. They are marked with a <sup>p</sup> for *Parable* and a <sup>v</sup> for *Vision* in the KEYWORD CONCORDANCE.

#### SIMILE

It is only when two *dissimilar* objects are said to be alike in some particular that the simile becomes a figure of speech. Even then, it is true in fact, hence it is only partly over the borderline of figures. But, as it is the essence of all figures of likeness, into which they all may be expanded, we include it in our classification.

#### METAPHOR

The metaphor is an abbreviated simile. It omits the statement of likeness. Hence it is not literally true as to fact, but forceful as to feeling. Instead of saying that

one thing is *like* another, it boldly insists that it *is* that other. The substantive verb is usually present, as, "This is my body." Literal facts may be stated with or without the verb, but this figure calls for its presence. It is indicated by the small superior <sup>m</sup> before the verse reference.

#### IMPLICATION (FIGURE)

By far the most frequent of figures is the *Implication* (*Hypocatastasis*), which, on this account, we designate simply by the letter <sup>r</sup> for Figure. Not only does it omit the statement of likeness (which the Simile has) but it also does without the verb *is* (which the Metaphor has), simply taking the likeness for granted. The similarity is *implied*, hence the name Implication.

#### PARABLE

A likeness developed into action is called a *Parable*. In Greek this is literally that which is *cast beside*, a parallel. In it, one set of circumstances in the physical sphere is likened to a spiritual counterpart. The resemblance extends to *action*, and must include a verb used figuratively. To put it popularly, a parable is a *moving* picture, while a metaphor or implication is a still one. Every figurative action seems to have the makings of a parable. Absolute boundaries cannot be drawn, nor are they vital. There should be a figurative object, combined with a figurative action.

The shortest named parable in the Scriptures is: "Physician, cure yourself!" (Luke 4:23). Here both the noun and the verb are figurative. Our Lord is not merely compared to a physician, but to one who attends his own case. The action of the physician is added to the likeness. According to this inspired example, no lengthy story is needed to constitute a scriptural parable. Hence we may conclude that there are many more of these than is usually supposed. The verb and noun which make the parable must be literal in regard to each other. A physician cures. But a case such as "put off

...the old humanity" (Eph. 4:22) is not a parable, though both noun and verb are figurative, for we strip off clothing, not humanity. Perhaps the most extensive parable in the Scriptures is the tabernacle and its ritual (Heb. 9:9).

The same figure must be apparent in both the noun and the verb. "Physician, deal with your own misfortune!" would not be a parable, as the figure is lacking in the verb. Neither would "you should cure yourself" do, for the corresponding figure in the noun is lacking.

Many parables are compound, that is, consisting of more than one picture, sometimes in a parallel, as *make ready a road and straighten a highway* (Matt. 3:3). Sometimes it is progressive, as, *scour a threshing floor, gather into a barn, burn the chaff* (Matt. 3:12), or complex, with more than one verb, as *salt made insipid, cast out, trampled* (Matt. 5:13).

As the function of a parable is to make a physical parallel for metaphysical truth, it need not be based on actual facts. Culling grapes from thorns (Matt. 7:16) cannot be a real occurrence. It is not likely that someone paid the same wages for one hour's work as for a whole day (Matt. 20:1-16). The physical must be accommodated to the truth to be paralleled, for this, and not the story told, is where the point lies.

## ALLEGORY

The only *Allegory* mentioned by name in the New Testament makes an actual, historical occurrence represent truth in another realm. Two women stand for two covenants (Gal. 4:22-28). This seems to be the real distinguishing feature of the allegory. Actual persons in their everyday lives set forth truth in the spiritual sphere.

## VISION

In a *Vision* the eyes behold what is outside the range of human sight or has no real existence at the time.

While not an actual figure of speech, it, like the parable, is often filled with implications which are used so constantly that they become symbols. Thus, in the Revelation, the throne stands for rule and the temple for religion, the Lambkin for the sacrifice of Christ and the wild beast for the opposing powers.

### *The Principal Visions*

The transformation, Matt. 17:1-5, Mark 9:2-7, Luke 9:29-35; the flaming thorn bush, Acts 7:30-34; Ananias and Saul, 9:10-16; messenger of God to Cornelius, 10:3-6; Peter, sheet let down from heaven, 10:11-16, 11:5-10; man of Macedonia to Paul, 16:9; Paul at Corinth, 18:9, 10; Son of Mankind amidst lampstands, Rev. 1:10-20; throne, scroll, Lambkin, 4:1-5:14; seals opened, 6:1-17; the 144,000, 7:1-8; vast throng, 7:9-17; seven trumpets, 8:1-9:21; seven thunders, 10:1-7; the tiny scroll, 10:8-11; the two witnesses, 11:1-13; seventh trumpet, 11:15-18; the temple open, 11:19-13:18; the 144,000, 14:1-13; the harvest, 14:14-16; the vintage, 14:17-20; the seven calamities, 15:1-16:21; the unfaithful woman and the scarlet wild beast, 17:1-18; Babylon, 18:1-19:5; marriage of the Lambkin, 19:6-10; God's great dinner, 19:11-21; the thousand years, 20:1-10; the great White Throne, 20:11-15; the new Jerusalem, 21:1-23; the river of life, 22:1-3.

### SIGN

A *Sign* is an actual occurrence which carries with it a significance not apparent on the surface. It may be a simple act, as the kiss of Judas (Matt. 26:48), which signified or served to identify which one was Christ, or it may include several objects and considerable circumstance, as the woman and the male son (Rev. 12:5). A salutation by Paul's own hand was a sign of the genuineness of an epistle from him. Circumcision was the sign of God's covenant. Our Lord did many clear signs in order to show that He is the promised Messiah. Almost every miracle of healing sets forth His restoration of

Israel in the Kingdom to come. Almost all of His acts are significant of the future.

## *Signs in the Scriptures*

Jonah the prophet, Matt. 12:39, 16:4, Luke 11:29, 30; the Son of Mankind, Matt. 24:30, Luke 11:30; Judas' kiss, Matt. 26:48; casting out demons, speaking in new languages, picking up serpents, drinking deadly drink . . . no harm, placing hands on ailing . . . well, Mark 16:17, 18; Babe in manger, Luke 2:12; in the sun, moon, constellations, on earth, pressure of nations in perplexity, resounding of the sea and the shaking, chilling of men from fear, Luke 21:25, 26; wedding at Cana, John 2:1-11; raze and raise temple, John 2:19; healing the courtier's son, John 4:46-54; feeding the five thousand, John 6:10-14; raising Lazarus, John 11:23-44; healing the lame man, Acts 3:2-10; unclean spirits come out, paralytics and lame are cured, Acts 8:7; healing paralyzed Eneas, Acts 9:33, 34; Dorcas brought back to life, Acts 9:36-41; lame man of Lystra cured, Acts 14:8-10; circumcision, Rom. 4:11; languages for a sign, 1 Cor. 14:22; Paul's hand (writing), 2 Thess. 3:17; woman, Rev. 12:1; dragon, Rev. 12:3-6; messengers with calamities, Rev. 15:1.

## TYPE

A *Type* is literally the impression left when using a die, as the *print* of the nails (John 20:25), the *pattern* which is to be followed. It is, therefore, a likeness which extends to details. The only one mentioned in the New Testament is that of Adam who corresponds with Christ (Rom. 5:12-21). The tabernacle was made to correspond with the *type* or model shown Moses in the mount (Heb. 8:5).

## SHADOW

*Shadow* is the apt scriptural term for dark representations of unseen or future realities. The offerings under the law were a shadow of the divine service of the celestials. The law had a shadow of the impending good

(Heb. 10:1). The instructions regarding food, drink, festivals, new moons and sabbaths foreshadow what is still impending (Col. 2:16, 17).

#### EXAMPLE

The *Example* (Exemplum) is another aspect of the *Shadow*, for under the law of Moses, the offerings were both an example and a shadow of the divine service of the celestials (Heb. 8:5). The tabernacle and its vessels are examples of what is in the heavens (Heb. 9:23).

#### IMAGE

An *Image* is a closer likeness than a shadow, being a visible delineation of that which is invisible or absent. Christ is the *Image* of God (Col. 1:15). Cæsar's *image* was on the currency (Matt. 22:20). The *image* of the wild beast will be his effigy. See the entry for **image** on page 154 of the Concordance.

#### IMPERSONATION (OR PERSONIFICATION)

Things are spoken of as persons in this figure. As the letter <sup>p</sup> is needed to indicate a Parable, we have changed Personification to Impersonation and use the letter <sup>i</sup> to mark it.

#### CONDESCENSION

When God is spoken of as if He were human, or were a part of His creation, this is done in His condescension, so that He may reveal Himself in terms within the range of human perception. This figure is marked with the letter <sup>c</sup>.

#### THE DIMINUTIVE

That which is small in size awakens in us a variety of feelings, principally affection or contempt. This may arise partly from association also. Thus, in some languages, the diminutive ending is freely used to express regard. In the Scriptures, we have one special instance in which it is used in a derogatory sense. The "little

women, heaped with sins," (2 Tim. 3:6) would hardly be confined to those small in stature. Yet here there is a strong likelihood that it was a term of affection at first, and only took on a derogatory sense by association.

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## FIGURES OF ASSOCIATION

Association includes that class of figures in which something associated with a thing is put for it. Our Lord practically defined it when He said, "He who swears by heaven is swearing by the throne of God and by Him Who is sitting upon it" (Matt. 23:22). Here we have God's throne put for His rule and heaven put for the throne, not because there is any likeness between these, but because they are *associated* with one another. The difference between a literal statement and this figure is plainly seen in the statement, "I came not to be casting *peace*, but a *sword*" (Matt. 10:34). Literally, it would read *strife* or *war* in place of sword. The sword is so commonly used (by association) for war, that it may be called its symbol, were it not that it is used in a still broader sense for all enforcements of government (Rom. 13:4).

### ASSOCIATION

*Association*, usually called Metonymy, may also be classed as a figure of omission, for it may always be made literal by the insertion of an explanatory phrase. Thus, the phrase "the kingdom of the heavens" may be expanded into "the kingdom (of the God) of the heavens" (Dan. 2:44). By usage it includes the thought of God ruling the earth through others.

A common form of Association is worthy of special mention, in which a noun is followed by another in the genitive case, as, "purpose of the eons," which may be expanded as "purpose (carried out during) the eons," or "the word of life," expanded, "the word (which

gives) life." The relation is usually general, and may be expanded in a variety of ways. It is not always clear whether there is a figure present when two nouns are thus related, so the following are only representative, striking examples.

Often such formations appear where we would generally use an adjective in English, such as "Son of His love" (Col. 1:13) instead of "His beloved Son" or "administration of the secret" (Eph. 3:9) instead of "secret administration." There are exceptions though. "Slaves of Sin" (Rom. 6:17), for example, does not mean "sinful slaves" for the very reason that in Romans six Sin is personified as a ruler. The context will have to decide what is the correct procedure. In the Version the translation often follows the word order of the Greek. Thus in such cases the decision whether or not the genitive noun has an adjectival sense must be left to the discernment of the reader.

#### APPELLATION

In an *Appellation* some quality, office or attribute is used instead of a proper name, as when God is spoken of as "the Majesty" (Heb. 1:3). Sometimes this is reversed, and a proper name is used to indicate that with which it is associated, as when John the Baptist is called Elijah, because he came in his spirit and power (Matt. 17:12, Luke 1:17). It is used frequently when calling our Lord, *Teacher*, *Rabbi*, *Son of Mankind*, *Prophet*, *Christ*, *Lord*, etc. These are too numerous to list. See also Acts 22:14, 25:26.

#### COMPOUND ASSOCIATION

*Association* may be so remote that it is best resolved by making two steps (Metalepsis). Thus, "the word of the cross" (1 Cor. 1:18) uses the term cross for the shameful death endured, and this, in turn, for the effects which follow it (Gal. 6:14, Col. 1:20). So also the *blood* of Christ, since it contained the soul (Lev. 17:11), fig-



ures His suffering, and beyond this its effects as figured in the tabernacle and temple ritual. See under **blood** in the Concordance (p. 34).

#### NEAR ASSOCIATION

*Near Association* (Synecdoche) is a special form of Association in which it is partly literal. Thus, when we read that *Jerusalem* went out to hear John the baptist (Matt. 3:5), we know that the place itself did not go, but the inhabitants, a part of it, are intended. This figure is frequently used of the flesh to indicate the physical frame of man, including the bones and the blood, though, in other places these are especially distinguished from it.

#### RETENTION

*Retention* is the use of an epithet in a new relation which displaces the old, though it is no longer literally true. It is often used of those our Lord healed, as when the dumb talk. But it is especially striking in such phrases as, "the tablets of the heart" (2 Cor. 3:3) displacing the tablets of the law, and "a new covenant" (2 Cor. 3:6) displacing the old literal covenant. The following are examples: blind, Matt. 11:5, 15:31; covenant, Matt. 26:28, Mark 14:24, Luke 22:20, Rom. 11:27, 1 Cor. 11:25, 2 Cor. 3:6, Heb. 8:8, 10, 9:15, 10:16, 29, 13:20; dead, Luke 7:15, 1 Pet. 4:5, 6, Rev. 20:12; mute, Matt. 9:33, 12:22, Luke 11:14; kingdom, 1 Cor. 15:24; lame, Matt. 11:5; leper, Matt. 26:6, Mark 14:3; tablets, 2 Cor. 3:3; tribute collector, Matt. 10:3; water, John 2:9.

#### CIRCUMLOCUTION

*Circumlocution* (Periphrasis) uses a descriptive phrase in place of a name in order to emphasize the association. Occurrences are: born of women (human) Matt. 11:11, Luke 7:28; the product of the grapevine (wine) Matt. 26:29; the city of David (Bethlehem) Luke 2:11; those sitting on the surface of the entire earth (humanity)

Luke 21:35; terrestrial tabernacle house (body) 2 Cor. 5:1; those about to be enjoying the allotment of salvation (the saved) Heb. 1:14; in this tabernacle (alive) 2 Pet. 1:13; my tabernacle is to be put off (die) 2 Pet. 1:14; He Who is sitting on the throne (the Deity) Rev. 4:2, 10, 5:1, 7.

#### ENIGMA

Ancient mirrors did not reflect clearly or fully. So also with God's Word up to the latest revelations of Paul. Previous unfoldings he speaks of as an *enigma* (1 Cor. 13:12).

#### SYMBOL

The *Symbol* is a more or less permanent figure of likeness or association. In order to understand symbols there must be a close acquaintance with the figures of which they are composed. In no case should they conflict with literal or later revelation. They come too close to the realm of interpretation to be dealt with here at length.

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### FIGURES OF OMISSION

As figures arise from fervor of speech, and this is inclined to be terse, they are often accompanied by the omission (Ellipsis) of words. The figure of *Association* may often be made literal by adding an explanatory phrase, as "the cup [containing the wine] of blessing" (1 Cor. 10:16). Besides this there are omissions which cannot be so explained, as "finishing [the evangelization of] the cities of Israel" (Matt. 10:23).

#### NOUN OMITTED

A very frequent and useful form of this figure is the omission of the noun, leaving the adjective to stand for it. This is usually explained as the use of the adjective *instead* of the noun (*Antimeresia*), but it seems simpler

to consider it as an omission, by which the adjective is emphasized. Examples as the *good* [people], the *wicked*, the *blind*, the *lame*, the *rich*, the *poor*, the *twelve* [apostles], etc., show how often this figure is used.

## VERB OMITTED

Occasionally the verb is unimportant and is omitted, so throwing the stress on that which is done, rather than on the action, as: gave, Matt. 14:19; coming, Mark 7:4; came, Acts 10:15; shall be vivified, I Cor. 15:23; is nullified, remains, 2 Cor. 3:11; etc. The substantive verb is often omitted, as, glory [be] to God, Luke 2:14; God [is] spirit, John 4:24, etc.

## INCONGRUOUS OMISSION

When the omission of the verb seems to connect a verb with an incongruous object, this is called Zeugma. As it is seldom seen, a few examples will show that it is, in reality, a simple omission, "Opened was his mouth, and his tongue [was loosed]" Luke 1:64. "To do whatever Thy hand [does] and Thy counsel designates beforehand to occur" Acts 4:28. "Milk I give you to drink, not solid food [to eat]" 1 Cor. 3:2.

## UNFINISHED SENTENCE

A striking effect is produced by breaking off a statement, and leaving it to be finished by the hearer (Aposiopesis). Hebrews 3:11 is a powerful example: If they shall be entering into My stopping—! Others are found in Mark 8:12, Luke 13:9, 19:42, John 6:62, Acts 23:9.

## OMISSION

*Non-Sequence* (Anacoluthon) is the breaking off of the thread of thought and so omitting to finish one sentence before beginning another, as Luke 21:6: These which you are beholding—there will be coming days... See also Galatians 2:6.

## SKELETON INDEX OF SUBJECTS

AN ANALOGY may be made between the human body and the written scroll: what the skeleton is to the body of a man, the literary framework is to the body of the scroll. As the structure supports the distribution of the flesh, even so the outline supports the relationship of the subjects.

The physical form of God's inspired revelation reveals its Divine origin, for it corresponds closely in its structure to His living creatures in other spheres. Therefore we call each of the following outlines a skeleton. It is balanced by two or more corresponding parts, composed like a living, organic being.

These visible representations of the structure of each book in the New Testament should greatly aid the student in apprehending the main subjects. They are intended to help him grasp the thought in each section so that he may interpret it in accord with the context. A glance down the central column will reveal the principal themes of the writings. On either side of these **boldface** headings are the corresponding treatments of the central themes. Thus in Romans the first subject, **The Evangel**, is developed in 1:1-6 where we are introduced to the *known* Evangel of Justification, and then in 16:25-27 where reference is made to the *secret* Evangel of Conciliation.

The student will note that these outlines follow the pattern of *Reversal*. The first section corresponds to the last, the second to that preceding the last, etc. Yet

the pattern of *Parallelism* (where subjects are treated in the same order instead of being reversed) may also be seen occasionally. Thus, the seventh section of Romans is concerned with two subjects, **Justification** and **Conciliation**. The long dash between the two words is repeated in the verse references to indicate where each theme is developed. Hence, **Justification** is treated in 3:21-4:25 and in 9:30-10:21 while **Conciliation** is discussed in 5:1-8:30 and 11:1-36. In some cases a verse may be divided, the first part of the verse being in one section and the latter part in the next section. In order to indicate this we use a short dash *after* the verse number ("8:1-") when it refers to the first part of the verse and a short dash *before* the number ("8:-1") when it refers to the latter portion.

These frameworks should be consulted often, especially when some section needs to be related to its more remote context, for contrast or comparison. In this way their usefulness will gradually become apparent, and they will become highly prized as evidence of Divine inspiration as well as enlightening clues toward a better understanding of the Scriptures.

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## THE NEW TESTAMENT

For subjects read down the central column.

The order of the passages is down the left side, then up the right.

Lines of equal length read down on both sides.

The four Accounts....(Veiled in flesh)....**Christ**....(His Unveiling).....[Revelation]  
 Acts of the Apostles (Heralded)....**Israel's Kingdom**...(Postponed) Circumcision Writings  
 Romans to Colossians.....**The Evangel for the Nations**...Thessalonians to Philemon

### THE FOUR ACCOUNTS (Matthew, Mark, Luke, John)

Matthew.....(King of Israel)....**Christ's Glory**.....(Son of God).....John  
 Mark.....(Servant).....**Christ's Humiliation**.....(Son of Man).....Luke

### MATTHEW (King of Israel)

1:1-2:23 Genealogy, etc.....(Jesus)..**Credentials**...(12 Disciples).....Comm. Mission 28:20  
 3:1-4 John the Baptist.....**Kingdom Heralded by Others**.....Apostles Baptize 28:16-19  
 3:5-17 With Water in Jordan...His Baptisms..With Suffering on Cross 26:47-28:15  
 4:1-11 Adversary, Wilderness.....His Trials.....Garden, Judas 26:36-46  
 4:12-7:29 Heralded.....**The Kingdom**.....Rejected 21:1-26:35  
 8:1-16:20 Heralded.....**The King**.....Rejected 16:21-20:34

## MARK (Servant of Jehovah)

- 1:1-8 John the Baptist.....Heralded by Others.....The Eleven 16:15-20  
 1:9-11 With Water in Jordan...His Baptisms..With Suffering on Cross 14:43-16:14  
 1:12-13 By Satan in Wilderness...His Trials.....Freehold, Judas 14:27-42  
 1:14-20 Heralded.....The Kingdom.....Rejected 11:1-14:26  
 1:21-8:30 Heralded.....The King.....Rejected 8:31-10:52

## LUKE (Son of Mankind)

- 1:1-2:52 His Descent.....Credentials.....His Ascension 24:50-53  
 3:1-20 John the Baptist.....Heralded by Others.....Disciples 24:13-49  
 3:21-38 With Water in Jordan.His Baptisms.With Suffering on Cross 22:49-24:12  
 4:1-14 Adversary, Wilderness...His Trials..Mount of Olives, Judas 22:39-48  
 4:15-5:11 Heralded.....The Kingdom.....Rejected 19:1-22:38  
 5:12-9:20 Heralded.....The King.....Rejected 9:21-18:43

## JOHN (Son of God)

- 1:1-5 The Word.....Credentials.....Testimony 21:24-25  
 1:6-28 John the Baptist.....Associates.....Disciples, Peter 21:1-23  
 1:29-34 Water and Spirit.....His Baptisms.....Suffering 18:1-20:31  
 1:35-4:54 Heralded.....The Kingdom.....Rejected 11:54-17:26  
 5:1-6:71 Heralded.....The King.....Rejected 7:1-11:53

## ACTS OF THE APOSTLES

- 1:1-3 Jesus, forty days.....The Kingdom of God.....Paul, two years 28:30-31  
 1:4-12:23 From Jerusalem.....Its Heralding.....From Antioch 12:24-28:28  
 1:4-2:13 Jerusalem, the Twelve....The Holy Spirit..Barnabas, Saul, Antioch 12:24-13:3  
 2:14-8:1 To Repatriates by Peter..Heralding to Israel..Paul to the Dispersion 13:4-14:28  
 8:1-11:30 (Proselytes).....Heralding to Others.....(Nations) 15:1-19:20  
 12:1-23 James, Peter Stopped.....Crisis.....Paul Goes On 19:21-28:29

## PAUL'S EPISTLE TO THE ROMANS

- 1:1-6 Justification (known).....The Evangels.....(secret) Conciliation 16:25-27  
 1:7 brief.....Greetings.....extended 16:1-24  
 1:8-9 for the Saints.....Prayer.....for Paul 15:30-33  
 1:10-13 hindered.....Intended Journey.....hindered 15:22-29  
 1:14-17 Evangelist.....Previous Ministry.....Priest 15:8-21  
 1:18-3:20 Mankind.....Conduct.....Saints 12:1-15:7  
 3:21-4:25—5:1-8:30..Justification—Conciliation..9:30-10:21—11:1-35  
 8:31-39 Individual.....God for Us.....National 9:1-29

## PAUL'S FIRST EPISTLE TO THE CORINTHIANS

- 1:1-9 Paul and Sosthenes.....Salutations.....Paul and Others 16:19-24  
 1:10-4:21 Christ, Apostleship—Visits...Divisions...Apostleship, Moses—Visits 9:1-16:18  
 5:1-6:20 Prostitution, Litigation...The Flesh..Marriage, Circumcision, Idols 7:1-8:13

## PAUL'S SECOND EPISTLE TO THE CORINTHIANS

- 1:1-2 Paul and Timothy to Ecclesia.....Salutations.....Paul and all Saints 13:11-14  
 1:3-11—1:12—1:13-2:13 ..Thanksgiving—Behavior—Service..2:14-17—3:1-7:4—7:5-13:10  
 PAUL'S SERVICE  
 1:13-14.....The Present Epistle.....13:2-10  
 1:15-16.....Proposed Visit.....12:14-13:1  
 1:17-2:2.....Vindication.....10:1-12:13  
 2:3-11 (2:12-13)—2:13 Former Epistle—Macedonia 8:1-9:15—(7:5-7) 7:8-16

## PAUL'S EPISTLE TO THE GALATIANS

- 1:1-5.....Salutations.....6:18  
 1:6-9 Evangels.....Different.....Teachers 6:11-17  
 1:10 Paul, Man versus God.....Walk.....Saints, Spirit versus Flesh 5:13-6:10  
 1:11-2:21 Paul versus Peter.....Defense.....Promise versus Law 3:1-5:12

PAUL'S EPISTLE TO THE EPHESIANS

- | DOCTRINE                                      | DEPORTMENT   |
|---|--|
| 1:1 Paul—1:2 Grace, Peace.....                | Commission—Salutation...Tych. 6:21-22—Peace, Grace 23-24 |
| 1:3-14 Hvn, Bless.—15-19 Snts....             | Joint Enjoy—Prayer...Hvn, War 6:10-17—Paul 18-20         |
| 1:20-2:10 Members, in Christ.....             | Joint Body..... in the Lord, the Head 5:21-6:9           |
| 2:11-22 Believers, New Human..                | Joint Partake...Unblvrs, New Human 4:17-5:20             |
| 3:1-13 Grace for Nations Now...Summary.....   | Past Grace to Nations 4:7-16                             |
| 3:14-21 to Father for Power...Entreaties..... | to the Saints to Walk 4:1-6                              |

PAUL'S EPISTLE TO THE PHILIPPIANS

- |  |  |
|--|--|
| 1:1 Slaves—2 Grace.....  | Salutation—Benediction...Saints and Brethren 4:21—Grace 23 |
| 1:3-11 Contribution, Doxology.....                             | Philippians.....Contribution, Doxology 4:14-20             |
| 1:12-18 Paul's Bonds in Christ.....                            | in.....Paul's Strength in Christ 4:13                      |
| 1:19-26 Paul's Indifference to Death, the...                   | Paul's Complacency in Want 4:11-12                         |
| 1:27-30 Suffering with Paul.....                               | Evangel.....Care of Paul 4:10                              |
| 2:1-5 Christ's Humiliation..                                   | Exhortation to Imitate..Paul's Walk 3:17-4:9               |
| 2:6-11 God's Slave's Form...Christ, Paul...Cir., Israel, Benj. | 3:4-16   |
| (Human, Death, Cross) (Hebrew, Phar., Persecutor, Blameless)   |  |
| 2:12-18 Obedience.....   | Exhortation...Rejoice, Beware 3:1-3                        |
| 2:19-24 Char., Serv...Tim., Epaphroditus..Char.,               | Suf. 2:25-30   |

PAUL'S EPISTLE TO THE COLOSSIANS

- |                                     |  |
|-------------------------------------|--|
| 1:1-2 Paul, Timothy—2 Grace, etc... | Salutation—Benediction..4:10-18 Several—18 Grace, etc. |
| 1:3-8 Epaphras to Paul.....         | Reports.....Tychicus to the Colossians 4:7-9           |
| 1:9-2:7 its Realization.....        | The Secret of Christ.....its Manifestation 4:2-6       |
| 2:8-23 Doctrine.....                | Correction.....Deportment 3:1-4:1                      |

PAUL'S FIRST EPISTLE TO THE THESSALONIANS

- |                                       |  |
|---------------------------------------|--|
| 1:1 Paul, Sylvanus, Timothy—1 Grace.. | Salutation—Benediction...5:25-27 Brethren—28 Grace |
| 1:2-3:10 Exper.—3:11-13 Prayer....    | The Thessalonians....4:1-5:22 Walk—5:23-24 Prayer  |

PAUL'S SECOND EPISTLE TO THE THESSALONIANS

- |   |   |
|---|---|
| 1:1-2 Paul, Sylvanus, Timothy....                 | Salutation—Benediction.....Paul's Signature 3:16-18 |
| 1:3-10 Reason, Ease.....                          | Thanksgiving.....2:13-17 Reason, Glory              |
| 1:11-12 for Thessalonians, Name, Glory..Prayer... | 3:1-5 for Paul, Word, Endurance                     |
| 2:1-12 Apostasy.....                              | Admonitions.....3:6-15 Disorder                     |

PAUL'S FIRST EPISTLE TO TIMOTHY

- |                                  |   |
|----------------------------------|---|
| 1:1-2 Grace.....                 | Epistolary.....Grace 6:21                     |
| 1:3-20 Doctrine.....             | Admonitions.....Walk 6:3-21                   |
| 2:1-7 All—2:8-3:13 Ecclesia..... | Saviour—Rules.....4:9-16 All—5:1-6:2 Ecclesia |
| 3:14-16 Temporary.....           | Instructions.....Subsequent Eras 4:1-8        |

PAUL'S SECOND EPISTLE TO TIMOTHY

- | DOCTRINE                              | DEPORTMENT  |
|---------------------------------------|---|
| 1:1-2 Paul to Timothy—2 Grace..       | Salutation—Benediction.....4:19-21 Various—22 Grace |
| 1:3-12 Timothy, Paul.....             | Personal.....Timothy, Paul 4:5-18                   |
| 1:13-14 Sound Words 15-18 Turn from.. | Apostasy.....4:1-2 Herald Word—3-4 Myths            |
| 2:1-18 Endure.....                    | Exhortation.....Remain 2:19-3:17                    |

PAUL'S EPISTLE TO TITUS

- |  |   |
|--|---|
| 1:1-4 to Titus -4 Grace, etc.....                    | Salutation—Benediction...3:12-14 to Others—15 Grace, etc. |
| 1:5-9 Order.....                                     | Ecclesias.....Sectarian 3:10-11                           |
| 1:10-16 Expose.....                                  | The Contentious.....Stand Aloof 3:9                       |
| 2:1-10 Aged, Young, Slaves.....                      | Ideal Acts.....Believers 3:8                              |
| 2:11-14 to All Humanity...Advent of God's Grace..... | for Humanity 3:4-7  |
| 2:15 Speak.....                                      | Charge.....Remind 3:1-3                                   |

PAUL'S EPISTLE TO PHILEMON

- |                            |  |
|----------------------------|--|
| 1:1-2 Paul—3 Grace.....    | Salutation—Benediction.....Others 23-24—Grace 25 |
| 4-6 Paul for Philemon..... | Prayer.....Philemon for Paul 21-22               |
| 7 Joy, Saints Soothed..... | Paul.....Profit, Paul Soothed 20                 |
| 8-9 Entreats for.....      | His Child.....Refunds for 18-19                  |
| 10-12 Useless, Useful..... | Onesimus.....Slave, Brother 15-17                |
| 13 Bonds of Evangel.....   | His Service for Paul.....Voluntary 14            |

## THE EPISTLE TO THE HEBREWS

- 1:1-2:18 God Speaks, Son of God, of Man..Doctrine, Deportment..Examples, Exhort'n. 10:19-13:25  
 3:1-4:13 Apostle, Moses, Joshua ..... Christ Jesus .. Chief Priest, Melchizedek 4:14-10:18  
 1:1-14 through Son of God.....God Speaks.....through Son of Mankind 2:1-18  
 1:1-3 Allottee, Effulgence, Emblem.....Son of God.....Throne, Foundation 1:8-12  
 1:4-7 Flame of Fire, Throne....Better than Messengers...at Right, Minister, Spirits 1:13-14  
 2:5-6 Subjection of Earth.....Son of Mankind...Perfectd through Sufferings 2:10-18  
 2:7-8 Some Bit.....Inferior to Messengers.....Yet Now 2:8-9  
 3:1-19 Moses, No Stopping.....Apostle.....No Stopping, Joshua 4:1-13  
 4:14-5:4 Sacrifice ..... Chief Priest ..... Offers Body 8:3-10:18  
 5:5-6:20 Jesus the Forerunner .. The Order of Melchizedek .... Priest to Finality 7:1-8:2

## JAMES TO THE TWELVE TRIBES

- 1:1-8 Endurance, Wisdom.....Trial, Prayer.....Patience, Faith 5:7-20  
 1:9-11 Grass.....The Humble and the Rich.....Vapor 4:6-5:6  
 1:12-15 Desire, Sin, Death.....Lust.....Gratification, Fighting 4:1-5  
 1:16-17 Perfect Gratiuity.....From Above..Pure, Peaceable, Wisdom 3:13-18  
 1:18-27 God's Implanted.....Word...Man's Untamable Tongue 3:1-12  
 2:1-7 Without Partiality.....Faith.....Without Works 2:14-26  
 2:8-9 Royal.....Law.....of Freedom 2:12-13  
 2:10 Liable for All..Tripping in One Thing..Transgressor 2:11

## PETER TO THE DISPERSION (1)

- 1:1-2 Peter to Expatriates.....Salutation—Benediction.....from Babylon 5:12-14  
 1:9-12 Salvation of Soul.....Blessing.....Adjusting, Establishing 5:10-11  
 1:13-4:6 Sobriety, Malice.....Conduct.....Avarice, Sobriety 4:7-5:9

## PETER TO THE DISPERSION (2)

- 1:1-4 .....Salutation—Benediction..... 3:18  
 1:5-11 to Diligence.....Exhortation.....to Endeavor 3:14-18-  
 1:12-15 Reminder.....Peter.....3:1-2 Reminder  
 1:16-21 Confirmed.....Apostles and Prophets.....3:-2 Declared  
 2:1-22 False Teachers.....The Irreverent.....3:3-13 Scoffers

## FIRST EPISTLE OF JOHN

- 1:1-2:17 Writing, Testing.....Christ.....Faith, Testimony 5:1-21  
 2:18-29 Jesus not Christ.....Antichrist.....4:1-6 Not having come in Flesh  
 3:1-24 the Father, the Son.....Love.....4:7-21 One Another

## SECOND EPISTLE OF JOHN

- 1-3 To Chosen Lady.....Salutation Benediction.....Chosen Sister Greets 12-13  
 4-6 Walking in.....Truth.....Not Abide in 9-11  
 7 Deceiver.....Jesus Christ not Coming in Flesh.....Antichrist 8

## THE THIRD EPISTLE OF JOHN

- 1-2 Elder to Gaius.....Salutation.....Greeting to Friends 13-15  
 3-4 Brethren.....Testifying to Truth.....Demetrius 12  
 5-8 Brethren.....Reception.....Diotrephes 9-11

## THE EPISTLE OF JUDE

- 1-2 Introduction.....Epistolary.....Ascription 24-25  
 3 Contend for the Faith.....Exhortation.....Build up in Faith 20-23  
 4 Disowning Christ.....Irreverent.....Scoffers 18-19  
 5- Examples of Exodus.....Reminders.....Declarations of Apostles 17  
 -5-10 Sodom, Gomorrah, etc.....Unbelievers..Cain, Balaam, Korah, etc. 11-16

## THE UNVEILING OF JESUS CHRIST

- 1:1-3 Coming (Blessing).....Introduction—Conclusion.....(Curse) Coming 22:18-21  
 DAY OF JEHOVAH CHRIST DAY OF GOD  
 1:4-3:22 Ecclesia (Reward Acts).....Prophet.....(Pay for Work) Ecclesias 22:6-17  
 4:1-11:18 The Throne (Political).....Potentate.....(Political) The Throne 22:1-5  
 11:19-20:15 The Temple (Religious)..Priest.....(Religious) The Temple 21:1-27



# Concordant Literal New Testament

## ABBREVIATION KEY

<sup>i</sup> Act verb form	<sup>f</sup> from
<sup>-</sup> Fact verb form	<sup>h</sup> human
<sup>o</sup> State verb form	<sup>hv</sup> have
<sup>-o</sup> Fact-State verb form	<sup>i</sup> in
<sup>o</sup> Middle voice form	<sup>id</sup> instead
<sup>=</sup> plural	<sup>io</sup> into
<sup>,</sup> emphatic pronoun	<sup>is</sup> is
<sup>·</sup> the (definite article)	<sup>l</sup> land
<sup>+</sup> and	<sup>m</sup> may
<sup>a</sup> any	<sup>n</sup> no (conditional)
<sup>ab</sup> about	<sup>nt</sup> not (unconditional)
<sup>ac</sup> accord(ing)	<sup>o</sup> out
<sup>ag</sup> against	<sup>on</sup> on
<sup>as</sup> as	<sup>p</sup> perceive
<sup>b</sup> beside	<sup>r</sup> rather
<sup>b</sup> come: become	<sup>s</sup> same
<sup>bc</sup> because	<sup>for<sup>s</sup></sup> for the sake of
<sup>bem</sup> become	<sup>sa</sup> say
<sup>bs</sup> besides	<sup>sf</sup> self
<sup>bt</sup> but	<sup>sh</sup> should
<sup>by</sup> by	<sup>si</sup> sight of
<sup>c</sup> concerning	<sup>t</sup> that
<sup>be<sup>c</sup></sup> become	<sup>no<sup>t</sup></sup> not (uncond'l.)
<sup>been<sup>c</sup></sup> become	<sup>td</sup> toward
<sup>come to be:</sup> become	<sup>tg</sup> together
<sup>d</sup> different	<sup>th</sup> through
<sup>to<sup>d</sup></sup> toward	<sup>no<sup>th</sup>, not<sup>th</sup></sup> nothing
<sup>do</sup> do	<sup>four<sup>th</sup></sup> fourth
<sup>e</sup> every	<sup>ts</sup> thus
<sup>where<sup>e</sup></sup> wherever	<sup>up</sup> up
<sup>en</sup> entire	<sup>w</sup> which
<sup>ev</sup> evangelize	<sup>wi</sup> with
	<sup>y</sup> yet

Superior letters not found in this *Abbreviation Key* are not abbreviations. They supply the omission in full. Examples: *other* means **other**, *first<sup>ly</sup>* means **firstly**, etc.

# Keyword Concordance

## SYMBOLS

- \* List of references incomplete
- Act verb form
- Fact verb form
- \* State verb form
- ° Middle voice form

## MANUSCRIPTS

- A Codex Alexandrinus
- A<sup>1</sup> Uncorrected Codex Alexandrinus
- B Codex Vaticanus
- B<sup>1</sup> Uncorrected Codex Vaticanus
- b Codex Vaticanus 2066 (046), the substitute for <sup>B</sup> in Revelation
- s Codex Sinaiticus
- s<sup>1</sup> Uncorrected Codex Sinaiticus
- s\* Contemporary Corrector of s

*Later Correctors and Editors of s*

s<sup>2</sup> Principal corrector and editor

s<sup>3</sup> s<sup>4</sup> s<sup>5</sup> s<sup>6</sup> other correctors

p Papyri

ABs<sup>1</sup>\* All major readings except s<sup>2</sup>

## FIGURES OF SPEECH

- A Association (Metonymy)
- C Condescension (Anthropopatheia)
- F Figurative (Implication)
- I Impersonation (Personification)
- M Metaphor (this is that)
- N Near Association (Synechdoche)
- P Parable (a likeness in action)
- V Vision (seeing the invisible)

## ABBREVIATIONS

### OLD TESTAMENT

Gn	Genesis
Ex	Exodus
Lv	Leviticus
Nu	Numbers
Dt	Deuteronomy
Js	Joshua
Jd	Judges
Ru	Ruth
1S	1 Samuel
2S	2 Samuel
1K	1 Kings
2K	2 Kings
1Ch	1 Chronicles
2Ch	2 Chronicles
Ezr	Ezra
Ne	Nehemiah
Es	Esther
Jb	Job
Ps	Psalms
Pr	Proverbs
Ec	Ecclesiastes
SS	Song of Songs
Is	Isaiah
Jr	Jeremiah
La	Lamentations
Ez	Ezekiel
Dn	Daniel
Ho	Hosea
Jl	Joel
Am	Amos
Ob	Obadiah
Jo	Jonah
Mi	Micah
Na	Nahum
Hk	Habakkuk
Zph	Zephaniah
Hg	Haggai
Ze	Zechariah
Ma	Malachi

### NEW TESTAMENT

Mt	Matthew
Mk	Mark
Lu	Luke
Jn	John
Ac	Acts
Ro	Romans
1C	1 Corinthians
2C	2 Corinthians
Ga	Galatians
Ep	Ephesians
Ph	Philippians
Co	Colossians
1Th	1 Thessalonians
2Th	2 Thessalonians
1Ti	1 Timothy
2Ti	2 Timothy
Ti	Titus
Phn	Philemon
Hb	Hebrews
Ja	James
1P	1 Peter
2P	2 Peter
1J	1 John
2J	2 John
3J	3 John
Ju	Jude
Rv	Revelation (Unveiling)